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STATEMENT OF THE LITERARY COMMITTEE OF THE SOCIETY FOR PSYCHICAL RESEARCH.

A certain feeling of surprise and dissatisfaction has been publicly expressed that the Literary Committee, as a body, have not examined or reported on the existing evidence for the so-called "physical phenomena" of Spiritualism; and it is thought that this feeling may be dispelled or diminished by a brief account of the manner in which the work of our Committee has been conducted, and an explanation of our position in this matter.

The Literary Committee had to begin somewhere: some choice had to be made among the various subjects included in the original programme, in which the aims of the newly-formed Society were defined and classified. And it was almost at once realised that there were two decisive reasons for selecting, as the first subject for consideration, the phenomena which occupy the most conspicuous place in the recently-published work, *Phantasms of the Living*, and which are there called cases of "spontaneous telepathy." In the first place, these phenomena seemed to connect themselves in a natural way with the results of *experimental* thought-transference, which, for many months both before and after the formation of the Society, occupied so prominent a place in our minds, and which of necessity claimed the most conspicuous place in the *Proceedings*, as being the first-fruits of the work of the Society's own experimental Committees. And, in the second place, records of spontaneous telepathy held by far the most prominent place in the mass of evidence which soon began to crowd upon us, in response to our published appeals. On these records, then, we set to work; and during the ensuing year a large number of meetings were held, either by the whole Committee or by three or four members of it, in the course of which we gradually formed our view as to the best way of managing the evidential work,

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and as to the kind of examination and verification that the alleged facts required. After a time the lesson was to a great extent learnt. Repeated discussion had led all of us to concur as to the points demanding special attention, just as lawyers would concur on the critical points in an abstract of title. After this agreement was attained, the formal meetings were discontinued. We were all now in accord as to the method of inquiry. Henceforth the cases which reached one or another member of the Committee were dealt with by that member, who worked up the evidence to the best of his power; and such consultation as took place was of an informal kind. The Committee met again, when it was necessary to make a preliminary selection of the cases to be published in *Phantasms of the Living;* but as to a very large number of cases, received since that time, the decision has been made by two or three members—the evidential requirements having been by that time so completely agreed on that, within certain limits, there was no possibility of an important difference of view.

Meanwhile a plan had been introduced by which other members of the Society might, if they desired, take part in the criticism of the evidence. From a very early stage the cases received which seemed to have a *primâ facie* claim to consideration, in all branches of the research, had been printed in slips, and were open to inspection at the Society's rooms. But the study of them in this form was inconvenient; and the establishment of the monthly *Journal* afforded a far easier means of keeping members acquainted with the information that reached us. A number of cases were printed in the *Journal*, sometimes with comments; but very little criticism was received from outside; and we inferred from this that our methods of inquiry were regarded as on the whole sensible and satisfactory.

We have explained that formal debates of the full Committee on the telepathic evidence were discontinued because they had ceased to be necessary, and had come to involve a considerable waste of time and energy. And now, in view of the length of time that the full treatment of the telepathic evidence would require, it was thought desirable that other departments of the work should be provisionally dealt with by individual members of the Committee. Mr. Myers undertook the examination of the phenomena of "automatic writing," and has published some papers on that subject; it was at one time thought that Mr. Massey would take in hand what we called the P series—the evidence for premonitions of various sorts; Mr. Gurney occupied himself with mesmerism; Mrs. Sidgwick analysed and discussed the G series—the evidence for "phantasms of the dead." This would seem to have been the time to raise an objection, if any

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objection was felt, to the treatment of a large department of evidence by a single member of the Committee; but not a word was uttered, either in the Committee or (so far as we are aware) out of it, in deprecation of the course adopted.*

At least one more large class of alleged facts remains to be considered—the so-called "physical phenomena" of Spiritualism. The evidence in this class is distinguished by some radical differences from that in the other classes that have been mentioned. To begin with, the alleged phenomena have been for the most part observed in the presence of professional "mediums"—persons, that is, who have a strong pecuniary interest in their production; and the character of the records, as descriptions of genuine phenomena, depends, not only, as in other cases, on the *bona fides* of witnesses to whom it is all but impossible to attribute a common desire to deceive; but on the skill and certainty with which the witnesses could guard against being themselves deceived by sham phenomena, in the company of a person or persons whose interest it was that the phenomena should seem to occur. We can no longer say—as in the case of phantasms of the living, where the point of each experience is its coincidence with an external event—that "all the accuracy of observation required of the witness has to do with what he *seemed to himself* to see, or to hear, or to feel." On the contrary, the whole value of his evidence now depends on the validity of his inferences—on the correctness of his interpretation of his subjective impressions. And in estimating this it is much more important than in estimating the best evidence for phantasms of the living and of the dead to distinguish between his impressions at the time and his impressions afterwards, and the danger involved in producing by questions a fictitious definiteness of recollection is much greater. Again, the evidence differs greatly *in form* from most of that which had previously been studied. It does not consist, as most of that did, of records sent in MS. to the Committee, and previously known only to a very limited circle. The bulk of it has been already published in books and journals; and the accounts of the best known and most accredited series of experiments are easily accessible, and, however much they may demand study and criticism, do not need to be printed and presented anew.

* It may be worth while to remind our readers that neither the Literary Committee nor its individual members represent the Society, or have any claim to speak in its name. They owe to the Society the duty of collecting and sifting information, and of presenting, in the various departments of the research, such evidence as is not accessible, or is not easily accessible, by other means. But they have no power or mission to supply a miscellaneous body of 700 persons with a collective opinion or a collective voice; and such views as they may express are no more pronouncements of the Society than the utterances of any individual member, or of any other group of members.

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Putting these special series aside, the rest of the evidence, so far as we have to consider it, consists in a miscellaneous mass of records, made by witnesses of integrity, and probably of average ability, but for the most part without any special training in the kind of observation required, or special aptitude for the arrangement of tests. Now clearly the very first step, in examining evidence of this character, is to ascertain what amount of competence the witnesses possess in relation to the particular subject in hand—to ascertain how far such witnesses are competent to observe and record with correctness a series, frequently a long series, of the sort of events that constitute the real history of séances. It was useless to bestow any very large amount of labour on the multitudinous records of the past, until some well-grounded opinion had been arrived at on this preliminary question. Still, three substantial papers, published in Part X. of the *Proceedings*, embodied a good deal of personal experience and discussion.

Meantime material had been accumulating which offered a good opportunity for attempting the preliminary work; and there were special grounds for not delaying to bring this material under the notice of the Society. For some time Mr. Eglinton's slate-writing phenomena had been attracting attention, and accounts of them were being sent to the editor of the *Journal*—at that time Professor Sidgwick; and complaints were made that he showed partiality in not printing this evidence for what it was worth, and thus letting the members of the Society know what was going on. At the same time, Mr. Hodgson's investigation into the "Theosophical" phenomena of Madame Blavatsky, and Archdeacon Colley's letter to the *Medium*, of 1878, unknown to Professor Sidgwick before the winter of 1885-6, convinced him that this medium had practised deliberate imposture in two cases, separated by an interval of some years; and he thought that it was due to those members of the Society who were or might be interested in Eglinton's performances that the grounds for this conviction should be communicated to them. For these two reasons—the desire of certain members of the Society that evidence about the recent séances should be printed, and his own desire to put the Society in possession of the facts regarding the medium's impostures—Professor Sidgwick determined that an article should be written, incorporating evidence of both kinds, with some remarks on it. It was in accordance with precedent that the cases should be thus printed, as a means of circulating them among the members of the Literary Committee; who therefore had no responsibility whatever in the matter. Most of the cases had been originally communicated to Professor Sidgwick, as editor of the *Journal;* but as it seemed desirable to print the *whole* of the evidence on the subject that had been sent to the Society, a few records which were in Mr. Gurney's hands were included. In order

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more completely to exclude the idea that the article had any official character, Professor Sidgwick resigned the editorship, and entrusted the writing of the article to Mrs. Sidgwick, who of course is alone responsible for the views which she has expressed. It was originally intended to incorporate with her paper some criticisms of the records by Mr. Angelo Lewis; but, partly because of the delay this would have involved, partly because of the unusual bulk to which the numerous records received had swelled the number (*Journal* for June, 1886), this plan was abandoned, and Mr. Lewis's criticisms were printed in a separate article in August.

Since that time, the examination of the evidence in detail has been carried on by Mr. R. Hodgson; and this work is still being prosecuted. Its scope is clearly not confined to the particular cases analysed. It should be regarded as a first attempt to estimate in detail the value of testimony in cases where the possibility of an exceptionally disturbing influence has to be allowed for—to wit, the influence of a person skilled in particular forms of deception, whose chief object is to prevent the witnesses from perceiving many of the actual occurrences, and to persuade them, by ingenious illusions, to an erroneous belief concerning others. In relation to this branch of the subject, Mr. S. J. Davey has rendered important service, as may be seen from his communication to the current number of the *Journal*, which will, we hope, appear with additional details in the *Proceedings*. Here it must suffice to state that, in the view of the Committee, the ordinary testimony on the subject, though contributed by persons of honesty and intelligence, has been shown to present such errors and omissions as preclude any assurance that the possibility of conjuring on the "medium's" part was excluded. It does not, therefore, seem necessary that we—or those of us who are occupied with the subject—should examine with equal minuteness the numerous accounts of this stamp which are to be found in Spiritualistic literature. Certain picked records should undoubtedly receive careful criticism. But average observation, ten or twenty years ago, was much what it is now; and the average evidence of that time is not represented, even by those who believe the phenomena to have been genuine, as superior in cogency to the samples recently examined.

Turning now from the past to the future:—as regards the "physical phenomena" of Spiritualism, we understand that a group of competent persons are forming themselves into a Committee,* for the purpose of examining any personal experiences of the sort that may be referred to them, and of giving any advice and assistance that they can in following

* The President, the Hon. Secretary, and Professor Barrett have already expressed their willingness to act on this Committee; and Mr. Crookes, Mr. Angelo J. Lewis, and others, have been invited by the President to join it.

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up useful lines of experiment—joining themselves in experimental investigation if opportunity offers. They would, of course, have the power of presenting reports to the Society, on their own responsibility, whenever the evidence in their hands seemed to be of sufficient value. Much of this work lies quite outside the normal functions of the Literary Committee; and, as we think that there is a certain advantage in leaving the whole treatment of the subject to one body of persons, we shall probably hand over to this new Committee any evidence relating to "physical phenomena" that may be sent to us.

But though the Literary Committee, as such, would thus turn its attention to other departments, its members by no means wish to imply that their interest in the alleged facts of Spiritualism has ceased. More than one of us believes that glimpses of these facts—in an atmosphere of unquestioned probity—have been vouchsafed to him; and these glimpses have powerfully contributed to keep alive our interest in the inquiry. Our minds remain open; and as experience and discussion make the conditions of evidence clearer, we may fairly hope that any genuine phenomena which may occur will have a far better chance than previously of being recorded in a satisfactory manner.

For be it once more observed that neither in this nor in any other branch of our inquiry can we suppose ourselves to have reached any permanent goal, to have come to any conclusion unmodifiable by further evidence. We do not, indeed, intend to follow into further detail the adventures of that remarkable Russian lady, to whose doings so much type has been already devoted. But there is probably no other topic on which we have already written to which we do not propose at some time to recur again. In those directions which, as already said, we have thus far found most fruitful in results—to wit, the various forms of telepathy—we strongly feel, and have strongly asserted, that we have only made a beginning in what we hope will prove a most important field of investigation. We would beg our readers to understand that we are as anxious as ever for accounts of fresh cases of apparitions at the time of death, of veridical impressions of all sorts, and above all of fresh experiments in thought-transference, whether with normal or hypnotised subjects. The same remark applies to "phantasms of the dead," which have been dealt with provisionally; and to premonitions, which have not been dealt with at all. And especially does this demand for fresh evidence—for "further and better particulars"—apply to that varied range of alleged phenomena which are popularly massed together as Spiritualistic. It must be remembered, moreover, that the very phenomena to which Spiritualists justly point as offering the best attainable evidence for the continued existence of

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departed souls do in fact belong to a larger class of phenomena which admittedly recur, which are undoubtedly capable of reproduction. Automatic writing, that is to say, and cognate automatic phenomena occur admittedly; or, if this be as yet too much to affirm, yet *we* at least admit them, *we* hold that they present problems of high interest to the psychologist. Whether or not they prove the special Spiritualistic belief is another question; but there are probably many Spiritualists who have it in their power to summon into existence fresh evidence bearing on this question. All persons, indeed, who are interested in experimental psychology would do well, we must think, to attempt these automatic phenomena. But to Spiritualists the point is a vital one. No mere physical phenomena—whatever else they might prove—could carry a persuasion of the continued existence of departed friends greater than that which might be afforded by automatic messages which should contain an internal evidence of authenticity, resting not on subjective considerations only, but on demonstrable coincidences of fact. We can assure Spiritualists that the conclusion which they would have us draw from such phenomena is one which we have no reluctance whatever to accept, if we could find it supported by adequate evidence. Indeed, if we regarded the prospect of arriving at this conclusion as altogether excluded, our interest in the subject would be decidedly less than it is.

We admit, then, that the evidence already accumulated for Spiritualistic phenomena is more sincere, more varied, more extensive than the ordinary world is ready to suppose. But we maintain that most of it is largely infused with a subjective element,—is such as may perhaps be adapted to found a sect, but certainly not to establish a science. This indeed has been the result—inevitable perhaps at the outset—of the strong emotional interest which these inquiries involve. Doctrines which touch on interests at once so vast and so personal have never yet in the world's history been treated in a purely scientific spirit. From the dawn of speculation onwards they have moulded themselves not into Science, but into Religion; and it is not into a Science, but into a Religion that the majority of Spiritualists mould them now. We have no wish to attack, or even to defend ourselves against, believers of this type. But we must repeat that the very *raison d'être* of our Society is to take a course exactly opposite. We exist in order to carry, if we can, the methods of recognised Science into a region where no recognised Science as yet has forced its way. And we appeal with equal sincerity to each of the groups which stand aloof from us on either side, to help us in the task which we have undertaken. To those who deem us *credulous* we say: "Criticise our methods, and we will do our best to improve them. Attack our evidence, and we will strengthen or abandon it." And to those who think us over-

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sceptical we say similarly, "Offer us more and better evidence, and you will find that there is nothing to which we oppose a mere *à priori* denial,—no case which we will not set forth with candour, and criticise with care." We can well understand that persons to whom Spiritualism has long been a *faith* will not care to respond to our appeal. But if the phenomena exist and recur, there will be fresh groups of persons who encounter them and are interested in them; and we may fairly hope that such new inquirers may find some guidance in our critical discussions of evidence—may feel some disposition to assist the researches of persons who have at least shown that they make a serious attempt to analyse the degrees of testimony. Assuredly these strange alleged phenomena must undergo a long, a searching scrutiny before they can enter permanently into the reasoned creed of men. If such scrutiny has as yet been but rarely directed upon them, it has not been because they were deemed to be above the level of doubt, but below it. From no point of view need stringent examination be dreaded or deprecated. If the alleged truths be real, then assuredly no time will have been wasted which has helped to prepare for them, to explain, to connect, to establish. And if the beliefs should be found to be in large part illusory, yet it will not be lost labour to discuss the psychological causes which have produced, and still produce and support them.

Signed on behalf of the Literary Committee,

EDMUND GURNEY.
FREDERIC W. H. MYERS. } Hon. Secretaries.

THE POSSIBILITIES OF MAL-OBSERVATION, &c., FROM A PRACTICAL POINT OF VIEW.

BY S. J. DAVEY.

For some time past I have practised slate-writing, and have given up much leisure time to the subject with a view to discovering how far ordinary witnesses can be deceived by conjuring performances. I have received reports of my experiments from various persons, some of which I subjoin. Lest there should be any misunderstanding I must explain what induced me to take up the subject, and the general conclusions to which I have been led.

Readers of the *Journal* are aware that I sent reports of sittings with Eglinton to our Society in 1884, and that I had previously sent reports of the same sittings to the periodical *Light*. I do not now attribute any value to these reports as proving the reality of so-called "psychography," for reasons which will appear in the sequel.

My chief interest in Spiritualism generally was awakened by an

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experience of my own, which was as follows:—In 1883, owing to a serious lung complaint, I spent several months at a Continental health resort. During this visit, one of my companions died under circumstances of an unusually distressing character; and another friend and myself had been in frequent attendance upon him during his last illness. His body was subsequently dissected, in the presence of my other companion, Mr. C. Three weeks after this I was startled one night by seeing what appeared to be the face and form of my deceased friend under circumstances that greatly surprised me, and the next day, whilst visiting Mr. C., who lodged in the same hotel as myself, he informed me that he had that night experienced a remarkably vivid dream in which he had seen our deceased friend. I then for the first time related to Mr. C. what had happened to myself.*

On my return to England I began to devote some attention to the study of alleged psychical phenomena, and I perused several works relating to the subject, including Zöllner's *Transcendental Physics*, *Psychic Force*, by Professor Crookes, *Miracles and Modern Spiritualism*, by Alfred Russel Wallace, *The Debatable Land*, by Robert Dale Owen, *Psychography*, *The Report of the Dialectical Society*, &c., and I formed a circle of friends for the investigation of the alleged phenomena. During my first experiments I found myself affected a good deal by involuntary movements which I could not then account for, though I now have little doubt they were caused simply by nervous excitement; however, nothing of any significance happened, and it was at this stage of my investigation that I made the acquaintance of Eglinton, of whose so-called "psychography" I had heard. At the conclusion of my first séance with Eglinton, which took place in June, 1884, I could not account for the phenomena except on the Spiritualistic hypothesis, and I was led to believe, from the "communications" which I then received, that I possessed psychic powers. My second séance with Eglinton, on October 8th, 1884, was a failure, but my third, on October 9th, 1884, was a success. I was somewhat excited at these results, and even contemplated making a collection of cases to convince the unbelieving world. On October 9th, 1884, the supposed invisibles informed me that I had "developed my own powers to an appreciable extent, owing to their former advice." Now, between my first and third séances I certainly had experienced privately one or two incidents that I then regarded as genuine psychical phenomena, and I will briefly relate one of these experiences.

* I have since had some correspondence with Mr. C., who does not look upon the incident as anything more than a dream coincidence. At the time, I attached particular significance to my own experience, as my friend, when alive, had discussed the question of Spiritualism with me.

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One afternoon in September, 1884, I took two slates and determined to experiment alone. I held them together with a small pencil grain between. I was in my library; the slates were taken out of a private box by myself; I glanced at them and placed them in the position above described. In the course of some few minutes I lifted up the slates and examined them, and found the word "Beware" written in large characters across the under side of the upper slate. My astonishment at this cannot well be described, as I felt convinced I had previously thoroughly examined the slates, and I took the first train to London, and showed them to my friend Mr. X. (see *Journal* for October, pp. 435, 436). He agreed with me in saying it was almost incredible. I then attributed the above, and one or two kindred phenomena, to the action of an abnormal power proceeding from myself. Eglinton could have conjectured this belief from a private letter which I sent in answer to a correspondent who wrote to *Light*, asking for advice as to methods of investigation, and which, by a mistake on the part of the editor, was inserted in *Light*, September 20th, 1884, with my name and address appended.* Or it is possible I may have told Eglinton myself.

It has been proved to me that these experiences were neither more nor less than simple hoaxes, perpetrated by some of my friends. Another incident of a somewhat ludicrous character may be mentioned here. I had bought a trick slate, which had been sold to me as an explanation of the process used by mediums. I found, however, that this was scarcely true, as the trick was a very palpable one. I had put this slate away in my drawer with the other slates containing the writing of Eglinton's supposed spirits. One morning, on going to this drawer, which I usually kept locked, I found the following words, or something to the same effect, written across the false surface of the trick slate: "We object to your learning trickery." I then compared this writing with some on Eglinton's slates, and found it apparently identical. I was naturally somewhat amazed, and I did not then for a moment suspect that my friends were hoaxing me, and that the above sentence had been written in careful imitation of the writing on Eglinton's slates. Also, during séances held privately, I con-

* In my advice to the correspondent, the following passage occurs:—"If he can manage it, I should advise him to try and get a sitting with a good medium. Eglinton, of 12, Old Quebec-street, London, is very powerful, and although he will expect some recompense for his trouble, it will save 'Mopsus' much future time. He will find Eglinton's spirit-guides will probably inform him the cause of all the failures.

"I may add that a short time ago I was quite a sceptic as regards Spiritualism, and by simply following out 'M.A.'s' instructions in *Light*, in my own family circle, I have gained conviction of the truth, and am now slowly developing into a medium myself."

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tinued to be frequently seized by spasmodic movements when I believed "uncanny" manifestations were about to take place. As a conjurer, I have been since amused sometimes at similar convulsions in others during my conjuring performances, when the sitters have supposed that the writing was being produced by supernatural means; my own shudderings during these performances being, of course, part of the trick.

I had several other séances with Eglinton after October 9th, 1884, all of which proved blanks, except one held on January 15th, 1885. One of my friends who accompanied me to this sitting assured me he had actually seen Eglinton imitating the sound of writing at the time when I thought a long communication was being written. I endeavoured to be more watchful at the two sittings which I had after this, the final séance being on June 25th, 1885; but at neither of these did any results occur, although I did not inform Eglinton of the information I had received. However, partly in consequence of my friend's conviction that Eglinton's performances were only tricks, I began, after getting no further results, to apply myself anew to see what could be produced by conjuring. I then met with an individual who professed to sell me "secrets," which he gave me to understand he had procured from an American medium. I also bought one by which words, &c., could be made to appear on the flesh after it was rubbed over with burnt paper. I soon made use of the knowledge thus acquired by performing before friends and acquaintances, and I found that even at that early stage of my practice many of them could be deceived as to my real *modus operandi*. Eglinton has attempted to give particular validity to the accounts of my successful séances with him in 1884, claiming my testimony as that of one who had "specially studied and practised the art of simulating the slate-writing phenomena under conjurers' conditions" (*Light*, July 31st, 1886). I have already pointed out elsewhere that I was not an expert in 1884, when I wrote the reports in question, which Eglinton describes as "among the most favourable and decisive which have appeared." The extent of my knowledge on this subject at that time will be found described by myself in *Light*, August 21st, 1886, as follows:—

I went to Mr. Eglinton on June 30th, 1884, and I do not remember ever having previously performed a single conjuring trick as applied to slate-writing, and also the question of conjuring in any other form had in no way interested me. Previously to my second séance, October 9th, 1884, I made some three or four attempts with a thimble, pencil, and a slate held under the table, and with a trick slate made of card-board, with a movable flap and blotting-paper.

I noticed that many persons made statements concerning my per-

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formances, as to the conditions of the production of the writing, which were just as emphatic as I made in my own reports about Eglinton, and I also noticed that nearly all these statements were entirely wrong. Even when I sometimes revealed the fact that I was merely a conjurer, the reply which I frequently got was something of this kind: "Yes, you may say it is conjuring, but it could not have been done by that means when I did so-and-so" (describing a supposed test) "and yet we got the writing all the same." As I went on I was gradually forced to the conviction that my own reports about Eglinton were just as unreliable as these statements about myself, although I was not then aware of the serious discrepancies between them which Mr. Hodgson has lately pointed out in the *Journal* (October and November, 1886). In consequence of the change which was taking place in my opinion, I wrote, on July 30th, 1885, to Mr. Farmer, requesting him for "private reasons," not to make any reference to myself, either directly or indirectly, in the work about Eglinton (*'Twixt Two Worlds*) which he was then preparing for the press.

From a study of various exposures of slate-writing mediums, and other incidents which have been privately brought to my notice, I cannot now entertain a doubt that they have frequently practised deception; and whether it is a fact that they, nevertheless, occasionally obtain the help of "spiritual" beings, or manifest supernormal powers, is a question upon which I have good reasons for being now very sceptical. I do not profess to know how all the slate-writing tricks are performed, nor have I ever asserted that my own performances are identical with those of Eglinton. Hence, when Eglinton wrote to me as follows:—

6, Nottingham Place, W.
June 10th, 1886.

DEAR MR. DAVEY,

On my return to England the other day from Russia, I was informed from a reliable source that Mrs. Sidgwick had stated at a recent meeting of the Society for Psychical Research, that she knew perfectly well how to produce the phenomena of slate-writing, having been shown how to do so by a gentleman who had had several séances with me, and who had discovered the "trick." Your name was mentioned as her informant.

As I do not believe this myself, as being directly opposed to what you have both written and told me, viz., that you *could* produce writing to some extent, but only when everything was prepared (as, for instance, the trick slate sold in the shops for 5s.) and not at all under the same conditions as myself, I shall be glad if you will tell me whether I am rightly informed as to your having given Mrs. Sidgwick the instruction into the mysteries of slate-writing.—Believe me, yours very truly,

W. EGLINTON.

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I felt justified in replying:—

June 14th, 1886.

DEAR MR. EGLINTON,

I have received your letter of the 10th inst., which, owing to my absence from home on a short holiday trip, has not been answered before.

With regard to your question, it is quite untrue I have ever instructed anyone in the *modus operandi* of your slate-writing. Hoping your health is better for your tour in Russia, believe me, yours very truly,

S. J. DAVEY.

I need scarcely remind my readers that Mrs. Sidgwick had never made any such statement as Eglinton asserts he had obtained from a reliable source.

Similarly, in a letter which I wrote to Eglinton on Aug. 2, 1886, I said:

Spiritualism for some time past has ceased to interest me, as I now regard the subject in a different light owing to certain circumstances having come to my knowledge. I have before stated to you that I have never acted as an exposer of your "slate-writing."

The publication of the above leads me to explain the chief reason for my desiring temporarily that my identity with Mr. A., the "amateur conjurer," should not be proclaimed. Until recently I had not endeavoured myself to obtain written reports from persons who sat with me, and I was desirous of obtaining them under as nearly as possible the same conditions, as regards the mental attitude of the sitters, as those obtained by professional mediums for slate-writing; I did not wish people to know with absolute certainty by my own professions beforehand, that the slate-writing was only conjuring, though I urged them to treat me as a conjurer, to use tests, and take precautions against trickery, &c. In consequence of the prominence given in certain quarters to my name in connection with slate-writing, I assumed the professional name of David Clifford. The desirability of this step may be illustrated by the following incident: A short time ago, at a séance, I met a gentleman who spoke in very disparaging tones of the performances of a certain amateur conjurer known as Mr. A., and who remarked to the effect that the statements of Mrs. Sidgwick as to this conjurer's powers did not in the least explain the subject of "psychography." At the conclusion of my performance this same gentleman (who knew me only under the name of Clifford) declared in my presence and in that of his co-investigators that the experiments he had just witnessed were more conclusive as to the existence of supernormal phenomena than those he had witnessed in the presence of a well-known professional medium. Had he then known I was Mr. A., the "amateur conjurer," I do not think he would

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have shown such enthusiasm as regards the "incomparable" nature of my phenomena.

I have now various reports, some of which relate to séances given under my real name, others to those given under my professional name, and I have done my best to get the sitters, when there were more than one, to write out their accounts independently. Few persons would imagine how difficult it is for ordinary witnesses to accurately record a slate-writing séance, even if they are very careful and quick observers; and how prone the majority of witnesses are to exaggerate or distort records of events which they believe to be of an abnormal character.

I think it would be no easy task to expose an expert in slate-writing, provided he had made up his mind not to give his investigators the chance of doing so. A practised conjurer in this particular branch of his profession soon acquires a sufficiently keen insight into character to know when there is no risk of detection. If the performer has any reason to think that any part of his trick will be seen, he can take refuge in a blank séance; nor would it generally be the case that if the trick were partly performed the observance of strict conditions by the sitter would result not merely in failure, but in exposure, as Mr. Massey seems to suggest. (*Proceedings*, Part X., pp. 93, 94.) I have, several times, had to deal with this danger, and have always been successful. Of course, cases will arise when, if the right steps are taken by the sitter, exposure will result; and this is precisely what has happened on more than one occasion, with, for example, Dr. Slade. There is one danger to which I think a conjurer is liable, unless he is very careful, viz., to give too little credit to the shrewdness of a sitter, just as he probably often gives too much. The remedy obviously would be to increase the number of entirely blank séances. If I were forced to give blank séances to persons of whose keenness I was afraid, I should, of course, frequently give blank séances to others whom I had no reason to fear, and with whom I could produce marvellous phenomena whenever I liked. I have found, moreover, that a blank sitting occasionally, with an investigator who at other times gets good results, makes the phenomena look more mysterious than ever, and forms an additional reason in his mind for not attributing the phenomena to conjuring. A plan, I understand, that is very frequently adopted by a well-known American medium, is to simulate sometimes, in a very marked manner, the appearance of trickery in his slate-writing. Not unfrequently one of his investigators falls into the trap, observes what he supposes is a clear case of deception, and demands an instant exposure of the slate. The medium then protests against the "unwarrantable suspicion," and finally reveals the slate, to the chagrin of his would-be exposer, who of course finds it perfectly clean. Then, by a subtle process, the medium

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does write on the slate, to the subsequent amazement of his witness. From the account of a recent exposure by a lady Spiritualist in America, who detected Slade in the very act of writing, I understand that the speed with which he wrote on a slate held under the table greatly astonished the observer. I have good authority for believing that the account is to be relied upon. (See New York *Sunday Times*, July 5th, 1885.)

I may now briefly refer to the argument that "psychography" must be of an abnormal (or supernormal) character, since conjurers have been unable to explain the phenomena. My own opinion, as that of an amateur conjurer, has been claimed in its favour, but I have already pointed out that this is only a misrepresentation of the facts of the case, and that I was a deficient observer, and an ignoramus as regards conjuring, when I wrote the reports favourable to Eglinton. At the same time, I understand that certain conjurers have professed their inability to explain the slate-writing of some mediums by conjuring. But, after my own experiences, I am not at all surprised at this. That the testimony of a specially skilled conjurer *in this particular branch* is of value I do not deny, yet at the same time it does not, I think, follow that he must therefore know all the secrets, such as one with more experience might have acquired. If he is very confident of his own ability to find out any trick and cannot explain the *modus operandi* of the medium, he may possibly think it inexplicable by conjuring; and the remarks made by Mrs. Sidgwick at the close of her article in the *Journal* for December are particularly suitable to a case of this kind. A very good instance of this has come under my notice.

When Eglinton was in Calcutta, Mr. Harry Kellar, a professional conjurer, requested the "opportunity of participating in a séance, with a view of giving an unbiassed opinion as to whether," in his "capacity of a professional prestidigitateur," he could "give a natural explanation of effects said to be produced by spiritual aid." Eglinton eventually met Mr. Kellar, and the result was that Mr. Kellar came away utterly unable to explain by any natural means the phenomena that he witnessed; and he said that the writing on the slate, "if my senses are to be relied on, was in no way the result of trickery or sleight of hand." This occurred early in 1882, and Mr. Kellar's opinion still continues to be quoted in favour of the genuineness of Eglinton's phenomena. Yet I am not aware that Mr. Kellar, before sitting with Eglinton, had any special knowledge of the different methods of producing slate-writing by conjuring, and I have little doubt, after reading his account of a sitting in 1882, quoted in *Light*, October 16th, 1886, p. 481, that he was ignorant of at least some of these methods. But this does not seem to be my own view only; it seems to be that of Mr. Kellar himself,

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who since then has apparently turned his attention to slate-writing, and has changed his former opinion about the genuineness of the phenomena; he now professes to be able to "duplicate any performance given by mediums of whatever nature after he has seen it done three times." This was mentioned to me by an American gentleman whom I met recently, but I have also seen a notice of it in *Light* for March 28th, 1885, p. 147, from which I have taken the above extract; yet Mr. Kellar's former opinion, given, as I presume, when he was not a special expert in slate-writing, is continually quoted by Spiritualists, just as my own opinion, given when I was absolutely incompetent and knew next to nothing about conjuring in any form whatever, has been quoted as the opinion of a specially qualified conjurer.

I do not myself place much value upon the opinion of conjurers who have not previously become thoroughly versed in the ways of deceiving sitters in slate-writing; not only because of this incident in which perhaps Mr. Kellar's over-confidence in his own powers of detection led him into a mistake, although he has after long experience publicly proclaimed his disbelief in "mediumistic" phenomena, but also because I have myself been able to deceive a gentleman accomplished in general conjuring.

On August 26th, 1886, I received a letter from a well-known professional conjurer, whose programme includes several *exposés* of alleged spiritualistic frauds. In his letter to me this gentleman* informed me that he had heard a great deal about my slate-writing, and was most anxious to witness the phenomena, as he had had séances with a well-known professional medium; and he politely requested an interview with me. He was a stranger to me personally, but I at once offered to give him a séance, which was arranged for September 13th, 1886. At the conclusion of the séance† he gave me his testimony as follows:—

September 13th, 1886.

I can see no explanation by trickery of the experiments in slate-writing I have seen performed by Mr. Davey this evening.

(Signed)————

* I have not here disclosed the name of this gentleman as, since I have informed him of my conjuring powers, he has desired me not to do so. His letter and testimony are in the hands of the Editor of the *Journal*.

† I had a curious experience with this gentleman. I asked him to think of a number. A number which I thought would be right was then, without his knowledge, marked on the slate by my process. I then asked him to tell me the number he had thought of. He said 98. I lifted up the slate and showed him the figures 98 that had been written before he had spoken. This may of course have been merely an odd coincidence, but the fact that I have had several somewhat similar experiences with other investigators led me to think that there might be something of the nature of thought-reading in it. I endeavoured to arrange some further experiments with Mr. ——, but his many engagements, and recently my serious illness, have prevented our meeting again.

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Some days afterwards he wrote to me as follows :—

September 24th, 1886.

It gives me much pleasure to add my testimony to that of many others you have, and I certainly can state that in some mysterious manner which to me seemed quite inexplicable, writing appeared on slates which I had purchased myself, which had been previously thoroughly *washed*, and while they were held together apparently very tightly. And it was specially remarkable that the writing was in the very colour I asked for.

(Signed)————

Another professional conjurer was shown my locked slate by an investigator, the writing having been allowed to remain, and on hearing the account of the witness, he offered an explanation, which was, however, entirely wrong; I instance his opinion merely for the sake of pointing out that his great knowledge of conjuring in general did not enable him to suggest an explanation which would I think have occurred to him if he had been skilled in the various special methods that may be used by conjurers in connection with slate-writing.

It has sometimes happened that an investigator, who knew beforehand that my performances were conjuring, has thought he had obtained a clue to my methods, but in nearly every case where I have suspected this, I think his discovery has only tended to perplex him more than ever. Whilst visiting Professor Henry Sidgwick at Cambridge some few months ago, I gave both Professor Sidgwick and Mrs. Sidgwick two séances for slate-writing. Amongst other phenomena, I obtained an answer on my locked slate, written underneath the question Professor Sidgwick had written. I had requested Professor Sidgwick to keep special charge of the slate. He afterwards concluded I had obtained some means of opening and writing on it, and he informed me as to when and how he thought I had done this. It is interesting to note that I did not in any way perform the trick in the manner Professor Sidgwick surmised, as I have since proved to him; he has informed me that my explanation was "completely unexpected," and he says:

"I was so satisfied with my own conjecture (difficult as it was for me to imagine it actually realised) that the method you actually used never occurred to me—nor anything at all like it."

To those of my readers who are specially interested in the subject, I may recommend a book entitled *The Bottom Facts of Spiritualism*,* by Mr. John W. Truesdell, who seems to have had considerable experience in slate-writing. He gives an interesting account in Chapter XVI. of a slate-writing séance recorded by Mr. L. W. Chase, of Cleveland, Ohio, and I have no doubt after my own experiences as a

* Published by Carleton and Co., New York; and London: S. Low and Co.

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producer of slate-writing that Mr. Truesdell's subsequent version of the matter is the true one. In the *Daily Courier* of Syracuse, New York, December 7th, 1872, Mr. L. W. Chase made the following statements :—

"The medium (Mr. John W. Truesdell) then took up a common slate, and, after carefully washing off either side, placed it flat upon the table, with a bit of pencil, about the size of a pea, underneath. We then joined hands, and after the lapse of about ten minutes, under the full glare of gas-light, we could distinctly see the slate undulate, and hear the communication that was being written, a copy of which I herewith append :—'My dear Brother,—You strive in vain to unlock the hidden mysteries of the future. No mortal has faculties to comprehend infinity.—CHARLOTTE.'

"The above lines were not only characteristic of my beloved sister while in the form, but the handwriting so closely resembled hers that, to my mind, there cannot be a shadow of doubt as to its identity."

In reference to a further event, Mr. L. W. Chase adds :—

"A short communication from my mother (and in her own handwriting) was found plainly written."

I have quoted the above extracts since they serve to show how a person may be deceived in the matter of spirit identity ; for Mr. John W. Truesdell, at the close of Chapter XVI., frankly informs his readers that he himself wrote the messages, and describes the methods he employed. The resemblance between the handwritings was, I presume, imaginary.

The fact that "messages" occasionally contain private family details, &c., is often quoted as a proof of the Spiritualistic theory in connection with slate-writing, but many persons would be surprised to find how frequently a slate-writing conjurer may become possessed of apparently private matters in connection with his investigators, and they should also not forget that peculiar chance coincidences sometimes occur. It is not very long since I met a gentleman who was a perfect stranger to me personally, and I depicted scenes to him that I knew had taken place many years ago, with an accuracy that utterly bewildered him, and I went into such private details of his family matters as convinced him I had a strange insight into his past life. Yet this was merely due to a chance coincidence. Some months previously these and other details had been incidentally mentioned to me by a person well acquainted with his history, and although he was not a public character, his name, in connection with the events of which I had heard, became somehow fixed in my memory. Nor is this the only experience I have had of a somewhat similar character.

Then it must be borne in mind that when witnesses become deeply impressed with the wonder of the performance, they not unfrequently give way to a little natural excitement, and whilst they

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have laboured under the excitement I have picked up items of information from the witnesses themselves, which when reproduced by me at future séances have been declared "wonderful tests."

During the past few months I have given séances to many total strangers who have applied to me for sittings. In some cases I have given these performances away from my own residence, and I have requested the investigators to use all possible caution to guard against any trickery, leaving them, however, to make their own suppositions concerning the mode of production of the phenomena. Latterly I have stipulated that the sitters should write out reports as soon as possible afterwards; and upon receiving these reports I have informed them without delay that the phenomena were only conjuring. Formerly in some cases I had given the sittings over and over again to the same persons, with an occasional blank to stimulate their curiosity; nevertheless they never detected the *modus operandi*.

I shall now give some of the accounts* that I have received, but before doing so I wish my readers to be clearly aware that the writing performances described in the following records were due to my own unaided powers as a slate-writing conjurer.

I shall begin by quoting a few brief statements of a general kind merely in illustration of the impressions left upon some of those from whom I did not exact a detailed report.

Statement of MRS. JOHNSON.

My sisters and I being most interested in the subject of slate-writing and anxious to see something of it, Mr. Davey kindly arranged a meeting at his house. We sat at an ordinary table in a well-lighted room, and writing was quickly produced on the inner surface of one of two slates held firmly together, once by Mr. Davey and myself, at other times by my sisters and Mr. Davey; at first just under the edge of the table, then above, and afterwards on one of my sister's shoulders. This was the more wonderful as we had purchased the slates on our way from the station. Of course between the slates were placed three points of different coloured chalks, *after which*† Mr. Davey asked us in which colour the writing should appear, and it did so in the colour we elected, the slate being covered with writing. We are all quite certain that the slates were never out of the hands of one or other of us, and we are totally unable to account for the slate-writing.

M. JOHNSON.

Statement of MR. SCOBELL.

November 25th, 1886.

DEAR SIR,—

I had the pleasure of attending a séance given by you some few months ago, and beg to relate what took place to the best of my recollection.

* The originals of all the following accounts, together with the names and addresses of the writers, have been sent to the Editor of the *Journal*.

† These words added by Mrs. Johnson later.—S. J. D.

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First, you produced a framed slate which folded, and upon which there was a patent lock. You opened the slate, cleaned it perfectly free from writing, put two or three pieces of crayon or pencil therein, locked it up, and placed the key in the hands of one of my daughters, who was present. The slate was laid on the table, and the hands of all of us were placed on and around it. You then told us to think of some subject upon which we should like a few lines, and to say the colour in which we should like them to appear. This was left to one of my daughters. You then appeared to be invoking the aid of some unknown person, which appeared to be attended with considerable mental agitation to yourself, and a slight scratching was heard, and upon the slate being finally unlocked and opened, two or three lines of writing appeared therein, and they were upon the subject my daughter had lent her mind, and in the colour writing desired by us.

The next thing you did was to solicit us to take out any volume from your bookcase, turn to a page, and fix our special attention on a passage. This I did without your seeing the page or passage. The book was handed to you, and you in a short time told us the right page and right paragraph.

I can only say that my daughters and myself were perfectly astonished with your performance, and had we been predisposed to believe in Spiritualism, we should have been convinced in such belief through your séance, as the whole performance seemed to us a phenomenon incapable of any explanation and not to be produced by any ordinary natural means.—Yours faithfully,

R. W. Scobell.

Mr. S. Davey, Jun.

Statement of Mrs. Barrett.

. . . Your wonderful performance on the slate completely puzzled me. I have not got over it yet. Thinking over it as much as ever I can, I am as far off having any idea about it as at first. You say you did the writing, so I suppose you did; but how? That is what I want to know. You gave me a clean slate without a mark or scratch of any kind upon it. I examined it carefully, I sponged it with water, and at your desire I locked it up and kept my eye upon it. When it was unlocked and the slate examined, I discovered, to my astonishment, that it was written all over from top to bottom. I never lost sight of the locked slate, and I never lost sight of you; and as far as I could judge, it was impossible for you or any one present to have done it; yet the wonderful fact remains; the slate was perfectly clean when it was locked up, and written all over when unlocked. This is a mystery, and as I am unable to look through a wooden cover, I cannot imagine a clue to it. Perhaps some of these days you will enlighten me.

Statement of Miss Stidolph.

I have much pleasure in recording my recollections of a séance with Mr. S. J. Davey. His powers are certainly marvellous, and while I have not the very smallest belief in "Spiritualism" or "mediums" of any kind, believing the things so called to be gross deceptions, I was amazed at my friend's scientific skill. Apparently he has no appliances. I was seated with him at a small

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table when he gave me the following astounding evidence of his powers. He gave into my hands a slate which, when locked, looks like an ordinary box. This box I opened, washed the slate, locked it, and took the key; for some minutes we sat, he with one hand on mine, his other hand on the table. Presently a faint scratching was heard, and continued some little time; when it ceased Mr. Davey unlocked the slate, and lo! it was covered with clear, distinct writing—a letter addressed to myself, and stating if I would wait a little while the writer would go to the Cape and bring me news of my brother. Then I again washed the slate; again it was locked, and again I kept the key. Mr. Davey then asked me to take any volume I liked from the library, to look at a page and remember the number of it. This I did, and again we sat as before. In a few moments the slate was unlocked, when on it was written, not only the number of the page I had thought of, but some of the words which were on the self-same page, and these not ordinary words, but abstruse words, as the book I selected was a learned one. This I considered a most marvellous feat, and utterly incomprehensible. That the scientific researches of my friend will lead to most important results I have no doubt. His aim is to expose deception, and if this object be attained he will benefit society and throw light on a subject which has hitherto been considered to belong exclusively to the "powers of darkness."

E. STIDOLPH.

I would mention that the shelves from which I took the book contained hundreds of volumes, and Mr. Davey had no idea which I had selected as he closed his eyes and went to the extreme end of the room.

E. S.

November 25, 1886.

Proceeding now to more detailed accounts I will next quote from a report by Miss J. H. Symons of one of her séances with me. The description of the incident of the writing on the locked slate is important from several points of view, and I shall refer to it in a future paper in connection with other incidents described by Miss Symons.

Slate-writing séance, November 16th, 1885, at 14, Dean's-yard, with Mrs. Sidgwick, and a medium whom I will designate as A.

Our sitting commenced at 7.45 p.m. We took our places round a deal table in the following order:—The medium A at one corner, next him Mrs. Sidgwick, and I opposite.

Neither Mrs. Sidgwick nor I had brought any slates, and we were, therefore, obliged to use those brought by A. We sat in a good light, a lamp and several candles were burning in different parts of the room. We first washed the slates ourselves with water brought us by Mr. Podmore, so that there was no question of its containing any admixture of chemicals, by which means writing might be produced, as has sometimes been suggested to me; the table, too, was above suspicion, having just been bought by Mr. Podmore for this particular séance. After each one of us had separately washed and dried the slates, one was marked by Mrs. Sidgwick, a piece of pencil was placed on it, and it was held by A. under the table, who warned us to watch him very carefully, as he gave no promise *not* to cheat, did we

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give him the faintest opportunity for so doing, and who wished us distinctly to understand that he did not claim to produce the phenomena he hoped to show us, by spirit agency. Prior to placing the ordinary slate under the table, we had washed and examined a small double folding slate, also belonging to the medium. This slate was locked by Mrs. Sidgwick, who put the key in her purse, and the purse in her pocket, and who sat upon the slate.

* * * * * *

We next tried for writing on the locked slate. I must remark here that though we had sat on this slate during the greater part of the séance, we had not done so throughout. We had left it on the chair when we turned to the candles behind us to read the message. A. had quickly picked it up, and asked us not to lose sight of it, as he wished to preclude all possibility of fraud. He might, of course, in this moment have changed the slate for one on which a message was already written, but the nature of the test we obtained, I think, negatives this supposition; besides which, before it was held under the table, Mrs. Sidgwick gave me the key, we unlocked the slate, found no writing there, and after the slate was again locked, I put the key in my pocket.

It was not proposed by A. that we should try to obtain a line from a page of any book to be taken at random from Mr. Podmore's shelves. This was done by Mrs. Sidgwick, who took care only—at A.'s request—to select a book with good type. This book was shown to A., who opened it, looked at the type, and considered it sufficiently clear. Mrs. Sidgwick placed it on the table, and her and my hands rested on it, whilst A. and I held the small locked slate under the table. It was at this point, after choosing her book, that the slate had been opened, found clean, and the key given to me. It was decided that Mrs. Sidgwick should think of the page of the book from which the line was to be taken, and I of the line, counting from the top of the page, it being agreed—at A.'s wish—that to facilitate the test, we should each think of a number below 10.

Again, so far as I could see, we gave A. no opportunity for changing the slate. I am quite certain that he did not do so whilst we were holding it together. And in this case the message must have been written *in our presence*, as we did get *a* line copied from this very book, though not the line of which we were thinking. When the slate was again unlocked, we found writing on each side; the message was to the effect that we were not sufficiently *en rapport* with one another to get the best results as yet, but that they were willing to give us some proof of their power. Then followed a few words in inverted commas, after which an illegible word, with which the message broke off abruptly. Mrs. Sidgwick then explained that she had been thinking of page 9, and I had thought of line 4. Mrs. Sidgwick quickly turned to this page and line, but no such words as those quoted were to be found. A. suggested that the 9 in Mrs. Sidgwick's mind might have been reversed and wrongly read as 6. We, therefore, turned to page 6, and on the last line of that page and the first line of page 7, we found the words for which we were looking.

In this case—admitting the genuineness of the phenomenon—there might again have been thought-transference, for the book had been in both Mrs.

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Sidgwick's and A.'s hand, and either might have caught sight of these very words. With this the séance ended, as A. expressed himself too tired to sit any longer, and complained of a very bad headache. He seemed to suffer much after each message had been produced, and complained of great dryness of the throat.

JESSIE H. SYMONS.

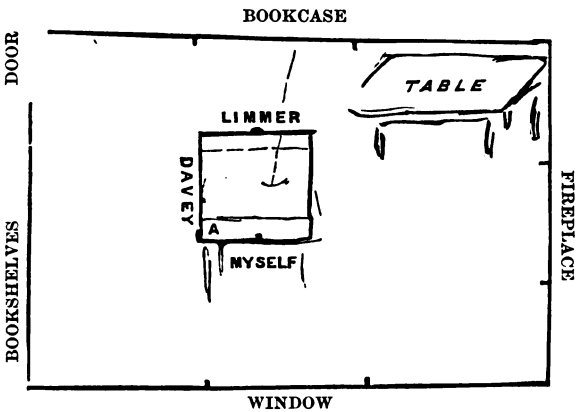
Nov. 19th, 1885.

The following reports are by Mr. J. H. Rait and Mr. Hartnall J. Limmer. These accounts were written independently, from notes taken during the sitting. Mr. Limmer had had a successful séance with me some months previously.

Report of MR. RAIT.

On Wednesday evening, the 8th September, 1886, at 7.30, I betook myself, in answer to a previous invitation, to the residence of Mr. S. J. Davey. I had brought with me at his request three new common school slates privately marked by me and of medium size, a box of assorted crayons, and a book to take notes in. Arrived there I was introduced to Mr. Limmer, who with Mr. Davey and myself formed the trio in whose presence the manifestations which I am about to record took place.

At 8.30 p.m. we seated ourselves as shown in the diagram. Mr. Limmer



A. This is where the Slate was held.

sat directly opposite me, while Mr. Davey sat on my left, the gas burner being directly overhead so as to distribute light equally on all surroundings. Before I begin, however, I will call attention to the following facts.

1. During the whole séance, the gas, with but one slight exception, was burning brightly.

2. The slates used were the 3 already mentioned and a double one of Mr. Davey's of superior make, with ebony backs and fitted with a lock, which, after having cleaned it and inserted a small fragment of slate pencil, I locked, and at his request put it in the pocket of my coat, where it remained till used. With these slates there could not possibly be any tampering as during the whole séance they never for one moment left the room.

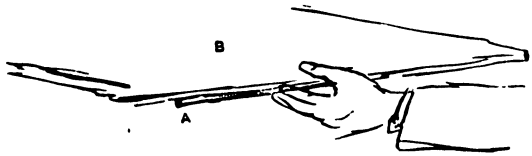
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3. While the writing was taking place under the table Mr. Davey's left hand was held by Mr. Limmer while his right with the exception of the tops of his 4 fingers was full in my view.

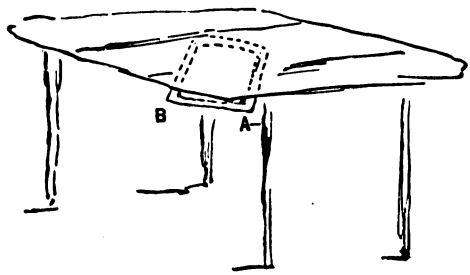
4. The chalks used were my own, wrapped separately in paper, and before the séance had never been taken out of the box.

5. A fact that appears to me most wonderful is, that the point of the slate pencil or crayon was always worn and invariably formed part of the last stroke.

At Mr. Davey's request I took one of my new slates, cleaned, wiped it, and placed a minute fragment of slate pencil on its surface, and held it under the table at the corner of the table with my left hand pressing it firmly all



A. Slate. B. Surface of Table.



The dotted lines show that part of the Slate under the Table.
A. Extremity held by me. B. Held by Davey.

the time. Mr. Limmer held my right on one side and Mr. Davey's left on the other, while Mr. Davey also supported the slate under the table with his right; thus it will be seen that a chain was formed by the hands. After remaining a few seconds thus.

Mr. Davey: "Are you there?" No answer.

Mr. D: "Are you going to give us any answer this evening?" A distinct ticking sound was here heard and after 3 seconds or so it stopped and I withdrew the slate; on it was an imperfect scrawl which no one could decipher.

Mr. D.: "We will try again; please hold the slate firmly; engage in conversation; try and not concentrate the thoughts too much on one subject."

Mr. D.: "Are you going to give us any answers this evening or not? Now *do* try." This time the noise of the ticking of a pencil was most distinctly heard as if firmly and deliberately writing. I called Mr. Limmer's attention to the fact and he informed me the writing was distinctly audible o him. I withdrew the slate and on it distinctly written was *Yes.*

Mr. D.: "Will some one now ask a question?"

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After some thought it occurred to me to ask what o'clock it was at present, there being no timepiece in the room.

Mr. D.: "Will you kindly tell us what time it is?" The ticking was *immediately* resumed. I watched Mr. Davey while seemingly talking to Mr. Limmer, but could detect nothing suspicious in his movements; three distinct ticks were heard and I put the slate on the table and examined it. It was written in the same indistinct hand, and began with a scrawl, but in the middle of the sentence I could decipher "nine" plainly. On asking Mr. Limmer to look at his watch he replied that it wanted a quarter of an hour to 9. On putting the question "Will there be a war with Russia?" we got the vague reply "*Perhaps.*" In reply to other questions the answers obtained were "*try chalk*" (this refers to the difficulty experienced in distinctly writing on a new slate) and "*answer later.*"

So far nothing striking had occurred beyond very scrawly writing, and replies which might mean anything; but something better was in store for us.

I now suggested a slight variation in the experiment, which both Mr. Limmer and Mr. Davey agreed to. I will mention however that in the right-handed breast pocket of my coat I had placed a sealed envelope containing some questions of a most impossible nature, and which I had written on the afternoon of the 7th September, intending to produce them at the séance with a view to getting them answered; they being all the time in the envelope and their contents unknown to anyone but myself. I determined therefore to put the question, "What does the right-handed breast pocket of my coat contain?"

Requested by Mr. Davey to clean and again privately mark my slates, I did so; and at his request Mr. Limmer and I chose 3 fragments of chalk,—pink, green, and blue. These 3 fragments were placed on the surface of one of the slates. I then placed another slate on the top of this so that the chalks were between. This time the slates were *above the table;* we joined hands and began talking, the question concerning my coat pocket having been put. It is important to note that during this experiment both of Mr. Davey's hands were in view, also that the writing began almost instantaneously on joining hands. Mr. Davey became very agitated, his hands slightly trembled under mine, and he occasionally gasped for breath as though in pain. (These fits occurred at intervals throughout the séance and always when the writing was taking place, but on no occasion did he move either his hands or feet.) The writing distinctly continued, cool, deliberate, and steady. I could even hear the occasional dashes as in stroking the t's, &c.; it invariably seemed to come, away from Mr. Davey, immediately underneath my fingers. I could almost feel the chalk as it moved along in its weird progress, guided by what mysterious agency I know not.

All at once Mr. Davey said, "Quick!! in what colour will you have it written?" Pink was chosen. This is what appeared on lifting one slate off:—

DEAR SIR,—This experiment is a very difficult one, and we can but rarely repeat it. (In green) You may rest assured that we shall do all in our power to answer (in blue) you this evening, but we are very anxious that you

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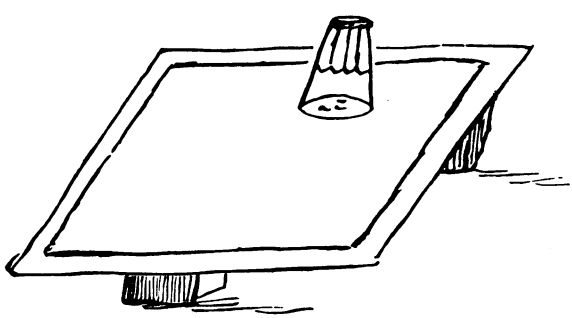
——not——this question (in pink) simply on account of the——question we will try and answer your question later on——and the——endeavour to convince——any test you may suggest.

ERNEST.

The latter part written in pink. Part of the message we could not decipher, and I accordingly cannot repeat it in full. This message occupied about 2 minutes or less in writing, and was on the whole fairly well written.

The next experiment was with Mr. Davey's closed slate. After it had been produced from my pocket we laid it on the table locked and with the small piece of pencil inside, joined hands as before and the question was put, "Will the Emperor of Germany live through the present year?" Immediately the writing began, exactly the same as on previous occasions, and when after the space of 4 minutes (about) I carefully unlocked the slate we found the following wonderful message: "My Dear Sirs,—It is a popular error that if we can produce this writing under these conditions we might at the same time have a knowledge upon all questions of a mundane nature. One is apt to forget that prophet seer and prophetess are children all of 'mother guess,' and this rule applies to us. Yet for ourselves we can foresee much to happen in in the year *1889*, and to do this we need but carry out the instructions of Bonnet (?) who said, 'Ne vous lassez jamais d'examiner les causes des grands changements, puisque rien ne servira jamais tant à vôtre instruction.' Your test is a severe one, for we have not the gift of clairvoyance to-night. On VII —— we think (or thank) your friend from time to time in explanation of this mystery try your test again later on and we shall succeed. We hope to——" (here the writing ends). This is clearly a direct reply to all our questions, and "the severe test" referred to points, evidently to my *coat pocket's contents*. What the mysterious VII. means I do not know, except that it may have some allusion to the 7th September, the day on which I wrote the questions. This belief is strengthened by the answer we got in trying to find out the writing after the Roman letters VII. later on in the evening, and which read (as much as we could make out of it) *Septem.* This long message was to my mind the most marvellous result of all, and its effect was strongly marked on Mr. Davey, who seemed in a state of great prostration, and called for a glass of water.

Mr. Davey then placed a slate on two small boxes which rested on the table, thus; 3 pieces of chalk,—blue, pink, and red—were then chosen and



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placed on its surface (the slate) and over the chalk was placed a tumbler; the gas was slightly lowered, and we were told to say what figure we would like to have drawn. I chose an octagon, Mr. Limmer chose a square. I saw a piece of chalk slightly move and on lifting the glass we saw two very indistinct marks. We however resolved to try again. This time the red piece of chalk distinctly moved, but very quick. Lifting the tumbler we found this figure  which evidently was intended for part of Mr. Limmer's square.

I desired after this to have the writing on the double slate of Mr. Davey's continued at the point where it had been broken off, and obtained this result on one of my slates which I held underneath the table and which began immediately. "We hope to see you again—Joey." I was also anxious to know what the VII signified as I have already said before;—on the first attempt we got the answer—"good-bye Joey"—but we were more successful on again putting the question, the result being a distinct "Septe———"; whether, as I have already said, it was intended for September I cannot tell.

As it was getting late (10.30) the séance concluded. In finishing this statement I will add that for my part I am "an outsider," have never before given slate-writing or Spiritualism a thought until Mr. Davey lent me "Psychography" and a copy of *Light* dated 8th November, 1884, and invited me to relate my experiences as they appeared to my senses of sight and hearing only; which I have endeavoured to do in as complete a manner as possible. What the agency is that moves the fragment of pencil I know not; I leave that for the *savants*. It is a wonderful thing that part of an answer was written in French, a language totally unknown to Mr. Davey. Also that 3 colours were employed in writing another answer. Trickery to my mind is utterly impossible in *any* respect. How it is all done I cannot tell; my advice to the "sceptics" is "go and judge for yourselves."

JOHN H. RAIT.

10/9/86.

Report of MR. LIMMER.

On Friday, the 8th September, 1886, I had the privilege of being present at a "Spiritualistic" séance given by Mr. S. J. Davey at his residence . . . Mr. Herbert Rait . . . was the only other person present besides Mr. Davey and myself.

The only table used was a small one which Mr. Davey informed us was technically known as a "Pembroke." This table I thoroughly examined and nothing that could aid Mr. Davey in any way could I discover. The proceedings then commenced by placing a common slate, bought that evening and marked by Mr. Rait, under the corner of the table and supported in that position by the right and left hands of Mr. Davey and Mr. Rait respectively, while I completed the circle by holding their disengaged hands. The question "What is the time?" was then asked by Mr. Rait, and after a short interval I distinctly heard writing, but on looking at the slate the answer was not readable: the question was therefore repeated and shortly after the

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word "nine" was obtained. The next question asked by Mr. Rait was "Will there be a war with Russia or not?" in reply to which we received the word "Perhaps." The same gentleman then asked "Will the Emperor of Germany live through the year?" Instead of receiving a direct reply the words "Try chalk" were found written upon the slate, and on adopting that suggestion we obtained the single word "later."

I may mention here that all the chalk and slates (with the exception of the "locked slate" mentioned later on in this report) used during the evening were brought by Mr. Rait, and had never been in the possession of Mr. Davey.

The next test was that of two common slates being placed *upon* the table, one above the other, the frames of which *fitted* so accurately that it appeared utterly impossible to insert anything by which the pencil could be put in motion. These slates were previously examined by Mr. Rait and myself. Green, pink, blue and red chalk having been inserted by Mr. Rait, the circle was again formed in the manner before described, Mr. Davey having this time, though, *both* hands placed upon the top slate. The question, "What does my right hand breast coat pocket contain?" was put by Mr. Rait, and it was agreed that the colour in which the answer should be written should be pink. I distinctly heard the chalk passing rapidly between the slates, and in about two minutes we had the following message before us.

(In pink)

"DEAR SIR,

"This experiment is a very difficult one, and we can but rarely "repeat it. (In green.) You may rest assured that we shall do all in our "power to answer (in blue) you this evening, but we are very anxious that "you should not put this question (in pink again) (word not plainly written "here) simply on a/c of the (word not readable) question. We will try and "answer your question later on, and the (word not readable) endeavour to "convince (word not readable) any test you may suggest.

"ERNEST."

At this stage of the proceedings Mr. Davey appeared to be rather exhausted, and drank a glass of water.

Mr. Davey then produced a "locked slate," which I examined *most minutely*, and as far as I was able to judge, the surfaces were genuine slate and had not undergone any process of preparation which would aid him in obtaining writing. A small crumb of pencil was inserted, and the slate closed and locked by Mr. Rait. The key was then given into my possession. We then placed our hands in an exactly similar position as before, and Mr. Rait having repeated the question "Will the Emperor of Germany live through the year?" I very soon heard the pencil travelling over the surface of the slate. After the lapse of about four minutes the slate was carefully unlocked by Mr. Rait, and the pencil very much worn was found at the place where the writing ended.

The lines on the first side of the slate ran in a diagonal direction from left to right, but on the second side it was done in the usual manner, *i.e.*, from side to side. The writing was of a very neat character and the majority of the letters were well formed. The following is a copy of the letter.

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"My Dear Sirs,—It is a popular error that if we can produce this writing " under these conditions we might at the same time have a knowledge upon all " questions of a mundane nature. One is apt to forget that 'Prophet, seer, " and prophetess are children all of Mother Guess' and this rule applies to " us, yet for ourselves we can forsee much to happen in in (the word 'in' " occurred twice here) the year 1889 and to do this we need but carry out " the instruction of Bonnet (this name was indistinct) who said 'Ne vous " 'lassez jamais d'examiner les causes des grands changements puisque rien " 'servira jamais tant à votre instruction.'

* "Your test is a severe one for we have not the gift of clairvoyance "to-night on VII oz we think (or thank) your friend from time to time " in explanation of this mystery.

"Try your test again later on and we shall succeed.

" We hope



Saw Pencil lay here, on carefully opening the Slate.

The writing having stopped so abruptly, two ordinary slates were placed upon the table in the manner before described, and it was asked by Mr. Rait that the letter should be concluded. Within a period of 15 seconds from the time of asking such question and after completing the circle with our hands, the words "to see you again, Joey," were written.

The two slates were again placed in the same position as before, and Mr. Rait having put an unimportant question, after the completion of the circle as before, I saw upon the slate " Good-bye, Joey " ; but on a second trial a scrawl was obtained which looked very much like " Sept. Joey " but it was impossible to say definitely what it was intended for.

The final test to which Mr. Davey was subjected was that of writing under an inverted tumbler under the following conditions. An ordinary tumbler was inverted and placed upon one of the slates brought by Mr. Rait. This slate was raised slightly from the table and supported by two small boxes placed under the ends of the slate. Blue, pink, and red chalk were then placed under the glass by Mr. Rait, and after joining hands, Mr. Rait asked that an octagon should be formed with the red chalk. After waiting for a few minutes the red chalk was seen to make two short lines almost at right angles to one another, thus,  The same test, after the slate had been cleaned, was repeated, and with precisely the same result. I

* This probably refers to some questions which Mr. Rait had written and enclosed in a sealed envelope and placed in his breast coat pocket and known only to himself. It will be remembered he previously asked " What does my right-hand breast coat pocket contain ? "

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then asked that a square should be formed by the red chalk, and two sides of it were made almost instantly, and in the colour required. Although looking to within a few inches of the tumbler and seeing the pencil move I failed to discover anything which could have caused it to do so.

I can only say that the whole thing was totally inexplicable to me, and to the best of my belief it was impossible for Mr. Davey to have produced any of the above results by the aid of trickery, as he did not appear in any way to try to divert my attention either from himself or the slates, and I watched him as closely as it was possible throughout the whole proceedings.

HARTNALL J. LIMMER.

The following report is by a lady whom I shall call Mrs. Y., whose husband is a member of the Council of the American Society for Psychical Research. I have the independent reports of Mr. Y. and Miss Y., and I propose to give these in a future paper.

Report of MRS.———.

On the evening of September 10th, 1886, I went with my husband and daughter to a room in Furnival's Inn, to witness the slate-writing performances of Mr. Clifford. On our way we stopped at a stationer's, and my husband purchased three perfectly new ordinary school slates. We found Mr. Clifford to be a young man of manifest intelligence and great earnestness of scientific purpose. He impressed me as being thoroughly honest and above all trickery. He also impressed me as being in a very critical state of health, and I should say the nervous strain of his slate-writing performances was most injurious to him.

We seated ourselves at an ordinary Pembroke table, brought out of the kitchen attached to the chambers belonging to the friend who had loaned his room for the occasion. A piece of chalk was placed on one of our slates, and the slate was held tightly up against the underside of the table leaf by one of Mr. Clifford's hands and one of my daughter's. Their thumbs were on top of the table, and their hands spread underneath on the underside of the slate. I held Mr. Clifford's other hand, and we all joined hands around the table. I watched the two hands holding the slate without a moment's intermission, and I am *confident* that neither Mr. Clifford's hand nor my daughter's moved in the least during the whole time. Two or three questions were asked without any sign of response. Then Mr. Clifford asked rather emphatically, looking hard at the corner of the table under which they were holding the slate, "*Will* you do anything for us?" After this question had been repeated three or four times, a scratching noise was heard, and on drawing out the slate a distinct "Yes" was found written on it, the chalk being found stationary at the point where the writing ceased. As my eyes were fixed uninterruptedly on both my daughter's hand and on Mr. Clifford's also, and as I certainly had fast hold of his other hand all the time, I feel *confident* he did not write this word in any ordinary way. This same result was obtained two or three times. But Mr. Clifford did not seem to think it was enough of a test, and he proposed that we should try

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it with the slate on the table in full sight of us all, with a candle burning brightly in the middle of the table.

He gave me a locked slate of his own, which I thoroughly washed and locked myself, and put the key in my own pocket. We then joined hands, and Mr. C. and my daughter placed one hand each on the slate as it was lying on top of the table. Different questions were asked, and we waited some time, but no response came. Mr. Clifford seemed to me very much exhausted, and I urged him to desist from any further efforts. But he seemed loth to do this, and said he would rest a little while, and would then, perhaps, be able to go on. After a short time of conversation, the slates all the while being in full view and carefully watched by me, we again tried it, under the same conditions as before, only that this time Mr. C. requested us each to take a book at random from the shelves in the room, and mentally think of two numbers representing a page and a line, and he would see if he could reproduce it. This also failed of any result, and Mr. C. said he feared he was too tired to produce anything, as he had been very much exhausted by a long and very successful séance the night before. We again begged him to desist, but after a short rest, during which he walked into the next room for fresh air, I thought, he insisted on another trial. The slates still remained all the time in full view on the table. Mr. C. asked my daughter to choose another book, which she did at random, he having his back to her and standing at some distance while she did it. This book was at once tied up and sealed by one of the party, Mr. C. never touching it from first to last. I then held it in my lap, while we joined hands as before, and Mr. C. and my daughter each put one hand on the slate. Still nothing came. Then we changed positions, and I placed my hand on the slate instead of my daughter, giving her the book to hold. During this change she kept her hand on the slate until I had placed mine beside it, and the book was awaiting her on the opposite side of the table, my husband all the while holding Mr. C.'s other hand. I am *confident* that Mr. C. could not possibly have manipulated the slate during this change, for it was in full sight all the while, and our hands were on it, and the book was tied and sealed on the opposite side of the table. A few minutes after this readjustment Mr. C. seemed to have a sort of electric shock pass through him, the perspiration started out in great drops on his forehead, and the hand that was touching mine quivered as with a nervous spasm. At once we heard the pencil in the slate moving, and in a few moments Mr. Clifford asked me to unlock the slate. My daughter took the key out of her pocket and handed it across the table to me, and I unlocked the slate, and found it covered on both the inner sides with writing. When read, this writing proved to be a sort of essay or exhortation on the subject of psychical research, with quotations from the book chosen intermingled throughout. I forgot to say that Mr. C. had asked us *all* to choose in our minds two numbers under ten to represent a page and a line of the book, but had finally concentrated his thought on what my husband was thinking. In the writing there were quotations from every page we had any of us thought of, but not always the line; but in the case of my husband the line was correct, but not the page. He had thought of page 8, line 8. The line was quoted

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from page 3, and Mr. C. said this confusion between 8 and 3 quite frequently occurred, because of the similarity of the numbers. This test seemed to me *perfect*. The slate was under my own eye on top of the table the whole time, and either my daughter's hand or my own was placed firmly upon it without the intermission of even a second. Moreover, we closed and opened it ourselves.

After a short rest, Mr. Clifford asked us to wash two of our own slates and put them together, with pieces of chalk of different colours between, and all of us to reach across the table and hold them all together. This we did, and then Mr. C. asked my husband to choose mentally three colours he wished used in writing. After all holding the slates closely pressed together for a few minutes, we placed them on the table, and Mr. C. and I placed our hands on them while the rest joined hands. In a few moments the same sort of electric shock seemed to pass through Mr. C., and his hand and arm which were on the slates quivered nervously, and immediately a scratching noise was heard. He then asked me to lift one slate off the other, which I did, and found one side covered with writing in three colours, the very three my husband had mentally chosen. I am perfectly confident that my hand was not removed from the slates for one single instant, and that I never lost sight of them for a moment.

By this time Mr. C. seemed to us to be so much exhausted that we begged him to give up any further tests, but he insisted on trying one more, which was as it proved the most remarkable of all.

He placed one of our slates on three little china salt-cellars that lifted it up about an inch from the table. Upon the middle of this he placed several pieces of different coloured chalks, and covered them with a tumbler. Then he told my husband to form a mental picture of some figure he wished to have drawn on the slate under the glass, and to name aloud the colour he would have it drawn in. He thought of a cross, and chose aloud the blue colour. I suggested that blue was too dark to be easily seen, and asked him to take white, which he agreed to. We sat holding hands and watching the pieces of chalk under the tumbler. No one was touching the slate this time, not even Mr. C. In a few minutes, Mr. C. was again violently agitated as with an electric shock, which went through him from head to foot, and immediately afterwards we *saw*, with our own eyes, each one of us, the pieces of chalk under the glass begin to move slowly, and apparently to walk of their own accord across the space of the slate under the tumbler. My husband had said just before that if the piece of red chalk under that tumbler moved, he would give his head to anyone who wanted it, so sure was he that it could not possibly move. The first piece of chalk that began to walk about was that very red piece! Then the blue and white moved simultaneously, as though uncertain which was the one desired. It was utterly astounding to all of us to see these pieces of chalk thus walking about under the glass with no visible agency to move them! All the while Mr. C., whose hands were held on one side by myself and on the other side by my husband, seemed to be on a great nervous strain, with hot hands and great beads of perspiration. When the chalks stopped moving, we lifted the tumbler, and there was a cross, partly blue and partly white, and a long red line marking the path

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taken by the red chalk ! We were impressed by this test beyond the power of words to declare. The test conditions were perfect, and the whole thing took place under our eyes on top of the table with no hands of anybody near the slate. This was the close of the evening's performances.

Upon reading over my account I see that I have put the leaving of the room by Mr. C. in the wrong place. It should have been just before the writing on our slates with coloured chalks instead of just before the writing on the locked slate. But in either case the slates were all the time in full view on the table with the rest of us who remained behind.

I consider the test conditions to have been perfect throughout, and see no possible explanation for the very remarkable phenomena that occurred.

MRS. ———

September 14*th*, 1886.

The sitting described by Mr. Legge in the following letter took place on the same evening as the séance described in the foregoing report by Mrs. Y., September 10th, 1886.

Report of MR. LEGGE.

12*th September*, 1886.

MY DEAR HODGSON,—

I said I would let you have a straightforward account of what I saw in your chambers on Friday evening; here it is, written while my recollections are distinct. I had been sitting with Hughes, who told me you had a séance on. We were talking on various subjects, and never touched that of the séance going on in the next room, so that in fact I soon forgot all about it. Presently however the door opened, and you came in with Mr. ——, whom I had never seen before, and behind him were his wife and daughter. A little embarrassed by sudden introductions, I passed out into the entry to your rooms, and there saw for the first time Clifford (the name, is it not?). In a few minutes the ———s left, and I went into the room where the séance had been. There I was introduced to Clifford, who suggested, after some talk on what had gone before, that I might like to see something.

I jumped at the proposal, and as a preliminary took Clifford's locked slate, opened it, and cleaned it (or rather cleaned it again, for it was clean already), then, having slipped in a bit of pencil, locked it, and put the key in my pocket, keeping the slate also in my hand or under my arm all the time afterwards. Next I chose one of your slates, cleaned it, and, at Clifford's request, having put a fragment of pencil upon it, slipped it under the table, so as just to cover it with the slab, the pencil of course being on the upper surface. The table was a plain deal one, and I satisfied myself that there were no projections on the under-surface which could leave a mark. We then formed contact, Clifford's right hand being partly on my left and partly on the slate, *i.e.*, where his hand overlapped mine which held the slate pressed against the table. The faint sound of writing was distinctly audible, and when it ceased I drew the slate out. There were merely indistinct scrawls upon it. But it appeared that I ought to have asked a question to myself, and so extracted an answer from the slate. So after I had cleaned the slate

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I thought of a question. I acted precisely as before. The sound of writing was again heard, and the slate, when I drew it out, bore clearly and distinctly written the word "yes"—the final letter of which was done in particularly admirable style. The question had reference to some doubtful increase in my official salary, and I am bound to say I was as much delighted as astounded by the mysterious writing. The next experiment was the placing of 3 bits of coloured chalk on the table, and of a clean slate (selected and placed by myself) over them. I put my hand on the slate, Clifford his on mine, and we joined contact. Again we heard the sound of writing, and when I lifted the slate there was written large and neatly in the coloured chalks (three lines or so in each colour) this message :— "Don't you think I've done enough for you to-night I'm tired Joey." I noticed the chalks seemed worn, showing signs of work, just like the little bit of pencil in the previous experiment.

After this Clifford asked me to write a question in chalk on one of your slates. While I was writing it he asked for a drink of water, and you pointed to a corner of the room where there was some. He went there and when he came back seemed to have forgotten his request for he now asked me for the locked slate, which I had latterly put in my pocket. I brought it out, placed it on the table, set my hand on it, Clifford his on mine, and joined contact just as before with Hughes and yourself, Hughes holding my right and your left, you Clifford's left. Then we heard the same writing sound, very faint this time, and after a considerable interval I was told to take up the slate and unlock it. Taking the key out of my pocket I did so, and saw written on both leaves a long message, precisely as I give it :—" If you don't believe in spirit power after this you are not worth the attention of any honest medum (*sic*) Joey." After this, Clifford, who seemed pretty tired, had to rush off to catch a train. I should add that the room had been in full lamp light all the time, the lamp being placed on a side table thus throwing a certain light under as well as over the table we were sitting at. Also that the contact was not continuously perfect, for I remember that Hughes and yourself occasionally left one hand free for a short time, and lastly that there was no enforced silence.

The above are the facts as detailed as I can give them ; I offer no comment on them for indeed I can't. Though I had heard of such experiments before, personal experience was entirely new to me, and has left me in immense perplexity.

If you see Clifford, please thank him for his kindness in troubling after an already long sitting to give me some specimens of his "craft," or whatever name one can give so nameless a faculty. I am also sincerely obliged to Hughes and yourself.—Yours,

J. G. Legge.

The next report is by Mr. Padshah. This gentleman had had some previous experience with a well-known medium, but had not been convinced that the phenomena which he had witnessed in the medium's presence were not the result of trickery. His account of his séance with me shows that he was in some respects a careful observer, and that

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he was still more careful in recording his remembrances. I also append portions of the accounts given by Mr. and Mrs. Russell of the first part of the sitting.

Report of MR. PADSHAH.

1, Furnival's Inn, London.
Sept. 15, 1886.

This evening in Hodgson's room we had a séance with Mr. Clifford; Mr. and Mrs. Russell, Mr. F. S. Hughes, Hodgson and myself being the party. Before sitting I had some interesting conversation with Mr. C. about the results usually got by him and some which I had with Eglinton. Mr. C. in course of the conversation told me he was very anxious that his results should be tried and watched like those of any professional medium, and indeed, his subsequent proceedings were very agreeably contrasted with those witnessed at the professional séances. There was every apparent desire to get the conditions named by members of the party, and to see that results were obtained under those conditions. I had suggested in our preliminary conversation how important it might be to get my own name—not surname—which no one except myself in the room knew. The slates on which we desired the writings were three of them Hodgson's, three I had bought this evening at Lilley's, Cambridge, and one Mr. C.'s own double slate. I regret that desiring to add some friends to the party, I had left the rooms to call upon those friends, and during that interval, Hodgson and Mr. Hughes being busy, we necessarily could not keep the slates in our eye for a short interval during which Mr. C. was in the room.

Well, we commenced, I sitting all the time next to Mr. C., except once, when Mrs. Russell and I interchanged places, with no advantage ; and so we resumed the original order. There was full light on every corner of the table ; two of my (?) slates, one washed by myself, the other by Mr. C., were put very nearly in the centre with a number of small chalk-pieces between them of different colours—(five in all, I find now on inquiry from Hodgson—red, blue, green, yellow, white—but which I was *not* sure of, then, not having noticed them). Under the table with the frame projecting on Mr. C.'s side, was a single slate, also mine, I believe, and washed by I do not know whom, Mr. C. supporting it on his side by the four fingers underneath, and the thumb over the table in sight of all ; his left hand joining with that of Mr. Russell's right, Mr. R.'s left with Mr. Hughes' right, Mr. Hughes' with Mr. Russell's, and Mrs. Russell's left with my right, all resting either on the table, or otherwise always in sight ; and my left supporting also the slate just the same as Mr. C.

Between the slate and the table were put successively chalks and a small pencil, the chalks being crushed, and therefore given up. Mr. C. and Mr. Russell often put their hands on the pair of single slates. Mr. C.'s double slate, *not* washed, I believe, that I can remember, but locked up by myself carefully, with the key always in my pocket or on my RIGHT hand near Mrs. Russell, never out of my view, was in my charge, generally being behind my back. For some time there seemed to be no result, Mr. C. telling us that he felt no "go" in the thing, and asking me if it was not due to my undue sceptic-

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ism. Of course I assured him that my failing was rather in the reverse direction. The conversation was generally on Spiritualistic subjects, being mostly a good-humoured discussion of the experiences of some Spiritualists. On Mr. C.'s asking me to select a particular colour of chalk to write between the two slates, I suggested white ; but we never got it. He then wished me to fix my mind on a particular number. I selected five (5), and drew an image of it before my mental eye. The number we got was, however, 6 ; and I must say, that but for the horizontal stroke, I myself would be unable to distinguish often between my 5's and 6's. Mr. C. then asked if there were going to be any manifestations—the answer was legibly "yes." Then we asked for a writing on one of the pair of slates, of mixed colours, mine being blue, and Mrs. Russell's selection red. *Sometimes* I think we all put our hands on the pair of slates, and then both Mr. C.'s hands were in full view, and there could be no mistake of what they were doing,—viz., that they were shaking sometimes with great force, at the same time that his teeth were chattering. However, before any writing came there as asked for, we had first a message on the single slate "Wait," and at another time, I noticed (without any clear sound of writing as was unmistakeable during the two previous cases)—and I believe nobody had observed it before I drew their notice—a message on one side of the slate, "Try the (*l*) chalks." Well, now we all concentrated our attention on the pair of slates very nearly in the centre ; and I thought, as requested, of two numbers, 5, 7 ; Mr. C. very shortly after a deal of shaking of his hands, at length said that we might see the slates. There, to my surprise, I beheld a message forsooth, in two coloured pencils, –blue and red, which I copy below.

(Blue Pencil) :

"We are very pleased to be able to give you this writing under these conditions, which must or ought at least to the ordinary mind do away with the possibility of it being produced by ordinary means.

(Red pencil) :

"If you will be kind enough to wait patiently you may rest assured we will do our best to do more for you.

"EARNEST."

I forgot to say that before this writing appeared, on the large slate, instead of the numbers we wanted, we got written "Boorzu." Now this as it happens is the original Persian, the modern corruption of which is my initial name. This would be extraordinary except that it might have happened by accident and also I had not time enough to see the last "u" before the word was wiped off by Mr. C.

Then we tried to get some results with books, but as it appeared to me Mr. C. had read almost every book in Hodgson's library, it was not easy to select one to preclude the hypothesis of thought-transference. So we attempted to get numbers again, and I concentrated my attention on the same two previous numbers (5, 7); we soon got the 7 on the single slate, but instead of the 5, we got "Think Book." Mr. C. desired me to think of one ; my mind was unsettled between *The Brain as an Organ of Mind*, by Bastian,

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and *International Law*, so to avoid any interference with the conditions, I pitched upon the periodical *Mind*. Mr. and Mrs. Russell having left us, we all concentrated our attention on the double closed slate, which, on opening at frequent intervals, we had found unwritten. The key was *now* in my pocket, *that* is certain, for on seeking to open it, I found it entangled with the coppers in my waistcoat pocket. The double slate was also undoubtedly locked, for I carefully locked it myself. I mentally, as before, concentrated my attention on getting the word "Mind" written within. After some time Hodgson said he heard the sound of writing, and on opening it we found the slate full. The following is the text :—

"This phenomenon is not Spiritualistic, nor is it the projection into objectivity through the higher faculties unfolded by the abnormal issues of human developments—'Mediumship'? Yes. But mediumship of WHAT? Do you think you could appreciate if we were to tell you? Ah no! The Spooks of one, the Adepts of another, the transcendental Egos of another, and the fourth dimensions of a fourth, are but the frantic struggling dreams of the dark and ignorant present human race who have not acquired the possibility of CONCEIVING even an approximation to the real solution.

"Your own predominant desire is *to explain*, but for these and kindred facts, it will be ages before the loftiest soul can touch the true *theory*, as we find it exhibiting no distinct changes of form, and if impossible with one or more vibration.

"The Brain AN organ of Mind, ha! we laugh."

This completes the text. I opened the slate myself, and I found some scratches made by the pencil over the writing. Also the facet seemed to have worn out a little by writing. After this we made some fruitless efforts at getting something, but we could not, and in a very short time we adjourned. As the table round which we sat was removed, Hodgson pointed out that it was beyond suspicion,—a fact which I had omitted to notice.

How came, now, the writing between the pair of slates, and in the closed double slate? About the former, it is certain that the slate on which the writing came was one of the three I had purchased that evening at Cambridge; as was attested by its size corresponding with the two others marked, and also by the shape of the frames, and the cracks in them noticed by Hodgson. I confess I do not remember even after such a brief lapse of time, whether I had examined the two slates *not* washed by me, and found them unwritten. I imagine I must have, for otherwise it would be very stupid; and, besides, if there had been any writing it would not have escaped the notice of Mr. Russell, who seemed to be particularly careful. Besides, we constantly looked to see if there was any writing there. Of course, a conjurer of ordinary pretensions could deceive on the last point. There might be writing on the bottom surface of the lower slate, while we could observe only the three upper surfaces, if so many. Before we saw the writing there, Mr. C. gave a push, and though I am almost sure that it was I who removed the upper slate, and found the writing there, I am afraid I cannot be certain. Indeed, I doubt if I can with any confidence assert whether the writing was on the lower surface of the upper slate, or the upper surface of the lower slate, even if I was certain that it was not on the lowest face. When I re-

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member that Mr. C. is deliberately anxious to be tried by no other than a conjurer's standard, and also that I have omitted to notice things so elementary, and yet so essential, even some of them actually suggested for my observation by Mr. C., I regret I did not ask some one else of the party to observe and act. For it is evident that if I did not see the slates clean on *all* the surfaces before commencement, my testimony becomes absolutely valueless. But now suppose that we have satisfaction on these heads, still it may be considered possible that the writing may be precipitated by chemical means. Whether, if the writing disappears under the influence of water, the chemical theory may still hold, of course I cannot say. But if so, it is curious that Mr. C. could *push* the slates at a particular moment; and before that none of us could notice, in that full light, any formation of letters, or gradual precipitation, that I can see. Besides, Mr. C. could barely have had time enough to tamper with the slates. He told me himself that he had observed them lying. He had almost 40 minutes to himself, with little intervals, when Hodgson would come in. He might during that interval have written out all the first message, without using a chemical; in that case we are all guilty of gross negligence which it is ridiculous to credit my colleagues with. But he might have also used a chemical; only he could not have foreseen the opportunity of my going out; and as everyone is supposed to bring his own slates, why he should carry about chemicals with him it is difficult to see. In this connection I may also observe that Mr. C. remarked to me during our conversation after tea, how great the temptation is for the occultist to be fraudulent; when pecuniary remuneration is not the object, "the good of the cause" is supposed to justify them, and it may not be unjust to add,—the desire to make people talk about them is not altogether a factor without influence. Just imagine the temptation in Vanity Fair of an * *, the guest of princes and emperors, and having the great honour of a recommendation from the first of living Englishmen—Mr. * *! But it is only fair to Mr. C. to say that he holds this justification, he says, in great abomination. As for the selection of colours being blue and red, and turning out so, it seems to me quite natural, and it may not be without significance that the white writing with chalk we asked for never came. Besides, there is nothing in the matter itself which may not have been written beforehand, indeed it was not what we had wanted. Now, though I point out my own defects of observation, it is only to show how little really my testimony is worth except for points of confirmation; and I hope I shall be able to remedy them next time.

Somewhat different is the case of the double closed slate. I do not remember it to have been washed; but there never was any writing on it except a scratch occasionally, whenever I opened it, with the exception of the last time. As I opened it myself I think I could easily have observed any *gradual* precipitations. The reference to "Brain as an organ of Mind" is not altogether without significance. It is also evident that Mr. C. must have minutely studied the time it takes for complete precipitation; or that the whole precipitation takes place simultaneously; or that the phenomenon is undoubtedly genuine. The theory of mere writing without a chemical and then bamboozling me would be really contemptible.

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The reading of numbers was not a failure; but it was not convincing. "Boorzu," however, was remarkable.

On the whole, I myself strongly incline more towards the genuineness of the phenomena than the reverse; but I cannot disguise it from myself that that is largely due to a previous impression gathered from Mr. C.'s results with others which were read out to me. If I get the same things next time with *my own* double-slate, and a pair of slates that have never left my sight, I think I should be justified in being convinced of something abnormal.

Report of MR. RUSSELL.

On Wednesday evening, September 15, I was present with my wife at a slate-writing séance given by Mr. Clifford. We sat in the private sitting-room of my friend Mr. R. Hodgson, at No. 1, Furnival's Inn. Besides Mr. Clifford, Mr. Hodgson, my wife and self, there were present Mr. Hughes (another great friend of mine) and . . Mr. Padshah. I had never seen either Mr. C. or Mr. P. before. We sat round an ordinary deal table. Mr. P. was on Mr. C.'s right hand, I on his left. On the table were 3 or 4 single slates which Mr. P. had brought with him, and a double slate fitted with lock and key belonging to Mr. Clifford.

As soon as we were seated at the table Mr. C. washed the double slate with sponge and water, and then handed it round for inspection. As we expressed ourselves satisfied that it was perfectly clean, he placed a small piece of ordinary crayon inside, locked it and gave it to Mr. Padshah to keep. Mr. P. having put it on his own chair behind his back, Mr. C. took one of the single slates, washed it clean, put a small piece of crayon on it and placed it under one corner of the table, holding it there with his right hand (thumb in sight on the table, four fingers out of sight below), Mr. P. holding it in the same manner with his left hand. We then joined hands and talked, waiting for the sound of writing. After some minutes Mr. C. brought up the slate, but there was nothing on it. He then put some small pieces of chalk on one of the other slates lying on the table, covered it with another slate, and said he would try to get some writing there if we would choose the colours we would like it in. Mr. P. chose blue and my wife (at my suggestion) red. Mr. C. then replaced the single slate under the corner of the table, holding it as before, but again several minutes passed without any result. He then asked my wife to change places with Mr. P., which she did, holding the slate with her left hand as he had done. But again, after several minutes, there was no writing. Then my wife and Mr. P. took their old places, Mr. C. once more put the slate under the corner as before, and asked Mr. P. to think of some number under 10, saying that he would try to get it written for him. He then said aloud: "Please say whether we shall get anything to-night," soon after which Mr. P. declared he heard the sound of writing; whereupon the slate was brought up, and the word "yes" and the number "6" were found upon it. Mr. P. said he had thought of 5, but explained that he made his fives in such a curious way that they might easily be mistaken for sixes. Mr. C. now said that a start having been made, more success might be looked for, so the experiment was repeated, the slate being brought up at intervals of from 5 to 10 minutes. The first time it had the letters BOORZ upon it,

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which Mr. P. explained were the first five letters of his Christian name which was in Persian written BOORZU. Neither Mr. Hodgson, Mr. Hughes, my wife, nor myself had ever heard of this name before, but I did not quite understand whether Mr. C. had or had not heard it from Mr. P. before the sitting began.

Next time there was the single word "Wait," and a little later the words "Try Chalks." We accordingly concentrated our attention on the two slates with the chalks between them, which had been left lying on the table.

* * * * *

J. RUSSELL.

Report of MRS. RUSSELL.

I was present with my husband at a séance given by Mr. Clifford to Mr. Padshah at Mr. Hodgson's rooms in Furnival's Inn, on Wednesday night, the 15th inst.

There were six of us present. We sat round a small deal table, which had a drawer at each end. The one my end was empty. I did not examine the other. Two lamps were in the room, and four candles, one of which was on the table. Mr. Padshah sat next to Mr. Clifford and I next to Mr. Padshah. He began by cleaning the inside of a locked slate given him by Mr. Clifford, who having chosen and put inside a small piece of chalk, desired Mr. Padshah to lock the slate and keep it in his possession. Mr. Padshah locked it and put it behind him in the chair he was sitting in, and the key in his pocket. Mr. Clifford then took a small ordinary slate, and a small piece of slate pencil with no points, asking Mr. Padshah to first clean the slate himself on both sides. This being done they both held the slate under the edge of the table with the fingers on the slate and the thumbs on the edge of the table. We then all joined hands, and sat talking for some time. Once or twice Mr. Clifford took out the slate to examine, but found no writing. He then asked me to change places with Mr. Padshah, and hold the slate, which I did. Once or twice he took out the slate whilst I was holding it, and once there was a zigzag pencil mark on it which was not there before, but no writing. Mr. Padshah then took the slate again. We still went on waiting, and taking out the slate to look at. Twice, some white chalk that Mr. Padshah had chosen was crushed when we looked at it. Mr. Clifford then bent his head close to the table and asked in a loud voice, "Tell us if we shall have any manifestations to-night or no; only one word Yes or No." After waiting again Mr. Padshah said he heard the sound of writing. On looking, "Yes" was found written on the slate. The letters were very uneven and scrawling. Mr. Clifford then asked Mr. Padshah to think of a number, and a figure 6 was given instead of a 5 which he had thought of. But Mr. Padshah explained it by saying that he usually made those figures very much alike, and it would be easy to confuse them. After waiting again the single word "Wait" was found, and a little time afterwards "Try chalks" in the same bad writing (so bad that we turned it first one way and then another to make it out) with a very imperfect figure 8 that Mr. Padshah had been thinking of. Mr. Padshah himself discovered this last just as Mr. Clifford was putting back the slate under the table. Nothing was yet found in the locked slate. Mr. Clifford then put in several pieces of

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colored chalks between two slates which had been lying on the table all the time, with one piece of pencil inside, and he and my husband placed their hands on it. On again taking up the slate under the table, a curious word appeared written on it which we could not read, written in much better characters, but which appeared to me to be a foreign word.

On Mr. Padshah's looking at it, he exclaimed "Why it is my own name Boorzu, which I am hardly ever called by!" No one at the table knew it was Mr. Padshah's name, Mr. Clifford being positive that he had never heard it before, and indeed neither of us had. Mr. Padshah then reminded Mr. Clifford that he had asked him to ask his name before tea, which Mr. Clifford said he had forgotten.

* * * * *

BESSIE RUSSELL.

I shall here give only two more reports.

Report of MR. A. S. BLOCK.

October 30, 1886.

DEAR MR. DAVEY,

Few of the persons who have witnessed your extraordinary performances can have done so with more impartial minds than I and my young son, Alfred, did. He, a youth of 16, perfectly ignorant of the whole subject of Spiritualism, mediums, or psychical science, with eyes quick to discern every movement of hand or body; I, calmly observing what I *saw* without desiring to theorise or account for the same, or the way in which it was accomplished.

Having heard of what you were doing I was curious to witness myself your performances, and you kindly gratified me by giving me what I suppose you would call a séance. To my own disappointment, and I fear to your own inconvenience and perhaps greater strain of mind in consequence, I had but half-an-hour with you, having to catch my last train home.

You, my son, and I having adjourned to the library, sat down at a small ordinary table with folding flaps, when you produced several slates and a small folding slate with hinges and patent lock. Giving me the latter you asked me to thoroughly sponge and wipe it, and placing a very small piece of pencil between the two slates, I locked them and gave the key to my son, and placed the slate in my right hand pocket, being the side away from you. You then handed me an ordinary slate which you requested me also to well sponge and wipe and put a mark in the corner of each side, which I did. Then, putting a small piece of pencil in the middle of the slate you placed it—or slid it—*under* the corner of the extended flap of the table, placing the fingers of your right hand under it, and your thumb on the upper side of the table, and your left hand on the table; I placing the fingers of my left hand next and touching yours under the slate, and thumb on the table, and with my right hand holding the left hand of my son. In a few seconds you said, "Will you ask a question?" when I asked, "What shall I be doing this time to-morrow night?" In about 3 or 4 minutes a slight scratching was to be heard, and you slid the slate from under the table, and only a mark of an illegible word was to be seen. The slate was again sponged and wiped by me, and again replaced by

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you in the same position as before—when you, either as part of the performance or in fun, evinced some impatience and demanded an answer to my question, and in a few minutes scratching was again heard, and on withdrawing the slate from under the table, the word "Reading" very legibly written, was on the slate.

You then took two slates which you handed to me to sponge and wipe as before, which I did, and placing 3 or 4 small pieces of coloured chalk, which you placed between the 2 slates, which were placed *on* the top of the table, you asked my son to take a book from the bookcase, to think of a page without letting you know either the book or the page thought of, and keep the book in his possession. Then asking him in what coloured chalk the writing should appear—he desired it should be in red—you placed both your hands firmly on the upper slate; I placed both mine, and my son did the same, all of us pressing on the slates firmly.

Waiting a few minutes, you again manifested impatience and excitement at the little delay, when we soon after distinctly heard a scratching between the slates, which when looked at, the upper slate was found covered with writing, in *red* chalk as desired. The writing was apparently an extract of some kind, but unfortunately the opportunity of testing its accuracy was lost as my son omitted to think of a page.

Although the time at our disposal was but a few minutes—a quarter of an hour at most—you kindly performed another trick, which was writing between the locked slates. As I have said, these were handed to me by you at the commencement of our sitting, were sponged and wiped by me, a piece of pencil placed between the two slates—locked by me, and key handed by me to my son and the slates placed in my pocket, so that it was manifest you never had any touch or handling of these locked-up slates. Asking me to unlock them I did so and found them in the same condition as when I placed them in my pocket. I, however, again wiped them with the sponge—you replaced the small piece of pencil, I locked them together again, handing the key to my son, and handing you the slates thus locked. These you placed on the top corner of the table, placing both your hands upon them—I and my son doing the same. In about 3 minutes, at most, you began to press energetically upon the slates, when we heard very distinctly a slight scratching between them. You called my attention to the sound, lifting your hands, called my observation to the fact that when you did so the sound stopped,—being again audible when you replaced your hands. In a few seconds taking away your hands, you asked me to unlock the slates, which I did and there saw writing in a good flowing hand—not in your style I observed, on the whole of the upper, and on part of the lower slate. I read the first few lines, which were that it was hoped I had enjoyed the entertainment.

I much regret my hurried departure.

In the above memorandum, I have repeated I believe faithfully what I saw.

Yours faithfully,

ALFRED S. BLOCK.

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After receiving Mr. Block's report I asked him the following questions :—

1. Kindly say on which side the writing appeared when the slate was held against the table, viz., was it on the lower side where my fingers were or upon the upper side nearest the table ; also when you grasped the slate with me against the table do you remember if you held it firmly or not ?

2. Did I endeavour to distract your attention from the slates ?

3. To the best of your belief were the slates devoid of writing when you examined and marked them, and did either Alfred or yourself observe the slightest opportunity for my writing on them by ordinary natural means ?

Mr. Block replied on November 6th, 1886, as follows :—

1. The writing was on the side of the slate nearest the table, and as you held the slate and I also held it very tightly against the under side of the table flap, it appeared to me to be impossible for you to have touched the pencil or *that* side of the late on which the writing appeared.

2. You certainly did not appear to endeavour to distract my attention from the slate—quite the contrary.

3. To the best of my belief and as far as the evidence of my own and Alfred's eyes could be relied upon the slates were all perfectly devoid of writing or marking before the performance, in addition to which as I have said I well sponged and wiped the slates myself and marked them before you received them from me.

I may also state that neither Alfred or I observed the slightest opportunity for your writing on them by ordinary natural means.

A. S. Block.

Report of Mr. B. J. Ten Brüggenkate.

November 30th, 1886.

It was my good fortune to witness last night some of the most interesting feats of what appeared to be conjuring that I have ever seen. I had previously had several conversations with Mr. Davey upon the subject of Spiritualism and slate-writing, and last evening when alone with him at his house he volunteered to give me a séance.

The room was a well lighted library, the table at which we sat was an ordinary somewhat old-fashioned Pembroke table, and the slates used were of the common school type, as well as one small folding slate fitted with hinges and a Chatwood lock and key.

Mr. Davey gave me the locked slate and asked me to examine it carefully, which I did and failed to find any trick or anything of the kind about it. The "medium" then asked me to write a question upon the slate, to place a small piece of pencil between the two, to lock it up and put both slate and key in my pocket. I did this in Mr. Davey's absence, he having been called away for a moment. Mr. Davey then took one of the ordinary slates, and placing a splinter of pencil upon it we both held it close under the table, and after a lapse of a few minutes got some writing upon it, the writing I remarked at the time being in an opposite direction to Mr. Davey. Mr. Davey then returned to the locked slate, *which had been in my pocket all the time*, and upon placing

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member that Mr. C. is deliberately anxious to be tried by no other than a conjurer's standard, and also that I have omitted to notice things so elementary, and yet so essential, even some of them actually suggested for my observation by Mr. C., I regret I did not ask some one else of the party to observe and act. For it is evident that if I did not see the slates clean on *all* the surfaces before commencement, my testimony becomes absolutely valueless. But now suppose that we have satisfaction on these heads, still it may be considered possible that the writing may be precipitated by chemical means. Whether, if the writing disappears under the influence of water, the chemical theory may still hold, of course I cannot say. But if so, it is curious that Mr. C. could *push* the slates at a particular moment; and before that none of us could notice, in that full light, any formation of letters, or gradual precipitation, that I can see. Besides, Mr. C. could barely have had time enough to tamper with the slates. He told me himself that he had observed them lying. He had almost 40 minutes to himself, with little intervals, when Hodgson would come in. He might during that interval have written out all the first message, without using a chemical; in that case we are all guilty of gross negligence which it is ridiculous to credit my colleagues with. But he might have also used a chemical; only he could not have foreseen the opportunity of my going out; and as everyone is supposed to bring his own slates, why he should carry about chemicals with him it is difficult to see. In this connection I may also observe that Mr. C. remarked to me during our conversation after tea, how great the temptation is for the occultist to be fraudulent; when pecuniary remuneration is not the object, "the good of the cause" is supposed to justify them, and it may not be unjust to add,—the desire to make people talk about them is not altogether a factor without influence. Just imagine the temptation in Vanity Fair of an * *, the guest of princes and emperors, and having the great honour of a recommendation from the first of living Englishmen—Mr. * * ! But it is only fair to Mr. C. to say that he holds this justification, he says, in great abomination. As for the selection of colours being blue and red, and turning out so, it seems to me quite natural, and it may not be without significance that the white writing with chalk we asked for never came. Besides, there is nothing in the matter itself which may not have been written beforehand, indeed it was not what we had wanted. Now, though I point out my own defects of observation, it is only to show how little really my testimony is worth except for points of confirmation; and I hope I shall be able to remedy them next time.

Somewhat different is the case of the double closed slate. I do not remember it to have been washed; but there never was any writing on it except a scratch occasionally, whenever I opened it, with the exception of the last time. As I opened it myself I think I could easily have observed any *gradual* precipitations. The reference to "Brain as an organ of Mind" is not altogether without significance. It is also evident that Mr. C. must have minutely studied the time it takes for complete precipitation; or that the whole precipitation takes place simultaneously; or that the phenomenon is undoubtedly genuine. The theory of mere writing without a chemical and then bamboozling me would be really contemptible.

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The reading of numbers was not a failure; but it was not convincing. "Boorzu," however, was remarkable.

On the whole, I myself strongly incline more towards the genuineness of the phenomena than the reverse; but I cannot disguise it from myself that that is largely due to a previous impression gathered from Mr. C.'s results with others which were read out to me. If I get the same things next time with *my own* double-slate, and a pair of slates that have never left my sight, I think I should be justified in being convinced of something abnormal.

Report of MR. RUSSELL.

On Wednesday evening, September 15, I was present with my wife at a slate-writing séance given by Mr. Clifford. We sat in the private sitting-room of my friend Mr. R. Hodgson, at No. 1, Furnival's Inn. Besides Mr. Clifford, Mr. Hodgson, my wife and self, there were present Mr. Hughes (another great friend of mine) and . . Mr. Padshah. I had never seen either Mr. C. or Mr. P. before. We sat round an ordinary deal table. Mr. P. was on Mr. C.'s right hand, I on his left. On the table were 3 or 4 single slates which Mr. P. had brought with him, and a double slate fitted with lock and key belonging to Mr. Clifford.

As soon as we were seated at the table Mr. C. washed the double slate with sponge and water, and then handed it round for inspection. As we expressed ourselves satisfied that it was perfectly clean, he placed a small piece of ordinary crayon inside, locked it and gave it to Mr. Padshah to keep. Mr. P. having put it on his own chair behind his back, Mr. C. took one of the single slates, washed it clean, put a small piece of crayon on it and placed it under one corner of the table, holding it there with his right hand (thumb in sight on the table, four fingers out of sight below), Mr. P. holding it in the same manner with his left hand. We then joined hands and talked, waiting for the sound of writing. After some minutes Mr. C. brought up the slate, but there was nothing on it. He then put some small pieces of chalk on one of the other slates lying on the table, covered it with another slate, and said he would try to get some writing there if we would choose the colours we would like it in. Mr. P. chose blue and my wife (at my suggestion) red. Mr. C. then replaced the single slate under the corner of the table, holding it as before, but again several minutes passed without any result. He then asked my wife to change places with Mr. P., which she did, holding the slate with her left hand as he had done. But again, after several minutes, there was no writing. Then my wife and Mr. P. took their old places, Mr. C. once more put the slate under the corner as before, and asked Mr. P. to think of some number under 10, saying that he would try to get it written for him. He then said aloud: "Please say whether we shall get anything to-night," soon after which Mr. P. declared he heard the sound of writing; whereupon the slate was brought up, and the word "yes" and the number "6" were found upon it. Mr. P. said he had thought of 5, but explained that he made his fives in such a curious way that they might easily be mistaken for sixes. Mr. C. now said that a start having been made, more success might be looked for, so the experiment was repeated, the slate being brought up at intervals of from 5 to 10 minutes. The first time it had the letters BOORZ upon it,

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which Mr. P. explained were the first five letters of his Christian name which was in Persian written BOORZU. Neither Mr. Hodgson, Mr. Hughes, my wife, nor myself had ever heard of this name before, but I did not quite understand whether Mr. C. had or had not heard it from Mr. P. before the sitting began.

Next time there was the single word "Wait," and a little later the words "Try Chalks." We accordingly concentrated our attention on the two slates with the chalks between them, which had been left lying on the table.

* * * * *

J. RUSSELL.

Report of MRS. RUSSELL.

I was present with my husband at a séance given by Mr. Clifford to Mr. Padshah at Mr. Hodgson's rooms in Furnival's Inn, on Wednesday night, the 15th inst.

There were six of us present. We sat round a small deal table, which had a drawer at each end. The one my end was empty. I did not examine the other. Two lamps were in the room, and four candles, one of which was on the table. Mr. Padshah sat next to Mr. Clifford and I next to Mr. Padshah. He began by cleaning the inside of a locked slate given him by Mr. Clifford, who having chosen and put inside a small piece of chalk, desired Mr. Padshah to lock the slate and keep it in his possession. Mr. Padshah locked it and put it behind him in the chair he was sitting in, and the key in his pocket. Mr. Clifford then took a small ordinary slate, and a small piece of slate pencil with no points, asking Mr. Padshah to first clean the slate himself on both sides. This being done they both held the slate under the edge of the table with the fingers on the slate and the thumbs on the edge of the table. We then all joined hands, and sat talking for some time. Once or twice Mr. Clifford took out the slate to examine, but found no writing. He then asked me to change places with Mr. Padshah, and hold the slate, which I did. Once or twice he took out the slate whilst I was holding it, and once there was a zigzag pencil mark on it which was not there before, but no writing. Mr. Padshah then took the slate again. We still went on waiting, and taking out the slate to look at. Twice, some white chalk that Mr. Padshah had chosen was crushed when we looked at it. Mr. Clifford then bent his head close to the table and asked in a loud voice, "Tell us if we shall have any manifestations to-night or no; only one word Yes or No." After waiting again Mr. Padshah said he heard the sound of writing. On looking, "Yes" was found written on the slate. The letters were very uneven and scrawling. Mr. Clifford then asked Mr. Padshah to think of a number, and a figure 6 was given instead of a 5 which he had thought of. But Mr. Padshah explained it by saying that he usually made those figures very much alike, and it would be easy to confuse them. After waiting again the single word "Wait" was found, and a little time afterwards "Try chalks" in the same bad writing (so bad that we turned it first one way and then another to make it out) with a very imperfect figure 8 that Mr. Padshah had been thinking of. Mr. Padshah himself discovered this last just as Mr. Clifford was putting back the slate under the table. Nothing was yet found in the locked slate. Mr. Clifford then put in several pieces of

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colored chalks between two slates which had been lying on the table all the time, with one piece of pencil inside, and he and my husband placed their hands on it. On again taking up the slate under the table, a curious word appeared written on it which we could not read, written in much better characters, but which appeared to me to be a foreign word.

On Mr. Padshah's looking at it, he exclaimed "Why it is my own name Boorzu, which I am hardly ever called by!" No one at the table knew it was Mr. Padshah's name, Mr. Clifford being positive that he had never heard it before, and indeed neither of us had. Mr. Padshah then reminded Mr. Clifford that he had asked him to ask his name before tea, which Mr. Clifford said he had forgotten.

* * * * *

BESSIE RUSSELL.

I shall here give only two more reports.

Report of MR. A. S. BLOCK.

October 30, 1886.

DEAR MR. DAVEY,

Few of the persons who have witnessed your extraordinary performances can have done so with more impartial minds than I and my young son, Alfred, did. He, a youth of 16, perfectly ignorant of the whole subject of Spiritualism, mediums, or psychical science, with eyes quick to discern every movement of hand or body; I, calmly observing what I *saw* without desiring to theorise or account for the same, or the way in which it was accomplished.

Having heard of what you were doing I was curious to witness myself your performances, and you kindly gratified me by giving me what I suppose you would call a séance. To my own disappointment, and I fear to your own inconvenience and perhaps greater strain of mind in consequence, I had but half-an-hour with you, having to catch my last train home.

You, my son, and I having adjourned to the library, sat down at a small ordinary table with folding flaps, when you produced several slates and a small folding slate with hinges and patent lock. Giving me the latter you asked me to thoroughly sponge and wipe it, and placing a very small piece of pencil between the two slates, I locked them and gave the key to my son, and placed the slate in my right hand pocket, being the side away from you. You then handed me an ordinary slate which you requested me also to well sponge and wipe and put a mark in the corner of each side, which I did. Then, putting a small piece of pencil in the middle of the slate you placed it—or slid it—*under* the corner of the extended flap of the table, placing the fingers of your right hand under it, and your thumb on the upper side of the table, and your left hand on the table; I placing the fingers of my left hand next and touching yours under the slate, and thumb on the table, and with my right hand holding the left hand of my son. In a few seconds you said, "Will you ask a question?" when I asked, "What shall I be doing this time to-morrow night?" In about 3 or 4 minutes a slight scratching was to be heard, and you slid the slate from under the table, and only a mark of an illegible word was to be seen. The slate was again sponged and wiped by me, and again replaced by

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you in the same position as before—when you, either as part of the performance or in fun, evinced some impatience and demanded an answer to my question, and in a few minutes scratching was again heard, and on withdrawing the slate from under the table, the word "Reading" very legibly written, was on the slate.

You then took two slates which you handed to me to sponge and wipe as before, which I did, and placing 3 or 4 small pieces of coloured chalk, which you placed between the 2 slates, which were placed *on* the top of the table, you asked my son to take a book from the bookcase, to think of a page without letting you know either the book or the page thought of, and keep the book in his possession. Then asking him in what coloured chalk the writing should appear—he desired it should be in red—you placed both your hands firmly on the upper slate; I placed both mine, and my son did the same, all of us pressing on the slates firmly.

Waiting a few minutes, you again manifested impatience and excitement at the little delay, when we soon after distinctly heard a scratching between the slates, which when looked at, the upper slate was found covered with writing, in *red* chalk as desired. The writing was apparently an extract of some kind, but unfortunately the opportunity of testing its accuracy was lost as my son omitted to think of a page.

Although the time at our disposal was but a few minutes—a quarter of an hour at most—you kindly performed another trick, which was writing between the locked slates. As I have said, these were handed to me by you at the commencement of our sitting, were sponged and wiped by me, a piece of pencil placed between the two slates—locked by me, and key handed by me to my son and the slates placed in my pocket, so that it was manifest you never had any touch or handling of these locked-up slates. Asking me to unlock them I did so and found them in the same condition as when I placed them in my pocket. I, however, again wiped them with the sponge—you replaced the small piece of pencil, I locked them together again, handing the key to my son, and handing you the slates thus locked. These you placed on the top corner of the table, placing both your hands upon them—I and my son doing the same. In about 3 minutes, at most, you began to press energetically upon the slates, when we heard very distinctly a slight scratching between them. You called my attention to the sound, lifting your hands, called my observation to the fact that when you did so the sound stopped,—being again audible when you replaced your hands. In a few seconds taking away your hands, you asked me to unlock the slates, which I did and there saw writing in a good flowing hand—not in your style I observed, on the whole of the upper, and on part of the lower slate. I read the first few lines, which were that it was hoped I had enjoyed the entertainment.

I much regret my hurried departure.

In the above memorandum, I have repeated I believe faithfully what I saw.

Yours faithfully,

ALFRED S. BLOCK.

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After receiving Mr. Block's report I asked him the following questions:—

1. Kindly say on which side the writing appeared when the slate was held against the table, viz., was it on the lower side where my fingers were or upon the upper side nearest the table; also when you grasped the slate with me against the table do you remember if you held it firmly or not?

2. Did I endeavour to distract your attention from the slates?

3. To the best of your belief were the slates devoid of writing when you examined and marked them, and did either Alfred or yourself observe the slightest opportunity for my writing on them by ordinary natural means?

Mr. Block replied on November 6th, 1886, as follows:—

1. The writing was on the side of the slate nearest the table, and as you held the slate and I also held it very tightly against the under side of the table flap, it appeared to me to be impossible for you to have touched the pencil or *that* side of the late on which the writing appeared.

2. You certainly did not appear to endeavour to distract my attention from the slate—quite the contrary.

3. To the best of my belief and as far as the evidence of my own and Alfred's eyes could be relied upon the slates were all perfectly devoid of writing or marking before the performance, in addition to which as I have said I well sponged and wiped the slates myself and marked them before you received them from me.

I may also state that neither Alfred or I observed the slightest opportunity for your writing on them by ordinary natural means.

A. S. Block.

Report of Mr. B. J. Ten Brüggenkate.

November 30th, 1886.

It was my good fortune to witness last night some of the most interesting feats of what appeared to be conjuring that I have ever seen. I had previously had several conversations with Mr. Davey upon the subject of Spiritualism and slate-writing, and last evening when alone with him at his house he volunteered to give me a séance.

The room was a well lighted library, the table at which we sat was an ordinary somewhat old-fashioned Pembroke table, and the slates used were of the common school type, as well as one small folding slate fitted with hinges and a Chatwood lock and key.

Mr. Davey gave me the locked slate and asked me to examine it carefully, which I did and failed to find any trick or anything of the kind about it. The "medium" then asked me to write a question upon the slate, to place a small piece of pencil between the two, to lock it up and put both slate and key in my pocket. I did this in Mr. Davey's absence, he having been called away for a moment. Mr. Davey then took one of the ordinary slates, and placing a splinter of pencil upon it we both held it close under the table, and after a lapse of a few minutes got some writing upon it, the writing I remarked at the time being in an opposite direction to Mr. Davey. Mr. Davey then returned to the locked slate, *which had been in my pocket all the time*, and upon placing

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this slate upon the table, very faint scratching was heard, and a complete and full answer to my question was returned. What was to me most extraordinary was, that Mr. Davey did not know what question I had asked, and yet the answer was definite and complete.

The next performance was even more wonderful. I took two common slates, thoroughly cleaned them, and placed some pieces of red chalk between them, and we kept our hands firmly upon them; in a short time faint scratching was heard and upon lifting the top slate I found it to be covered with writing written in a diagonal direction across the slate, the writing again appearing in an opposite direction to Mr. Davey, *i.e.*, as we sat opposite one another it appeared as if I had written it.

The last experiment was only partially successful. Mr. Davey asked me to choose a book from the shelves, unknown to him, and to sit upon it in order that it should be invisible to him—then to write a number upon a slate; I wrote "*five*"—then to think of a number; I thought of "*seven.*" The locked slate was again put upon the table, scratching was heard, and upon opening it I found a verse from page 8 line 4 of the book I had chosen, written distinctly upon the slate. I wish it to be observed that I did not fix my mind attentively upon the number "seven" I had thought of —my attention being called off by some remarks of Mr. Davey; also that Mr. Davey did not know the book I had chosen, so that I quite fail to see how he could produce any writing from the book. This ended the séance, and I am at a loss to conceive how the writing can possibly come upon the slate. There was not a chance of Mr. Davey being able to get at the slates during the performance. When I placed the two open slates one upon another with the red chalk between them, I made the remark that if writing was produced upon either of them I should be ready to believe anything—for they were covered with my hand directly they were on the top of each other and were never moved until writing appeared.

B. J. Ten Brüggenkate.

AUTOMATIC WRITING.

In reply to inquiries, the following communications have been received from M. Aksakof, with respect to the account of "Automatic Writing," printed in the *Journal* for September (p. 404). A few slight changes in expression have been made, in accordance with M. Aksakof's request.

St. Petersburg, Nevsky Prospect, 6.
October, 1886.

. . . I shall give you with pleasure all the information you may require concerning the case of automatic writing published in the *Journal* of the Society for Psychical Research, September, 1886, because I consider this case as one of the best, and as positively proving the possibility of receiving through automatic writing information unknown to the sitters.

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1. In the first place, I must remark that the reference to the *Psychische Studien*, as given in the *Journal*, is not correct; the case was published in *Psychische Studien* in 1885, p. 49 (and not in 1884, p. 149).*

2. The séance was held the 10-22 February, 1882, in my own apartment. The dates given in my journal—1860-1861—were, for certain reasons, fictitious.

3. You ask, "Can we be sure that the mediums, requested to repeat the sentence, did not remember the letters?" I think they could not, because the letters were dictated to me with the usual indifference, quite automatically. Generally, when there is a meaning in the first letters, the spelled words can be easily remembered; if not, you immediately lose the connection. Try yourself, after dictating 12 letters at random, to repeat them, and you will see the difficulty. But you will have the advantage of being able to direct special attention to the letters, *knowing that you are about to repeat them;* in the case in question, the mediums did not know that they would have to repeat the letters, and had no reason therefore to give any particular attention to them; this is an important point. Take also into consideration the fact that I did not request the sentence to be repeated immediately after it was dictated to me, but after an exchange of questions and answers with the invisible or supposed interlocutor; these answers, as I see in my notes, consist of 172 letters; this was quite enough to obliterate the impression of the 12 nonsensical letters. Finally, when the words were said to be Hebrew, I asked that they should be repeated not with the French, but with the Russian alphabet, and to do this required a repetition not of the same *letters*, but of the same *sounds*.

4. You have omitted an important† particular: after this repetition I requested the first word (in the German translation erroneously rendered: "the last word") to be given, and it was immediately spelled: *emek;* this answer presupposes in my unconscious self a conscious knowledge of the meaning of the two words. Now, as the gist of the test resides in the justification of the supposition that these two words were unconsciously impressed in my brain, I beg to submit for consideration the following points:—

(*a*) My reading of the Hebrew was auto-didactic deciphering, not knowledge; the reading of the Hebrew is not easy, because the pronunciation of the words is indicated not by vowels, but by small points and signs put round the letters; hence, for this case, it would not have been enough to receive an impression of the *letters;* an *exact reading* of them—a careful deciphering—would also have been required; because, *the same letters remaining*, their pronunciation might easily have been erroneously impressed; for example, the first word, *emek*, consists, in Hebrew, only of three letters, which admit of various pronunciations: *amek*, *amok*, *amak*, *omek*—changing the signification of the three letters forming a root.

* The date which I gave was that of the number of *Psychische Studien*, from which I took the first paragraph of my abstract. The account of the séance in which the Hebrew words were given, appeared, as M. Aksakof states, in February, 1885.

† It had not struck me that the repetition of the first word was important, and M. Aksakof did not mention it when he read my translation in MS.

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(*b*) The reading in Latin letters *(emek habaccha)* is never given in the editions of the Hebrew Bible or in Hebrew dictionaries; at least, I have not seen such a reading; so that the more easily produced impression of these two words *in Latin letters* could not have taken place.

(*c*) Nevertheless, let us suppose that by some chance the said *letters* and their *reading* had been unconsciously impressed on my brain; whence comes the *knowledge of their meaning?* This knowledge could have been gained only with the help of dictionaries or translations, *i.e.*, only *by the study* of the unique place in the Old Testament—the 84th Psalm—where the said expression is found. *I positively deny* having ever made this study or acquired this knowledge, because my deciphering of the Hebrew Bible 30 years ago was confined to the first chapter of Genesis and the first 10 Psalms—as I can prove by my notes at the time.

5. As to Cardoso's name, you ask: "What evidence is there that you or one of the mediums might not have seen it yourselves in Didot's *Biographie*, which you consulted at the conclusion of the séance? Was not the *Biographie* as accessible before as after the séance?" The *Biographie* of 46 volumes is placed in a cupboard, containing books only for exceptional reference, relegated to an antechamber (entry) and always locked. Till these séances I never consulted this biography, as my occupations do not require its special use, the more so that for ordinary information I have in my cabinet, on a shelf, the *Biography of the English Cyclopædia*, in 6 vols. 4to. Before the Cardoso case, I consulted the French *Biographie* only twice, also for communications that we received some time before, as reported in *Psychische Studien*, 1884, pp. 158 and 566. The names searched for were: *Aper*, *Porcius Cato*, *Gallus*, *Diocletianus*. On the back of each volume is printed the first and the last name it contains; thus, on the volume where I found *Cardoso*, was printed: "*Cabacius—Caselles*," consequently *it was not touched* on the two first occasions, and it was myself who took the necessary volumes from the cupboard.—Nevertheless, let us suppose, that by some chance, when opening this particular volume, only for a moment, one of us received the impression of *Cardoso's* name; that will not cover the difficulty, because particulars are given: nationality, profession, celebrity, religion. In the communication he is called directly "a Jewish doctor"; not so in the *Biographie*, where we find in the middle of the article the following phrase: "Ce qu'il y eut de vraiment particulier dans la vie de ce savant, c'est qu'il abandonna la religion chrétienne, dans laquelle il avait été élevé, pour entrer dans le sein du judaïsme, dont il devint un fervent apôtre." For all these particulars *a reading of the whole article*, not a glance at it, was necessary, the more so that the text of the *Biographie* is printed with small type. But, as I said, the volume was not even touched.

6. There still remains for explanation what appears to me to be the greatest difficulty of all, namely, *the correlation* (a plausible one) between the Hebrew saying and Cardoso—between two supposed unconscious impressions, one originating from my brain, the other from the medium's. For my unconscious self the reference of the Hebrew saying to Cardoso was a *logical impossibility*, because if I had already received and retained the impression of the Hebrew sentence, of its reading and meaning, I would have also, unavoidably, received and retained the impression of its being referred to its veritable source, which was in my hands, and not to a certain Portuguese physician, whose name I had never heard. Hence, if one of us *must* be regarded as the originator of the name, it must be one of the mediums, for whom, *vice versâ*, the Hebrew saying was a positive impossibility. And here comes the remarkable thing that, although the "motto" has not yet been found (and perhaps never may be found) in the works of Cardoso, *the reasonableness* of attributing it to Cardoso *is proven*, because he turned out

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to be a man profoundly versed in Hebrew, so fond of it that he finally embraced the Hebrew religion, and his philosophical works—as I have seen—are *full of Hebrew citations.* And so, if we do not admit an extraneous source of knowledge, we must say that a supposed latent unconscious impression of a consciously unknown *Hebrew* saying, was suddenly evoked in my brain by a medium, sitting apart, when I was busy in writing down his automatic dictations in the *Russian* language; and the evoking of this impression in me, reacting mentally on the medium for explanation, evoked in him, suddenly, also a latent unconscious impression of a consciously unknown name, fitting with the unknown saying. Is that not too much?

7. The account published in *Psychische Studien* was written from full notes made by me at the time and which I have now in my hands.

8. We could arrive at no conclusion as to the identity of the communicating intelligence; he would never give his name, and there was no reason to attribute the communication to Cardoso himself. The intelligence, when evoked by me afterwards, deprecated having any knowledge of Hebrew, saying it was only a reminiscence.

The testimony of my sister-in-law—Mrs. Wiesler, and my step-son—Sergius Manouhinn, is appended to this letter. I can vouch that Professor Boutlerof, who was present, would have signed it also;—unfortunately, it is now beyond his power to do so.* I know that he considered this case as one absolutely proving an extraneous source of knowledge. He took no part in the séance, but sat at a distance, listening to the philosophic controversy with our strange interlocutor, whose replies were always full of wit and sarcasm. Once he dictated through the same mediums a whole phrase in Italian, which was found to be perfectly correct. . . .

A. Aksakof.

We the undersigned herewith testify that the record of the séance of the 10-22 February, 1882, as given by M. Aksakof in the *Psychische Studien*, 1885, pp. 49-54, is perfectly correct. We were alone at the table, holding our right hands on the planchette. We are both completely ignorant of the Hebrew, never heard of Cardoso, never had any access to the biographic dictionary in question, and never perused any of its volumes; on some occasions the necessary volumes were consulted by M. Aksakof himself.

Anastasie Wiesler.
Sergius Manouhinn.

1st *October*, 1886.
St. Petersburg.

CORRESPONDENCE.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—The letter of "M. B." in the *Journal* for November opens up a question which I venture to think is of the utmost importance in relation to the investigation in which our Society is engaged. There can be no doubt that our inquiry is beset with many difficulties, and possibly dangers, in consequence of our ignorance of the comparatively unknown land upon which we are seeking to gain a foothold. And so far as any experiments in the different branches of our work might be reasonably supposed to subject the

* The death of Professor Boutlerof, one of the Corresponding Members of our Society, was recorded in the *Journal* for November, p. 442.

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agent or percipient to the invasion of deteriorating influences, without any corresponding moral advantage such as the pervasion of improving influences, I for one should urge that experiments involving this danger ought to be avoided. But I do not think that we should be justified in making the suppositions which "M. B." appears to favour.

In the first place, I cannot find that the experiments in "telepathy, automatic writing, &c.," to which "M. B." refers, "require the will of the percipient to be, so to speak, annulled for the time, and the mind left blank," so that it may be invaded *by any influence whatever*. So far is the will from being annulled that it has probably been concentrated either upon perceiving, in activity,—or receiving, in passivity, the impressions of—perceptions or feelings experienced by some specific personality. This process, I take it, is a very different one from opening the mind to any influence whatever, as indeed we might infer from the counterparts of such processes in ordinary human experience. That it is so is suggested, moreover, even by "M. B.," who says that recent experiments in hypnotic suggestion "seem to show that . . . a sub-conscious resistance is almost invariably found to any practically undesirable suggestion made by the experiments, when the subject is a rational and self-controlled person." A strenuous activity against debasing influences may well consist with a strenuous passivity, if I may so speak, to exalting influences. Certainly, as "M. B." says, "we should not think it wise to allow ourselves to be mesmerised by persons of known bad character"; and no doubt the acquirement of a greater sensitiveness to what I may vaguely term supernormal influences of a purifying nature, may carry with it the possibilities of a deeper degradation. The counterpart of this again we also find in ordinary human experience; and in reply to any objection on this ground I should think it sufficient to profess my faith:

> "Certain, if knowledge bring the sword,
> That knowledge takes the sword away."

But, in the second place, possibly the special hypothesis to which "M. B." draws attention may be that in the class of experiments referred to, we lay ourselves open very little, if at all, to "higher" spirits, but only or chiefly to those of a "lower" order. If so, I should say that the only evidence I have myself seen for such a theory is not worth consideration; it depends upon the supposed deterioration of alleged "Spiritualistic mediums," in consequence of the "spirit-influences" to which they have been subjected. They have, it is asserted, *become* fraudulent and vicious, after a career, as mediums, of honesty and purity; but I think it probable, that in the majority at least of these cases, the supposed "mediums" have been fraudulent from the beginning.

I agree, then, with "M.B." in thinking that "we should be wise to put ourselves on the defensive," in the sense that we should not adopt the mental attitude of being willing to surrender ourselves to any impulse that may "hap" to come. And this may be all the caution that "M. B." means to emphasise; though in truth we are far as yet, in my opinion, from being "shipwrecked in the dark upon an unknown island, of which we are ignorant whether it is desert or inhabited by friendly or hostile tribes"; rather do we

> "float about a glimmering night, and watch
> A full sea glazed with muffled moonlight swell
> On some dark shore just seen that it is rich."

I am, &c.,

RICHARD HODGSON.

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By the Rev. P. H. Newnham.

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"Again, we have probably all of us heard someone claim to have made someone else look round, in church or theatre, by fixing an intent gaze on him ; but such cases must clearly be reckoned as mere illusions of *post hoc propter hoc*, of successes noted and failures forgotten."

I am aware that it must appear presumptuous in me to challenge the deliberate conviction of such authorities on all questions of telepathy ; but I nevertheless feel bound, in the interest of what I conceive to be the truth, to place on record a very respectful *caveat* against the acceptance of this dictum.

The uniform experience of some 40 years convinces me that the power alluded to really does exist ; and I must acknowledge that I read the sentence above quoted with feelings of utter amazement, as the habitual exercise of this power has been a thing familiar to me as long as I can remember, and I have always accepted it as such a matter of course that I have taken for granted that everybody else recognised it also.

As a lad and youth of from about 14 to 22, I remember constantly amusing myself with it, especially at church. On two occasions I utilised it (once at the request of my tutor), in order to cure persons of a disagreeable habit of staring in church. I made them look at me, as soon as they had entered their pew, and kept on doing so until I had

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during the time of service in church. I have endeavoured to lay down certain conditions under which these observations shall be made. It will be seen that these conditions are such as to handicap the observer very heavily; and I think that successful results obtained under such conditions will fully establish my claim that the power is something that really exists, and merits scientific observation.

1. My first condition was, that no observations are to be made from the pulpit, or during any time in the service when the eyes of the congregation naturally turn, more or less frequently, to the speaker or reader. I observed only during the singing of hymns or canticles, when the eyes of the congregation are fixed on their books, and their attention occupied by the words that are being sung. I may add that my congregation is singularly musical, and takes a rapt delight in the singing.

2. My second condition was, never to attempt to influence those with whom I am specially intimate, or with whom I have been brought into *religious* communion, as in Confirmation and Bible-classes, sick and dying beds, &c., &c.

Under these conditions I made a series of observations on Sunday morning, February 7th, 1886, and wrote down the results as soon as possible after my return home. The original memorandum was completed, and dated, at 2.30 p.m. of that day. This memorandum, as furnished to Mr. Myers, contains the actual names of the persons experimented on; but, for obvious reasons, these cannot be printed. With this exception, the following schedule is a strict copy of the original draft; nothing new being inserted except a few connecting or explanatory words.

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3. Strange man: name unknown: about 35-40. Never seen before.
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I frequently made *practical* use of the power, in after years, in church, when I had forgotten something that I needed. (N.B.—*Not* my sermon!) The first occasion on which I remember doing this was about 1872, when I had left in my study some special form of prayer which was ordered to be used on that Sunday. When I discovered that I had come to church without it, I willed my gardener to look at me, which he did in a few seconds, and I then beckoned him up, and sent him for the missing paper. I have done the same thing during service time, scores of times, when I wanted a door or a window shut, or a person shown to a pew, &c., &c. I have *never* failed, except with one person, and with him I could only succeed about once in three times, as the more uncomfortable he grew, the more he kept his eyes sternly fixed upon his book.

I was once talking of this power in company, when a young lady expressed her doubts of its real existence. Being seated opposite to her shortly afterwards, I made her look at me six times in succession, carefully avoiding catching her eye until the sixth time, when I met her gaze and told her what I had been doing, and she at once acknowledged that she had found herself constantly looking up at me, without knowing why.

I regret exceedingly that I have kept no written memoranda of some of these experiments, but I never thought there was anything unusual in them, or anything that was worthy of record.

In 1873, I distinctly remember experimenting at a series of concerts to which I was invited. The company consisted of persons almost all of whom were entire strangers to me, and I tried the power almost exclusively on those who were sitting *in front* of me, and who, therefore, could not catch my eye by just lifting their heads. It was very interesting to see them first fidget about in their seats, and at last turn their heads round and look about them, as if to see whence the uncomfortable feeling that influenced them was proceeding.

I opened a correspondence with Mr. Myers on this subject, in February, 1886. I felt very strongly the objections against the *scientific* value of such more or less vague memories as I have above referred to, which are based upon no written memoranda, and are only recalled through the glorifying mists of personal gratification at success, as viewed in the vista of past years. And, therefore, although conscious that I no longer possess the power so fully as I used to do in former days, I resolved to make some fresh experiments, and carefully note the results.

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II. *While singing the "Jubilate."*

3. Strange man: name unknown: about 35-40. Never seen before.
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4. Young married woman, about 32. Used to sing in my choir nine years ago. Now lives in the Isle of Wight, and was on a visit to friends.
Looked up, *decidedly vacant*, in about one minute.

III. *While playing tune of first hymn.*

5. Unmarried lady, about 70. On a visit in the parish. I know her to speak to; but no more.
Looked up sharply, in about 20 seconds; first to right, then to left, as if to see where something was; then looked, *vacantly*, towards me.

IV. *While singing the first hymn.*

6, 7. Two women, unmarried, about 25 and 40 respectively, domestic servants in the parish. I only know them to speak to.
My eyes were looking just between these two, as they stood side by side, and I had scarcely determined which of the two to operate on, when both looked up simultaneously, certainly in not more than five seconds.

8. Boy, aged 10, attends school in another parish, and I scarcely know him.
Looked up, *vacant*, in less than 30 seconds.

V. *While singing the second hymn.*

9. Unmarried woman, age about 33; almost a stranger to me, as she lives out of the parish, and generally attends church elsewhere.
Looked up in less than 10 seconds.

10. Unmarried woman, aged 63. Rather hard in character; and somewhat antipathetic to myself and my parish work.
Began to fidget in 20 seconds; but kept her eyes fixed on her book, and sang steadily. I must have looked at her for two minutes, and was just on the point of giving up, when she looked up, *vacant*.

VI. *After Service.*

11. I wanted to speak to one of the churchwardens; but as it was the Sunday when I retained the offertory, I knew he would not come into the vestry. I therefore willed him to look at me as I was leaving the church. I did not look at him or towards him; I simply willed.

I passed into the vestry, some 25 or 30 feet from him, as he stood in the body of the church, and as I was in a line with him I turned my head, and he looked up and caught my eye at the same moment.

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NOTE.—I consider this case, *per se*, as having no evidential weight, as he might have looked that way out of respect to the clergyman passing. I only record it as connected with the foregoing series of invariable successes. *Valeat quantum.*

I think that such a series of experiments as those which are thus recorded are sufficient to establish a *primâ facie* claim to the careful investigation of my assertion, that this power of "will-transference" is something more than imaginary, and that there is something in it beyond mere coincidences noted and failures forgotten.

But, in experiments conducted under conditions such as these, there is still the possibility of coincidence to be carefully considered. A clergyman who occupies a conspicuous station in the church is, of course, a centre of mental gravitation, and it is probable that many eyes are constantly being turned in his direction. Of course, the selection of the intervals of singing for the experiments reduces the probability of such coincidences to a minimum, but still it is a factor that must be dealt with.

On February 21st, I therefore set myself carefully to note how many persons looked in my direction during the same intervals of the service as I had experimented in on the 7th. It was not a very easy experiment to conduct, as I had to keep my eyes always ranging round, without allowing them to rest long enough on any one person to have a chance of materially influencing them. It must be remembered, too, that if there be any telepathic influence thus transmissible, the very fact of my self-consciousness would predispose very sensitive subjects to absorb the influence beforehand, and so almost to anticipate my glance.

During the singing of the "Te Deum" one small boy looked at me. He is only seven years old, and never looks at his book, but is always staring round the church. Of the 50 persons within range of my eye, no one else even glanced up for a moment.

During the singing of the hymns about 70 or 80 persons were well within my range of sight. Of these, two looked up at me. One of these, a young man of 24, never sings, and never looks at his book during the singing. The other was a delicate and hysterical girl of 22, upon whom I should consider it unfair for me to attempt any experiment.

I imagine that some of my readers will say that I must have a "model congregation." I cannot help such a suspicion arising. Facts are facts, and my business is simply to record "facts as they are."

There is one point to which I must ask special attention. It will be observed that in six out of the first 10 cases I note that the look is more or less *vacant*. I find that in a large proportion of instances this is the case. The first glance is unintelligent. Even when the eyes of

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the persons operated upon look me full in the face, their intelligence does not seem, for a moment, to recognise what they are doing. If I want to arrest their attention I have to make some distinct sign; on perceiving which they appear for the first time to become aware that they really are looking at me. In some cases this rolling of the eyeball, and the sightless stare that follows, is very marked. Surely this fact alone practically removes the question outside the region of coincidence, and indicates the first commencement of some form of hypnotism, induced by the transmission of the operator's will, pure and simple.

One very interesting experiment that I tried, later on, illustrates this point admirably. During the singing of one of the canticles at evening service, a few Sundays later, I experimented on a young lady of 14 who has been totally blind since she was about three years old. In a very few seconds I perceived her eyeballs roll, and then she mechanically turned her sightless orbs straight in my direction. It was a very touching sight; and I shall never forget it.

For obvious reasons, I do not care to multiply these experiments among my own parishioners; as I conceive that though the experiments have been few, yet their *invariable* success is sufficient to establish my claim to a full investigation of the question. But, happening to be in one of our cathedrals, one day in May last, in a city where I was a perfect stranger, I took occasion, during the singing, to experiment on nine different persons, who were sitting opposite to me—both males and females. Again in every case was I successful, in periods of time varying from a few seconds to not more than one minute.

It seems to me, I must confess, that with our present knowledge of ordinary thought-transference, and of the special will-transference of the mesmeriser, it would be strange if the phenomenon I have been trying to illustrate did not exist.

And, again, as we know that there is "no smoke without some fire," do we not need this simple fact as the foundation for the world-wide traditions of the "evil eye"; "malocchio"; "overlooking," and numerous other words of a like significance, which we meet with everywhere?

I therefore venture to put at the head of this paper the name of "Will-transference," as a necessary complement to the name of "Thought-transference"; and as designating what I would suggest as simply another "*mode of*" telepathic "*motion.*"

[The substance of the foregoing paper was sent to the Editor of the *Journal* some months ago; but the MS. was unfortunately destroyed in the fire at the offices of the National Press Agency.]

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MESMERIC EXPERIMENTS.

Last term a professional mesmerist, Mr. d'Auquier, gave some public entertainments at Cambridge, in the course of which were exhibited what he professed to be thought-transference between him and his subject, and hypnotic phenomena which seemed interesting. From what was known of Mr. d'Auquier, there appeared to be good reason for believing that he was a trustworthy person, who would honestly join in scientific investigation; and therefore Mr. Myers, Mr. Langley, and Professor and Mrs. Sidgwick thought it worth while to try to secure his services for private experiments. Mr. d'Auquier agreed to come to Cambridge for these experiments for six days, from Monday, January 3rd, to Saturday, 8th, inclusive, bringing subjects with him, for sixteen guineas. Besides those already named, Mr. Wingfield, Mr. Hodgson, Mr. Gurney, and Dr. Gaskell took part in the investigation. Mr. d'Auquier's subjects were a lad named Johnny, and a Miss N.

The thought-transference experiments were conducted as follows:—Mr. d'Auquier hypnotised Miss N., who then lay back in her chair breathing heavily. He took up his position, standing or sitting, at some distance behind her, and a paper was then handed to him by one of the investigators with the name of a playing card written upon it. He professed to concentrate his mind on this card, and after some time Miss N., who had a pack of cards in her hands, or on the table beside her, roused herself, and selected a card out of the pack—usually the one required. Sometimes she failed and often she hesitated between two.

On the first occasion Mr. Hodgson thought that the effect might be produced by a code of signals consisting of a combination of Miss N.'s heavy breathings with sounds made by Mr. d'Auquier. He communicated his suspicions to the rest of the party, and all watched. At each experiment the code became clearer to them. By Thursday it was completely known. Not only could every member of the party discover from the signals with more or less ease and certainty cards unknown to him, but the signals were telegraphed by Mr. Langley and Dr. Gaskell to an adjoining room and there automatically recorded, and the record correctly interpreted by Mr. Wingfield, who had not been in the room with Mr. d'Auquier and Miss N. during the experiment at all. It seemed needless after this to waste time in watching the transfer of diagrams which Mr. d'Auquier also offered to exhibit. The code for the cards was an ingenious and simple one. Mr. d'Auquier made slight noises—such as coughing, sighing, or rustling of paper,—counting between two such noises a number of Miss N.'s breathings which represented the card, after which the suit was similarly indicated.

Tests were applied with the object of ascertaining whether Miss N.

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was really hypnotised during these experiments, but they were inconclusive. There is, however, no reason to think that she was not in a light hypnotic trance.

Johnny was undoubtedly a good hypnotic subject, but no thought-transference, real or imitation, succeeded with him. In his normal state he could read numbers in Mr. d'Auquier's eyes, but the movements which enabled him to do so were very obvious. Experiments were made with him with a view to elucidating the mental processes involved in recognising, in the hypnotic state, the spots to which hallucinatory photographs, &c., were attached; also to ascertain if Johnny exhibited any hyperacuity of vision such as that attributed to his subjects by M. Bergson of Clermond-Ferrand. The indications of this in Johnny's case were very slight. He appeared when hypnotised to distinguish the subjects of photographs prepared as microscopic slides rather better than people with normal sight, but not in so clearly marked a degree as to make it certain that there was any abnormality of vision. Experiments were also made on rigidity and anæsthesia induced in Johnny's hands by passes while he was otherwise in a normal state. In some of these the object was to observe the effect of different kinds of passes, and in others the order in which different sensations disappear. In others again the object was to ascertain whether, apart from suggestion, Mr. d'Auquier possessed any special power of influencing his subject by will or otherwise. Mr. d'Auquier seemed able to affect Johnny in at least a different degree from others, but it is difficult altogether to exclude suggestion when, as appeared to be the case here, contact in making the passes is indispensable; and probably it would in any case be impossible to make such experiments satisfactory except with an operator whose *bona fides* could be relied on.

CORRESPONDENCE.

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

SIR,—May I offer a few explanatory remarks in connection with Mr. Hodgson's dissection of my report in January's *Journal?*

After describing the first experiment, he proceeds to say: "I suppose that Eglinton held the slate alone for some time, during which he wrote upon the slate, afterwards requesting F. to assist in holding it; and this supposition is even suggested by the first part of Mr. Bentall's description."

Although Mr. Hodgson's "supposition" is not an unfair inference from my loosely-worded description, I beg to state that the meaning I intended to convey is that the word "Heybridge" was asked for *after* F.'s hand was holding the slate against the table. We are both positive that such was the case, and I submit that my report states nothing which is incompatible with such a view.

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In criticising the phenomenon of the writing obtained between two slates held above the table, Mr. Hodgson, after quoting from the report, goes on to say, "I suppose that Eglinton first held the slates under the table, and wrote the words, and then no sound of writing having been heard, held them above the table, and asked F. to hold them with him."

In this case I do not see how Mr. Hodgson can justify his "supposition," which is diametrically opposed to my plain statement, that "the slates were held above the table in full view all the time." I bought the slates on purpose for this experiment, and arranged it with F. beforehand, our sole object being to get writing between slates held above the table. Eglinton did not hold the slates alone for a second, Frost extending his hand at the same time, and taking the opposite corner. Had they gone underneath the table, even for a moment, we should have looked upon the experiment as a failure, and I should have noted the fact, as I have done in recording another experiment in a passage which Mr. Hodgson has italicised. If Mr. Hodgson will consider that we both entered upon this experiment determined to have writing above the table, that the slates were our own, and produced only at the moment of experiment, and that Eglinton had not sole possession of them for a second, he will agree that to "suppose" that we allowed these slates to be manipulated under the table, and then were either ignorant of the fact, or knowing it, suppressed it in writing the report, involves a grave charge against either our veracity or sanity. I do not suppose for a moment that Mr. Hodgson wishes to make such a charge, but I cannot see how any other view can be taken by any one who reads Mr. Hodgson's remarks on this incident.

With regard to the tumbler experiment, I may say we did not look under the table at Eglinton's suggestion, but from curiosity.

I regret that my rough notes have not been kept. I made them on odd scraps of paper at Eglinton's after each sitting. They recorded the dates, the circumstances under which the manifestations occurred, and a copy of all messages. I need not say they were brief and not in a form fit for publication. The report was compiled from these from about 10 days to a fortnight after.—I remain, &c.,

F. W. Bentall.

P.S.—Mr. Frost wishes me to state that he endorses the above remarks.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—With regard to Mr. Hodgson's criticisms, which have just appeared in the *Journal* of the Society for Psychical Research, on the reports of some slate-writing séances sent to the Society by Miss Symons and myself (Mrs. L.,) and published in the June number, I must in justice to Mr. Eglinton make a few remarks.

Concerning the incident where a prompt reply was obtained, in answer to a question by Miss Symons as to how she could "best develop as a medium," Mr. Hodgson says, "I *suppose* that the question was directly or indirectly suggested by Eglinton." I must emphatically deny this supposition. Mr. Eglinton did not suggest the question or lead up to it. The single ordinary slates on which writing was obtained were always those purchased by

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ourselves, on the day of each sitting. They were privately marked by us, and were examined thoroughly after every sentence of writing obtained, and previously to each question written by us.

The criticisms to which I refer consist so largely of supposition that they appear written with the desire to cast doubt by all possible means on the subject of slate-writing rather than to treat evidence in a fair and impartial spirit. Where Miss Symons says, "We locked the slate ourselves; it was never removed from the table or out of our sight for one single instant," the statement is supposed to be erroneous, because Mr. Harrold Murray, Mr. E. M. C., and Mr. F. Bentall, who describe experiments with the locked slate, say it was held under the table.

Our accounts of the slate-writing séances were always written the same day, or the next day after they took place, and we too have records of occasions when the locked slate was held under the table to obtain writing; but these occasions are quite distinct from the one when there was writing in the locked slate without its removal from its position on the top of the table. —Believe me, yours truly,

A. M. L., Associate S.P.R.

January 6th, 1887.

These two letters were shown to Mr. Hodgson, who sends the following remarks on them :—

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

SIR,—With regard to the two foregoing letters, I take the opportunity of again emphasising what I have apparently failed to make clear in my previous statements. But I shall first remark upon the second of the cases to which Mr. Bentall specially refers.

I pointed out, both at the beginning and at the end of my criticisms, that I did not profess to "justify" my suppositions, in the way that Mr. Bentall thinks I should be able to do. If the additional statements made by Mr. Bentall, and endorsed by Mr. Frost, concerning the determination with which they entered on this experiment, are correct, notwithstanding the lapse of a year and a-half since the incident occurred, I admit that the particular supposition which I made becomes less likely. Had this important determination been mentioned by Mr. Bentall when he wrote his detailed report a week or two after the event, I should probably have preferred another supposition.

I need not, however, dwell upon this point, since it is plain that the chief difference between the writers of the foregoing letters and myself concerns the trust which we are justified in placing upon certain positive statements made by witnesses under the circumstances involved in the cases before us. I question the accuracy of certain statements made by Mrs. L. and Mr. Bentall, whom I nevertheless suppose to be perfectly sane and veracious. The writers do not believe that their *bonâ fide* recollections of what occurred at the sittings can be so unreliable as I have supposed; but I submit that the amount of reliance which can be placed upon such recollections can be determined only by special investigation. Of course I expected that my suppositions would, in the first instance at least,

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if not always, meet with the emphatic denial of the witnesses themselves; but I have thought it possible that readers of the *Journal* for January would see that in some cases the writers of the reports quoted by Mr. Davey have made positive statements which must have been as unreliable as I have supposed those of Mrs. L. and Mr. Bentall to be. I was present at some of the sittings the records of which are quoted in the *Journal* for January; I knew how the tricks were performed; and Mr. Davey and myself agreed concerning the chief mistakes made by the witnesses in their reports. These mistakes—mainly instances of memory-illusion—are as great as those which I have attributed to Mrs. L. and Mr. Bentall; I have no doubt that the persons who made them are veracious and sane; and I have no reason to suppose that they are inferior as witnesses to Mrs. L. and Mr. Bentall.

The "justification," therefore, which I offer for my suppositions which are "diametrically opposed" to certain statements of Mrs. L. and Mr. Bentall, is that I know, from the kind of evidence to which I have referred, that the true explanations of various conjuring performances which I have seen are equally opposed to the statements of the uninitiated witnesses. To make this contention yet clearer, I shall confine myself to a single instance, and shall quote a passage from the report of Mrs. Y., (*Journal* for January, p. 32), concerning Mr. Davey's locked slate.

> "This test seemed to me *perfect*. The slate was under my own eye on top of the table the whole time, and either my daughter's hand or my own was placed firmly upon it without the intermission of even a second. Moreover, we closed and opened it ourselves."

This statement is erroneous. Similarly I have supposed the statement about Eglinton's locked slate, which Mrs. L. quotes in her letter, to be erroneous—though not for the reason which Mrs. L. attributes to me, as the reader may at once see on referring to the Supplement to the December *Journal*, p. 507. The question is not whether my particular supposition concerning Eglinton's dealings with the locked slate is correct or not, a question which I think we have no means now of answering satisfactorily, but whether such statements as that quoted by Mrs. L. about the locked slate may be as inaccurate as I have supposed. It was necessary for me to make particular suppositions for the purpose of exhibiting the magnitude of the errors which I had concluded might be made by the witnesses under the peculiar circumstances involved; and the reports quoted by Mr. Davey are enough to suggest that equally trustworthy witnesses *are* liable to errors of the magnitude which I thus exhibited.—I am, &c.,

RICHARD HODGSON.

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

SIR,—Mr. S. J. Davey informs us that the performances described in the last number of the *Journal* were "due to his own unaided powers as a slate-writing conjurer." Consequently, if we believe Mr. Davey, we are bound to believe that he can write not only on locked slates without touching them with either of his hands, but also that he can write what is in other men's thoughts, and that too in a language of which he himself knows nothing. But this is

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not all. He can detect the word that lurks in another mind and write it on a locked slate, without himself being conscious of having done so. "He had forgotten," says one of his witnesses, "that Mr. Padshah had asked him to ask his name before tea." He had forgotten to do this part of his conjuring, but still the thing was done, and, as he himself testifies, by his own unaided powers.

I presume Mr. Davey wrote his paper to expose the tricks of Spiritualistic mediums, and I also presume that you admitted it into your *Journal* with the same object in view. Now I am a plain man and know nothing of Spiritualism, except what I have read about it, and I have earnestly clung to the hope that the S. P. R. would throw some light on the subject. But if my only alternative to believing in Mr. Eglinton is to believe that Mr. Davey's performances have been done by conjuring, I am placed, as it were, between Scylla and Charybdis. In this predicament is it unreasonable for me to ask that Mr. Davey will perform the same feats as are recorded in the last number of the *Journal* without the accompanying "tricks" of "electric shocks," "chattering of teeth," and so on; or at least without the Spiritualistic circle? And will he do this in the presence of some well-known Spiritualists, affording them proof sufficient to satisfy reasonable men that he performs his feats by his own unaided powers as a slate-writing conjurer?

That Mr. Davey is a medium of no ordinary power, his own account of himself makes, I think, tolerably certain. If, therefore, he either cannot or will not do what I propose, I must say for myself that if I am obliged to suspect any one of "imposture" it will not be Mr. Eglinton.—I am, your obedient servant,

GEORGE HARPUR,
Associate of the S.P.R.

[The above letter calls for a few remarks. (1) The writer seems to ignore the possibility of failure of observation and memory in *bonâ fide* witnesses. It is just because this possibility is so often more or less ignored that it was worth while for Mr. Davey to institute his experiments. (2) Mr. Hodgson has been present during some of the sittings, and having been initiated into the trick, has been able to observe the whole process. He is thus aware what the phenomena really were of which the descriptions puzzle Mr. Harpur, as they probably puzzled most of the readers of the January *Journal*. (3) It is proposed to discuss the subject further in the *Proceedings*, and to point out where the chief failures of some of the witnesses occurred; though, for obvious reasons, Mr. Davey does not wish to make his *modus* (or rather *modi*) *operandi* generally known. (4) Mr. Harpur's remarks are of importance, as showing that the question has at last been brought to the decisive point. The descriptions of Mr. Davey's performances were printed to show that *bonâ fide* records of tricks might closely resemble *bonâ fide* records which have been accepted as conclusive evidence for genuine occult phenomena; and there could not be a better proof of the closeness of the resemblance, or of the urgent need of its recognition, than the fact that on the strength of the descriptions the tricks should be supposed to be genuine.—ED.]

The Rev. W. S. Grignon has been good enough to sanction the printing of the following private letter:—

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The Grove, Pluckley, Kent,
January 5th, 1887.

DEAR MR. GURNEY,—I have been reading with great interest, and on the whole with much satisfaction, the "Statement of the Literary Committee" in the *Journal* for this month. I hope it will succeed in keeping some of the pronounced Spiritualists in connection with the Society. But will you allow me, as a very cordial, though, I fear, very inefficient, supporter of the Society's work, to point out wherein, as it seems to me, you come short of meeting the fair claims of what I may call the Spiritualistic interest? I do so as an impartial bystander. My own connection with Spiritualism consists in subscribing to *Light*, and reading now and then a stray number of the *Medium*, and attending quite anonymously a public séance occasionally—perhaps on an average once in three or four years. I have further tried a few experiments at intervals of years in private séances, and made myself fairly acquainted with the literature of the subject. With the phenomena of Mesmerism or Hypnotism I have been practically familiar for thirty-six years past. Indeed, my recollections go back nearly ten years earlier—to the days when Baron Dupotet was making a sensation in London by his experiments. My personal experience of séances and mediums has not been satisfactory; still, I have convinced myself that results are attained from time to time which are not explicable by a simple theory of imposture. Of course, as a believer in the Christian faith, I am in one sense of the word a strong Spiritualist. Such is my standpoint. I fully agree with the distinction you make between Spiritualism as a religion and as a science, and I feel very sure that the hold modern Spiritualism will ultimately take, or fail to take, of the world will not depend upon strictly scientific evidence one way or the other. But it does strike me as a fair claim on the part of Spiritualists in our Society that scientific method should be strictly and quite impartially applied to the arguments on both sides of the question.

Now, a fairly careful study of Mr. Hodgson's and Mrs. Sidgwick's comments on cases of "slate-writing" has led me to gather that they build on the ground that the popular idea of the value of human testimony is much too high, the power of observation at the time, of recollection afterwards, and of selection of what ought to be observed and recollected. being much lower than it is commonly taken to be. Mr. Hodgson's explanations of psychographic cases in the *Supplement* to the December *Journal* come sometimes to this: "You say you tore a corner off the card; no doubt you think so; but I feel sure Eglinton tore it off." "You tell me you had hold of those closed slates from the moment you entered the room till you opened them yourself. My dear sir, you think so, but in point of fact you let Eglinton get hold of them and do what he would with them." Mr. Hodgson may be quite right. I say nothing to the contrary. I seem to myself to see clearly that, if he is right, our juries ought to have "reasonable doubts" in many cases in which they have none. I do not quite see how your and Mr. Myers' most interesting researches in Hypnotism can have any value at all in face of criticism framed on similar lines. But let that pass. I will assume the method to be sound. With Mr. Hodgson and Mrs. Sidgwick I will smile at the blunders of the common herd, myself included, who are so mistaken about the laws of evidence. But then I shall

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also call upon those scientific purists in the matter of human testimony not themselves to bring forward any evidence which will not bear their own tests. The unscientific many may plead their ignorance, the scientific few are bound by their own superiority. *Noblesse oblige.*

Now with this feeling I turn to Mrs. Sidgwick's article in the last published volume of *Proceedings*. There, in the first paragraph of p. 47, I find myself called on to accept, solely on Mrs. Sidgwick's observation and recollection, a "discovery" which impugns Mrs. Jencken's truthfulness, and this a discovery not of facts visible and palpable, but of mental states and purposes of the medium. Into any conclusion about these the observer's own mental state enters as a very important and very indeterminate factor. I must say that it seems to me that this paragraph should have been backed up by a statement, as far as possible corroborated by the evidence of others, of every detail; or, better still, altogether suppressed. As it stands it is not science, but rhetoric. The same remark applies to the next paragraph. I am now in my sixty-fourth year and can remember all the disputes that gathered round Elliotson's dealings with mesmerism, and how savagely and contemptuously the medical profession assailed the facts and the men who brought them forward. To me the conclusion drawn by three American doctors in 1851, even though supported by their alleged experience of some unknown lady "who could exhibit all the phenomena of the sounds," is worth nothing as evidence. Then there is that extraordinary sentence describing the "raps" as "loud double knocks, acquiring a special sound from the table, floor, door, or other object on which they *appear* to be made." That knocks acquire a special sound from the objects on which they are actually made, we all know; how they can be affected by objects on which they only appear to be made, I fail to see, unless the difference lies in the fancy of the hearer. Rather they appear to be made on different objects, because they actually differ, and, on the theory of the three doctors, one is called on to believe that the three sisters could not only produce sounds in the way suggested, but could modify those sounds almost at pleasure, could serve up table-raps, door-raps, floor-raps, china-raps, &c., &c., out of their joints, much as the pie-man in *Pickwick* served up "beefs," "muttons," or "weals" out of kittens. Is there not something rhetorical rather than scientific in the way in which Mrs. Sidgwick slides over this serious difficulty? I am not surprised that convinced Spiritualists have felt hurt at this tone which more or less runs through the whole article, the more so because the rhetoric derives its real force from the already existent popular conviction that a medium is of course a humbug.

Again, the admirable method adopted by the Society in dealing with alleged phantasms hardly seems to have been applied here. So far as I could judge from the *Journals* and *Proceedings* every witness was in a perfectly friendly spirit allowed the opportunity of strengthening his evidence, if he could, where it seemed weak. I may be mistaken, but I feel that I am at all events impartial; and I cannot but say that the impression made on me is that there is a strong tendency somewhere to criticise destructively, and in no degree constructively, the testimony given to "physical phenomena."

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No weight seems to have been given to what strikes me as a singular fact, that Eglinton, who, if a conjurer merely, must have for years been in daily and hourly peril of exposure, has nevertheless, so far as I can learn, never been "exposed." Nor has even his method, or any one of his methods, been clearly explained. Why does not Mr. S. J. Davey explain precisely *how* in each case he (Mr. D.) deluded his visitors? Such explanations would knock Eglinton's business on the head, if he be a mere conjurer.

You say most truly in your "Statement" that "persons to whom Spiritualism has long been a *faith*, will not care to respond to your appeal." I fear that many to whom Spiritualism is far from being a faith will hesitate to send their evidence into what will strike them as an atmosphere of hostile, or at least, sub-hostile criticism, where not the judgment only, but the will, of the critic will be against them. I could myself state certain simple observations and experiments which have served to convince me that the "physical phenomena" of Spiritualism are not always explicable on the theory of conjuring *pur et simple*. But, though I am tolerably thick-skinned, I do not care to be publicly told "My dear friend, allow me to hint to you, with the most diplomatic politeness, that you are little better than a fool."

Pardon the length at which I have written, if, indeed, you have had patience to read thus far. I venture to write thus because I esteem highly the work the Society has done, and can do in the future. Just now the Spiritualists and half-and-quarter-Spiritualists in the Society and out of it are like a shy horse when he sees a man approaching him whip in hand, not to lash him of course, only to flick a troublesome fly off his flank; still he does not like it. Could not a quartern of corn be somehow substituted for the whip?—Believe me, yours very truly,

WM. S. GRIGNON.

THE SECOND VOLUME OF THE *JOURNAL*.

The second volume of the *Journal* ends with the Supplement to the December number. Title-page and index are issued with this number. Covers for binding may be purchased at 1s. each, post free; application to be made to the Assistant-Secretary, 14, Dean's Yard, S.W. The price of the Volume, post free, will be 10s.

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Members and Associates who may desire to procure this work at a reduced price are requested to apply for it at once. It is published at the price of one guinea. Every Member of the Society who has paid his subscription for the current year can have a single copy for 5s. 3d. and the cost of carriage or postage; and every Associate who has paid his subscription for the current year can have a single copy for 10s. 6d. and the cost of carriage or postage. The cost of postage per parcel post is 1s.; the cost of carriage within the Metropolitan district is 4d. or 6d. according to distance. The book-post rate to the Continent or America

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made during the last three months.

LIGHT. Vol. for 1886.....*London*, 1886*

BARAGNON (P. Petrus) Etude du Magnétisme Animal. 2nd Edit. *Paris*, 1853

BINET (Alfred, et Ch. Féré,) Le Magnétisme Animal.....*Paris*, 1887

DE SÉRÉ (Dr. G. Louis) Application du Somnambulisme Magnétique au Diagnostic et au Traitement des Maladies de Nature.....*Paris*, 1855

GIBIER (Dr. Paul) Le Spiritisme. Etude Historique, Critique et Expérimentale.....*Paris*, 1887

JOLY (Prof. Henri) L'Imagination : Etude Physiologique .....*Paris*, 1883

LAFONTAINE (Ch.) Mémoires d'un Magnétiseur. 2 vols. .....*Paris*, 1866

LEGUÉ (Gabriel) Urbain Grandier. 2nd Edit.....*Paris*, 1880

LIÉGEOIS (Prof. Jules) De la Suggestion Hypnotique dans ses Rapports avec le Droit Civil et le Droit Criminal .....*Nancy*, 1885†

LUCAS (Dr. Prosper) Traité Philosophique et Physiologique de l'Hérédité Naturelle. 2 vols. .....*Paris*, 1850

NOIZET (Général) Mémoire sur le Somnambulisme et le Magnétisme Animal .....*Paris*, 1854

SENSO (Marc) La Vérité sur le Magnétisme Animal.....*Lausanne*, 1881

TISSOT (Prof. J.) L'Imagination : ses Bienfaits et ses Egarements surtout dans le Domaine du Merveilleux.....*Paris*, 1868

TOURETTE (Dr. Gilles de la) L'Hypnotisme et les Etats Analogues au point de vue Médico-légal .....*Paris*, 1887

GESSMANN (Gustav) Magnetismus und Hypnotismus .....*Vienna*, 1886†

KAANE (Dr. Hans) Ueber Beziehungen zwischen Hypnotismus und Cerebraler Blutfüllung.....*Wiesbaden*, 1885

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Dakin, Rev. Edward, Kingstanley, Stonehouse, Gloucestershire.
Falcke, Dudley C., 5, Pump Court, Temple, London, E.C.
Naidu, C. V., Downing College, Cambridge.
Westlake, Ernest, F.G.S., Fordingbridge, Salisbury.

ASSOCIATES.

Caudee, Miss Emmeline, Buffalo, New York, U.S.A.
Doubleday, Mrs. Frances G., Washington, D.C., U.S.A.
Edge, H. T., King's College, Cambridge.
Elton, Oliver, Belvedere, Kent.
Evens, John, R.E., Oldbank, Enniskillen, Ireland.
Gessmann, Gustav, Jun., 11, Burg-gasse, Vienna, VII.
Loewenthal, Leopold, 78, Elgin Avenue, St. Peter's Park, London, W.
Marshall, Henry William, Quorn, South Australia.
Mellor, W. P., King's College, Cambridge.
Munro, Henry Acland, New College, Oxford.
Norris, S. J., Riverton, South Australia.
Stackhouse, Mrs. M. F., Stackhouse, Settle.

MEETINGS OF COUNCIL.

An interim Council Meeting was held on the 22nd of December, at which the following Members were present:—Messrs. Walter H. Coffin, Edmund Gurney, Richard Hodgson, Frank Podmore, and H. Arthur Smith. Mr. Coffin was voted to the chair.

The minutes of the previous meeting having been read and signed as correct, and four new Associates elected, whose names are included in the list given above, the special business was brought forward, which was the election of a treasurer in the place of Mr. Alexander Calder,

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who had resigned. On the proposition of Mr. Gurney, Mr. H. Arthur Smith, of 1, New-square, Lincoln's Inn, W.C., was appointed to that office.

The date of the Annual Business Meeting was fixed for Friday, the 28th of January, the Council to meet at its close. It was also resolved that a General Meeting be held on the evening of the same day, unless it was found practicable to hold it at a little later date.

The thanks of the Council were voted to the donors of two presents to the Library, and to Mr. W. H. Coffin for his present of an electro-magnet.

At a meeting of the Council on the 28th of January, the following members were present: Professor W. F. Barrett, Professor H. Sidgwick, and Messrs. Edmund Gurney, Richard Hodgson, F. W. H. Myers, Frank Podmore, and H. Arthur Smith. Professor Sidgwick took the chair.

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

The Council was informed that at the Annual Business Meeting, no nominations having been sent in other than those included in the notice convening the meeting, the following had been declared duly elected Members of Council: Professor Balfour Stewart, F.R.S., Edmund Gurney, Esq., Professor Macalister, F.R.S., Frank Podmore, Esq., Professor H. Sidgwick, H. Arthur Smith, Esq., Professor J. J. Thomson, J. Venn, Esq., F.R.S.

The following were unanimously elected officers of the Society for the ensuing year: President, Professor Balfour Stewart, F.R.S.; Hon. Treasurer, H. Arthur Smith, Esq.; Hon. Secretary, Edmund Gurney, Esq.

On the proposition of Mr. Edmund Gurney, Mr. Walter H. Coffin was elected a Member of the Council, in accordance with Rule 17.

Donations to the funds of the Society were reported from Mr. Edward Grubb, an Honorary Associate, £1 1s., from Mrs. Russell Gurney, £2 18s., and from "C. D.," £5. Resolved that votes of thanks be given to the donors.

One present to the Library was on the table, for which a vote of thanks was awarded to the donor.

The usual cash account was presented for the month of December, and also for January, made up to the previous day, and the necessary accounts were passed for payment.

The House and Finance Committee reported that arrangements had been concluded with Dr. Stone for the continuance of the existing arrangement until Michaelmas, 1887, without any additional pecuniary liability for the six months.

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The following Committees were appointed with power to add to their number:

COMMITTEE OF REFERENCE.—Professor Balfour Stewart, *ex-officio* as President, Professor Adams, Professor Barrett, Mr. Edmund Gurney, Professor Lodge, Lord Rayleigh, Dr. C. Lockhart Robertson, Professor Sidgwick, Professor Thomson and Mr. J. Venn.

LITERARY COMMITTEE.—Messrs. Edmund Gurney, Richard Hodgson, F. W. H. Myers, Frank Podmore, Professor Sidgwick and Mrs. H. Sidgwick.

LIBRARY COMMITTEE.—Dr. A. T. Myers and Mr. F. W. H. Myers.

HOUSE AND FINANCE COMMITTEE.—Messrs. Richard Hodgson, H. Arthur Smith, and J. G. Stapelton.

Four new Members and eight new Associates, whose names and addresses appear above, were elected.

The list of the Corresponding Members of the Society having been read over, it was resolved that the following be re-elected for the ensuing year:—

PROFESSOR H. BEAUNIS, 29, Rue des Ecuries d'Artois, Paris.
PROFESSOR BERNHEIM, Hôpital Civil, Nancy.
PROFESSOR H. P. BOWDITCH, M.D., Harvard Medical School, Boston, U.S.A.
PROFESSOR NICHOLAS MURRAY BUTLER, Columbia College, New York, U.S.A.
PROFESSOR DOBROSLAVIN, M.D., Imperial Medical Academy, St. Petersburg.
DR. FÉRÉ, 37, Boulevard St. Michel, Paris.
PROFESSOR G. S. FULLERTON, Pennsylvania University, Philadelphia, U.S.A.
PROFESSOR STANLEY HALL, Johns Hopkins University, Baltimore, U.S.A.
DR. EDUARD VON HARTMANN, Gross-Lichterfelde, Germany.
PROFESSOR W. JAMES, Harvard University, Cambridge, U.S.A.
PROFESSOR PIERRE JANET, Havre, France.
MAHÁDEVA VISHNU KÁNÉ, B.A., Dharwar, Bombay.
PROFESSOR KOVALEVSKY, The University, Kharkof, Russia.
DR. A. A. LIÉBEAULT, Nancy.
PROFESSOR LIÉGEOIS, Nancy.
PROFESSOR E. C. PICKERING, The Observatory, Cambridge, U.S.A.
TH. RIBOT, Office of the *Revue Philosophique*, Paris.
DR. CHARLES RICHET, 15, Rue de l'Université, Paris.
H. TAINE, Menthon St. Bernard, Haute Savoie, France.
PROFESSOR N. WAGNER, Imperial University, St. Petersburg.
REV. R. WHITTINGHAM, Pikesville, Maryland, U.S.A.

The list of Honorary Associates having been read over, it was resolved that the following be re-elected for the ensuing year:—

BEARD, SIDNEY H., The Chestnuts, Torrington Park, North Finchley, N.
BIRCHALL, JAMES, Kirkdale, Liverpool.
CREERY, REV. A. M., B.A., Victoria-terrace, Murray-street, Higher Broughton, Manchester.
CURTIS, MISS MARY, Laugharne, St. Clears, South Wales.
FRYER, REV. A. T., 4, Upper Vernon-street, London, W.C.
GRUBB, EDWARD, Rye Croft, Fulford-road, Scarborough.
JAMES, CAPTAIN, 68, Hereford-road, Bayswater, London, W.

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JENKINS, E. VAUGHAN, Ferndale, Revington-road, Oxford.
KEULEMANS, J. G., 34, Matilda-street, Barnsbury, London, N.
MACDONALD, REV. J. A., 25, Clifton-road, Birkenhead.
NISBET, E. T., 51, Eldon-street, Newcastle-on-Tyne.
SAXBY, MRS., Mount Elton, Clevedon.
SCUDAMORE, MRS., The Grove, Pluckley, Ashford, Kent.
SUGDEN, REV. E. H., B. A., B.Sc., Prospect House, Great Horton, Bradford, Yorkshire.
BEILBY, J. WOOD, Beechworth, Victoria, Australia.

The next meeting of the Council will be on Friday, the 4th of March, at 4.30 p.m.

REPORT OF GENERAL MEETING.

A General Meeting of the Society was held on the evening of January 28th, at the rooms of the Society of British Artists. Professor Barrett took the chair at 8.30.

Mr. F. W. H. Myers read a paper on "Automatic Writing:—Some physiological and pathological analogies"; of which the following is a brief abstract.

In pursuing our study of automatic writing it is still desirable to postpone the more complex problems,—those which relate to the *content* of the messages, and their possible source external to the automatist,—until we have learnt more as to their mechanism, and considered what analogies exist to this apparent multiplication of personalities, with none of which the automatist consciously identifies himself. [A case of Mr. Schiller's serves as a good example of these messages.] If we consider any of the familiar forms of recurrent psychical disturbance, we find in each case a tendency to the formation of a new personality expressive of that disturbed condition alone, and isolated from the main current of life. This tendency shows itself first in the gradual concatenation of a specialized chain of memory, acts done in the abnormal state being remembered during the next recurrence of that state, but forgotten in the interval. This view is supported by certain phenomena of dream, (example sent by Mr. Keulemans) of somnambulism, of drunkenness, (example of negro servant sent by Mr. Keulemans,) of epilepsy, (example sent by Professor Barrett,) and of those profounder severances to which Krishaber gave the name of "névropathie cérébro-cardiaque," (example from Dr. Mesnet). Recent experiment on hypnotic subjects, moreover, has shown that in some cases a stratum of consciousness, profounder than any which can find expression otherwise, is reached through writing of a quasi-automatic kind. (Examples from Professor Janet, of Havre, one of them hitherto unpublished, and sent expressly by Professor Janet to the S. P. R.)

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Still further, the phenomenon of automatism cannot be said to be *per se* any indication of morbid process. Automatic action (as in the expression of the countenance) tends, as civilisation advances, to assume a higher relative proportion to voluntary action. Most of our acts of importance contain a large element either of primary or of secondary automatism; and as life goes on we increase in delicacy as automata, though we lose voluntary muscular power. On the whole, therefore, we see that parallels may be found to most of the perplexing characteristics of our automatic messages. We need not treat as unique either their origination during normal health, or the continuity of the quasi personages whom they introduce, nor their co-existence with ordinary consciousness, nor even the fact of their permanent exclusion from the ordinary channels of memory. Considering all these partial, these alternating, these intercurrent consciousnesses, these memories ravelled into a many-stranded rope,—we can no longer draw a marked line between the conscious and the unconscious. With regard to any manifestation, at the time apparently automatic, the question will be whether it has subsequently been included, or seems capable of being included, in any mnemonic chain, belonging to any phase of the agent's personality. It will be difficult to answer this question in any case with a decided negative. The next phase of the discussion must turn upon *cognate forms of automatism*,—table tilting, trance speaking and the like; after which we shall be better prepared for a scrutiny into the actual substance of the messages given through any of these channels. In the mean time there is urgent need of fresh experiment, fresh observation. The two years during which such evidence has been earnestly invited have produced some important cases, such as Mr. Newnham's and Professor Janet's, making for explanations other than the spiritualistic. On the spiritualistic side of the inquiry, those years have been almost wholly barren,—scarcely any trustworthy cases pointing to the agency of disembodied spirits having been either communicated to the present writer, or given to the world elsewhere. It is greatly to be desired that a strong effort should be made by those who hold the spiritualistic view to acquire and publish any attainable evidence pointing towards so momentous a conclusion.

PHANTASMS OF THE DEAD.

By Mrs. Sidgwick.

In the paper on "Phantasms of the Dead," in *Proceedings*, Vol. III., I commented (at p. 53) on the absence of any apparent object or intelligent action on the part of the ghosts haunting houses of which accounts have reached our Society. The familiar ghost of fiction who

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wanders restlessly about his former abode until he finds someone to whom he can reveal missing documents or hidden treasure, and then for ever disappears, has scarcely presented himself for our investigation. There was, however, as I thought it right to mention in a foot-note, a single exception to this rule, in a story which I regarded as insufficiently evidenced. This story, G. No. 173, relates how, when a certain man died, his will could nowhere be found. The relations with whom he had lived were in danger of being deprived of his property, when a new servant entered the family heralded by prophetic dreams, and from the day she came, began to see a figure which was invisible to others, but which they ultimately identified from description as their deceased relative. Guided by signs made by this figure, they found the will in an old book.

This story was sent by a young lady residing in the Channel Islands, who professed that it was written by her mother, and narrated as a personal experience of the latter, and five signatures were appended. Certain improbabilities, however, both psychical and non-psychical, in the details, led us to regard it with great suspicion, and this was strengthened by the form of some of the signatures, *e.g.*, "Dr. Fitzgerald, LL.D.," with no Christian name. The young lady had been introduced to us by the editor of a magazine to which she had been a contributor, but beyond this we knew nothing of her. It was felt, therefore, that the story was of no evidential value without further inquiry.

Since my paper was published, information has reached us which makes it practically certain that this story is a forgery. And we have further learnt that an article appeared in *Sunday Gems* for June 26th, 1885, exposing other frauds committed by the same person, who, it appears, was in the habit of competing under various aliases for prizes offered by magazines, and among other things sent under the alias of "Enid May Fitzgerald," a story purporting to be an original composition and accompanied by a certificate, purporting to be signed by "Dr. Fitzgerald"—another alias—to the effect that his daughter Enid had received no assistance in the writing of this tale. The editor of *Sunday Gems* discovered that the story sent had been copied from the magazine *Belgravia*, and on making inquiries in Jersey he ascertained that no person or family of the name of Fitzgerald was known on the Island, and that all letters addressed to the above mentioned names and to several others, were delivered to our correspondent, who was a young girl of 18, living with her aunt. On careful examination, the handwritings of the young lady's letters to us, of the story stated to be written by her mother, and of the different signatures, appeared, though superficially different, to be all the work of the same hand, with

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the doubtful exception of one of the signatures. I have not mentioned the young lady's name, because it is now over two years since she sent the story, and a year-and-a-half since the article exposing her frauds appeared in *Sunday Gems*. She was then young, and we may hope that, having had her lesson, she has since amended her ways. From the point of view of human nature, the above facts are depressing, but from the point of view of Psychical Research, they are, I think, the reverse. For it is satisfactory that the only case which we have ascertained to have been fraudulently sent to us should have contained intrinsically improbable elements which rendered it suspect from the first. The exceptional character of this story adds another item to strengthen a conclusion which is, I think, gradually forcing itself on all members of the Literary Committee, namely, that waking experiences of the kind they have been investigating are not likely, if genuine, to diverge widely from certain well marked types, which by no means coincide with the types which the literary imagination, as manifested in magazine stories, tends to produce.

CORRESPONDENCE.

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

SIR,—So far as I understand the general intention of Mr. Grignon's letter in the February number of the *Journal*, it is to point out that I have not shown myself competent to deal impartially with the evidence for the "physical phenomena" of Spiritualism, and that therefore it is natural that Spiritualists should feel hurt at my tone, and should dread to expose themselves to possible criticism by me. And, as far at least as the Eglintonian evidence is concerned, he extends the objection to Mr. Hodgson, who, while applying to this evidence a more searching and complete criticism than mine, agrees in my conclusion with regard to it.

The question of the competence and impartiality of either Mr. Hodgson or myself is of little importance to those who may be able to furnish evidence to the committee which, under the auspices of our President, has recently been formed to examine such evidence—since we are not members of that committee. Still, for my own sake, I should like to discuss some of the points raised by Mr. Grignon, and such discussion may help somewhat in the elucidation of this difficult subject of "physical phenomena."

It is difficult perhaps to judge impartially of one's own impartiality, but I think that some evidence that I have not been eager to arrive at a conclusion hostile to the physical phenomena of Spiritualism may be found in the amount of time and thought which I have given to the investigation, and in the fact that notwithstanding the continual disillusionment which has attended my personal experience, and notwithstanding my growing conviction of the inadequacy of most of the evidence presented, my judgment is still in suspense:—I still believe, as I said in my paper

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(*Proceedings* X., p. 72), that there is some evidence which ought not to be set aside, and I still hope that more and better evidence will be forthcoming.

However, it will be more to the purpose to meet the specific charges which Mr. Grignon brings against me.

He thinks that I should not have mentioned a "discovery which impugns Mrs. Jencken's truthfulness"—viz., that she or her "spirits" are willing to claim as Spiritualistic phenomena, accidental occurrences quite unconnected with her presence—without giving my grounds for this conclusion. The omission, due to a desire to shorten the necessarily long account of my experiences, may be remedied now by giving the following extract from the account of one of my séances with her. The séance took place on April 22nd, 1885, at 14, Dean's-yard, and there were seven persons present, besides Mrs. Jencken and myself. I wrote the account on April 30th, 1885.

"Séance at first in the dark. . . . . .

"During the earlier part of the séance two single raps occurred on the drum which lay on the table. After a time, Mrs. Jencken, with Miss B. and Mr. W., withdrew to the door, and while they were there the same rap on the drum was heard again. The 'spirits' claimed to have produced them, but unfortunately we afterwards ascertained that they were caused by water dropping from the gas lamp." [The gas lamp over the table was one of those which shorten and lengthen telescopically, with water in the outer tube to prevent escape of gas. It had been rather overfilled, so that when it was pushed up out of the way before the séance, water overflowed, and some of it remaining on the branches of the chandelier was dripping very slowly and irregularly on to the drum.]

Mr. Grignon complains that the next paragraph of my paper is also, as it stands, not science, but rhetoric, by which I understand him to mean that I have given only an abstract of the investigation of Professors Flint, Lee and Coventry, with regard to the raps occurring in the presence of Mrs. Jencken's sisters, and not the full details. I have, however, referred the reader for these, which it would occupy too much of your space to reproduce here, to E. W. Capron's *Modern Spiritualism*;* and I think that any one who reads with care the details there given—whether he agrees with the conclusions of the three Professors or not,—will agree that what they say cannot be summarily dismissed as "worth nothing as evidence." It is not a sufficient reason for discrediting what appear to have been experiments conducted in a scientific manner by three medical professors, that certain other doctors unnamed behaved improperly to Dr. Elliotson, and rejected his conclusions on insufficient *à priori* grounds.

I observe that my description of the "raps" occurring in Mrs. Jencken's presence, as "loud double knocks acquiring a special sound from the table,

* Mr. Capron does not profess to quote the whole of the Professors' statements. The full account of their theory is, I believe, to be found in an article by Professor Austin Flint in the Buffalo *Medical Journal* for March, 1851, and the same with additions was published in pamphlet form by Mr. George H. Derby, of Buffalo. These I have been unable to refer to, but as Mr. Capron wrote as a Spiritualist and entirely disagreed with the Professors, it is to be presumed that his quotations are not unfair to the mediums.

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floor, door, or other object on which they appear to be made," seems to Mr. Grignon "extraordinary," not merely, I gather, on account of the style, but on account of the meaning. Yet from the facts that the floor, door, &c., give a character to the sounds, and that simultaneously a vibration may be felt in these objects, we should surely not be justified—on the Spiritualistic hypothesis itself—in affirming that knocks are really made on these objects. We could not say more than that they appear to be made. And that we certainly cannot say more on a non-Spiritualistic hypothesis will be clearly seen if I explain a little further the theory of the American doctors, which Mr. Grignon appears not to have understood. It will be remembered that they based their theory partly on experiments with a lady who could make similar sounds by rapid partial dislocation and restoration of the knee joint. They make the following statement about this lady :—

"The visible vibration of articles in the room, situated near the operator, occur if the limb, or any portion of the body, is in contact with them at the time the sounds are produced. The force of the semi-dislocation of the bone is sufficient to occasion distinct jarring of the doors, tables, &c., if in contact. The intensity of the sound may be varied, in proportion to the force of the muscular contractions, and this will render the apparent source of the rappings more or less distinct." [? distant.]

By resting the end of a stick—say a walking-stick—firmly against the floor, the door, an earthen pot, a metal vase, &c., and then knocking on the other end with a hammer, or with the knuckles, a rough imitation of what occurred with this lady may be produced, the vibration caused by the knock being carried along the stick, as the vibration caused by the sudden displacement and restoration of the joint was presumably carried along the leg-bone. Raps so made would appear to a person who had no means of knowing what was being done, to be made on the objects against which the stick rests ; and if Mr. Grignon will try the experiment he may satisfy himself that raps may acquire a special sound from objects on which they only appear to be made. It is not necessary that the hard end of the stick should be in immediate contact with the object that is to give character to the sound. A few thicknesses of paper—say a small pamphlet—may be interposed without materially affecting the result. It may be well to add that, in my experience, Mrs. Jencken's peculiar raps have always seemed to proceed from some point close to her, so far as I remember ; if she wants to make the sound on the door, for instance, she stands by the door. It is, of course, however, probable that if she be an impostor, she can sometimes succeed by suggestion &c., in making them seem to come from more distant parts of the room.

Mr. Grignon next observes that "the admirable method adopted by the Society in dealing with alleged phantasms hardly seems to have been applied here," *i.e.*, to the investigation of "physical phenomena." Now the only evidence about "physical phenomena" collected in any sense by the Society, which has, so far as I remember, been printed at all, is that about Mr. Eglinton's slate-writing. I presume, therefore, that it is to this that Mr. Grignon refers. The treatment of it has differed in two important respects from that of phantasms of the living. (1) It has not been discussed by a

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committee. (2) The whole of it, so far as we were permitted to publish it, has been printed, and the discussion and criticism applied to it have been applied in the *Journal* before the whole Society; while in the case of phantasms the discussion and criticism have been carried on in private by the Literary Committee, and a large amount of the evidence in consequence rejected without being laid before the Society as a body at all.

But I do not think that these are the differences of treatment to which Mr. Grignon alludes. I think he means that the method of dealing with the evidence has in itself been different—apart from the persons by whom it has been applied, and the publicity given to it. And this, so far as general principles of treatment are concerned, I cannot admit. In detail, of course, differences must exist;—thus the laborious inquiry into dates, so necessary in the case of phantasms of the living, has no place in the question of the nature of Mr. Eglinton's slate-writing; and any investigation into the possibilities of conjuring is in general irrelevant to a discussion of the connection of a hallucination with a death. But the broad principles of treatment have been the same, and have consisted in (1) obtaining first-hand testimony from as many witnesses as possible—(it is mainly by obtaining this that percipients of phantasms have been able to strengthen their evidence); and (2) in carefully examining whether known causes of the observed phenomenon are adequately excluded—without which, of course, no advance can be made towards proving the existence of the alleged unknown cause.

As to (1) it would hardly seem that any first-hand testimony is possible in the cases of Mr. Eglinton's slate-writing recorded in the *Journal* for June, except that of the persons present—and this has in the great majority of instances been obtained—either in the form of independent accounts, or of signatures to one account. And except in the matter of corroboration, it does not seem to me that such evidence as that in the *Journal* for June can be strengthened. Wherever the value of one's testimony depends on the accuracy of observation and recollection of what occurred during the experiment, which is, I think, the case in all the June *Journal* evidence, it is dangerous to attempt to go beyond or behind one's own notes. This is true of experimental investigation in general. If on examining one's notes it is found that some important observation has been omitted, it is generally better, even if one thinks one recollects making it, to repeat the experiment, rather than to allow a gap to be filled by later memory. *A fortiori* is this the case where what has chiefly to be guarded against is the possibility of intentional deception—of an intentionally produced illusion. However, whether this view of mine be right or wrong, the witnesses have, I presume, had every opportunity since June of saying in the *Journal* anything which they thought tended to strengthen their evidence.

The second point—examining whether known causes of the phenomenon have been adequately excluded—involves the destructive criticism of which Mr. Grignon complains. But similar destructive criticism has been freely applied in the case of phantasms, and must always be applied in all scientific investigation. Rigid search for and exclusion of known causes is the only method by which unknown causes can be established. The criticism applied to cases of phantasms of the living has been most destruc-

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tive. Mr. Gurney tells us incidentally in his book (Vol. I., p. 137), that it has swept away more than two-thirds of the spontaneous cases of alleged telepathy, and in experimental telepathy it has led to the rejection of the whole class of cases of the willing-game type—experiments, that is, where the agent and percipient being in contact, the agent "wills" the percipient to do something involving movement. The treatment of this last class of cases illustrates well the way in which the slate-writing evidence should, I think, be regarded by those who consider that I have not sufficient grounds for my own conclusion that Mr. Eglinton is a conjurer pure and simple. In rejecting the willing-game experiments it is not improbable that a number of genuine telepathic cases have been rejected. But the experiments of Mr. Sugden and others have shown that it is impossible to lay down the limits of sensibility to slight muscular and tactile hints, and consequently, as Mr. Gurney says (Vol. I., p. 17), the best willing-game cases "could never be wholly conclusive, and mere multiplication adds nothing to their weight. By some the theory of muscular guidance is undoubtedly strained; but then it ought to be strained, and strained to the very utmost before being declared inadequate, and it would always be a matter of opinion whether the point of utmost strain had been overpassed." Similarly in slate-writing, Mr. Hodgson has shown by comparing the accounts of different witnesses, and Mr. Davey has shown experimentally, how little human observation and memory can be trusted under conditions such as obtain at Mr. Eglinton's séances; and therefore we cannot infer from the impossibility of explaining by conjuring the slate-writing as described, or as we seem to ourselves to have witnessed it, that it was really produced by occult means. (Mr. Grignon need not be afraid that all reliance on human testimony, or on the evidence of our senses must therefore be abandoned, since the conditions of a conjuring performance are rarely even approached in ordinary human experience.) After reading Mr. Davey's experience it does not even seem necessary to suppose malobservation &c., going materially beyond what can be shown to have occurred, in order to explain the "psychography" of Messrs. Slade, Eglinton and others. But granting that the conjuring hypothesis had to be strained, I should hold, as Mr. Gurney does in the case of muscle-reading, that we are bound to strain it—to strain it so as to allow a considerable margin beyond what can be proved possible for a conjurer—and that, therefore, to prove occult slate-writing it must be obtained under entirely different conditions; just as to prove thought-transference it had to be obtained without any contact at all.

I am sorry that in the *Journal* for June I stated my belief that Mr. Eglinton's performances are merely clever conjuring; not because I have at all changed my mind, but because I think the statement has tended to confuse the minds of Spiritualists as to the real point at issue. It is of very little importance to the world whether Mr. Eglinton is a conjurer pure and simple or not—and of absolutely no importance what I happen to think about it—so long as he does not produce phenomena which can be clearly distinguished from conjuring. Of course I do not mean that the evidence that Mr. Eglinton has tricked is unimportant. It is important because it makes the solution of a further problem unnecessary. This further problem is the

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one which would arise in the case of "physical phenomena," due to a medium whose honesty in the matter was above suspicion. It would then be necessary, in order to obtain the full moral weight of the evidence for the occult nature of the phenomena, to consider whether the possibility was sufficiently excluded of an abnormal state in the medium—a state in which the actions required to produce the observed result might be unconsciously performed. It seems not unlikely, for instance, that in the case of the hysterical girl described by Mr. Myers at the last meeting of the Society, "Adrienne" might have rapped on the table or written on the slate, while her conscious *alter ego* "Louise" was quite unaware of it. Where trickery must be assumed probable such investigation into abnormal states is of course unnecessary.

And this brings me to Mr. Grignon's complaint that I have not allowed weight to the "fact" that Mr. Eglinton has never been "exposed";—I presume he means in slate-writing. I certainly think that, had this been a fact, it would have been a reason for still hesitating to pronounce Mr. Eglinton a mere conjurer, though it would not prove that his performances were beyond the limits of possible conjuring. It would, in fact, have introduced some amount—it is difficult to say how much—of improbability into the conjuring theory. Two years ago I believed with Mr. Grignon that there was no evidence that Mr. Eglinton had been thus detected; but, when I wrote my remarks about him, I had learnt that such evidence existed, and was sufficient, in my opinion, to show that more than one person had detected him in tricks connected with slate-writing. I could not, of course, avoid being influenced by this evidence, though I thought it undesirable to mention it, as I was unable to produce it. It must not be assumed that everyone who detects a medium at once rushes into print. It requires in general some public spirit, or genuine interest in Spiritualism, to induce a person to take the trouble and run the risk of annoyance involved. "Mr. Eglinton might make himself very disagreeable," as one detector said. Other motives also operate to prevent people publishing such evidence, *e.g.*, the view which some Spiritualists seem to entertain that it is good for the cause to hush up scandals of the kind—a most disastrous view, as it seems to me, if the cause be a genuine one. However, I quite admit that, to meet the force of Mr. Grignon's argument, it is needful to put the public in possession of some evidence on this point, and I hope this will be done before long.—I am, &c.,

ELEANOR MILDRED SIDGWICK.

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

SIR,—Will you allow me space for a few words by way of reply to your strictures on my letter in this month's *Journal*? You say:—"1. The writer seems to ignore the possibility of failure of observation and memory in *bonâ fide* witnesses." This may be so. But allowing for the fact, if it be a fact, all the importance which may seem to you necessary, the great difficulty which I wished to bring before you remains untouched. This difficulty is found not in what Mr. Davey was supposed by others to have *done* during the séance, but in what he himself is reported to have *said* after the séance

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was over. That the word Boorzu was written on the slate by some means or other—this, I presume, we may accept as an undisputed fact. Now, on the testimony of one of the witnesses when this word was discovered on the slate, Mr. Davey (Clifford) "was positive he had never heard it before." On the same testimony he had also forgotten Mr. Padshah's request to get his (Mr. Padshah's) name written on the slate. And this testimony is adduced by Mr. Davey himself without contradiction or comment. He does not even insert a mark of interrogation, as he does elsewhere when he considers that some statement of a witness is not strictly accurate. We have no choice therefore. We are forced to the conclusion that, as I stated in my last letter, "Mr. Davey can detect the word that lurks in another mind and write it in a locked slate without himself being conscious of having done so," and that too by his own unaided powers as a slate-writing conjurer. This is his own unvarnished testimony, and to it you do not hesitate to attach your *imprimatur* when you speak of the records of Mr. Davey's witnesses as "the *bonâ fide* records of tricks."

I do sincerely hope, Sir, that the S. P. R., whose *raison d'être*, it is acknowledged, is the pursuit of *science*, will not find it necessary to make any unreasonable demands on the *faith* of its members. At present it seems to me that what is offered us is simply the choice whether we shall believe Messrs. Davey and Hodgson, or, for instance, Messrs. Eglinton and Farmer. Whether this be inevitable or not, it is surely hardly in accordance with the requirements of science. I may be wrong, and, if I am, no one can be more ready to be set right, but if I am *not* wrong, we are here called upon to believe a thing before which the wonders of Spiritualism sink into insignificance, and that, too, on the testimony of one man. Of course I do not forget that you have told us that another, viz., Mr. Hodgson, "having been initiated into the trick, has been able to observe the whole process." But has Mr. Hodgson been able to observe how the word Boorz or Boorzu was written in the slate without Mr. Davey's knowledge? If so, then Mr. Hodgson must be regarded as a greater adept as to the *modus operandi* of Mr. Davey's tricks than Mr. Davey himself. But if Mr. Hodgson and yourself, sir, have got into the heart of the mystery, surely the members of the S. P. R. may fairly expect something more than "the pronouncing of some doubtful phrase, as, well, well, we know, or, we could and we would," and so on. I acknowledge, indeed, that you hold forth a promise in your note that you will "discuss these subjects further in the *Proceedings*, and that you will point out where the chief failures of some of the witnesses occurred." But for my own part, I may say that the pointing out of the failures of the witnesses seems to be a matter of very secondary importance. I presume it will not be denied that the name *Boorzu* was written by some means or other, and that Mr. Davey said about it what Mrs. Russell reports him to have said. The ONE point, therefore, which I, for one, am anxious to have cleared up is—how that word Boorzu was written.—I remain, &c., GEORGE HARPUR.

February, 1887.

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

DEAR SIR,—If there can be discerned in the agent's mind in thought-transference any factor which seems especially conducive to success, it would

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follow, I suppose, that this factor is also of special efficacy in spontaneous telepathy. I therefore venture to put a few questions for solution, if not by past, then by future experience. And I do not think that the undoubted difficulties which an agent would find in self-observation are insurmountable.

1. Is it ever found to be the case that a thought, by an innate power in itself simply, is transmitted to the percipient?

2. Or must there accompany it the idea of its being transmitted and of its arising in the mind of the percipient?

3. Is it essential there should be a desire that it should be transmitted to the percipient?

4. Must there be an expectation, more or less confident, that the thought will be transmitted to the percipient?

5. Must there be will? If so, are any shades of difference noticeable between willing that is successful and willing that is unsuccessful?

I must explain. Question 5 to my mind is only questions 2, 3, 4 in combination. In the active will my own introspection discovers only a desire of the act, a thought of the act, and a confident expectation or belief that the act will take place.

In the so-called passive will there seems to be a positive and negative desire of the act, a neutrality of desire; a thought of the act and a weak belief or expectancy that it will take place.

And if a weak belief, in the case of the passive will, suffices to produce, say, a feeble bodily movement, then one would suppose that a stronger expectation would produce a more vigorous movement, and that a confident expectation or a belief would produce a movement indistinguishable from that produced by the active will. And I know at least one case in which an attempt having been made, the will being passive, to move the arm by expectancy, at first a feeble movement was produced, which grew stronger as the expectation grew stronger; till at present the movement by full belief is hardly distinguishable from that by the active will. It would be surprising if this were not the case with most people, if they could only get themselves to expect and believe. If not, perhaps desire is necessary to render the thought sufficiently vivid to enable them to realise, believe, and act.

It may be, nevertheless, that though desire in ordinary experience always accompanies the will, what constitutes, or is at any rate the prime factor in, the will is confident expectation or belief. It comes last in the psychical series preceding the sense of effort. It is well known that a man who firmly believes he cannot move, really cannot, however much he may desire. And, finally, that belief *is* a great force is sufficiently exemplified by the phenomena of "miraculous" cures.

If, then, the will were necessary in thought-transference, this might mean, after all, only that confident expectation or belief in the success of each experiment is the condition of mind which the agent should cultivate. For "hard willing," so far as it is apt to be only strongly desiring, would seem to be of little use. This so far would oblige an answer in the affirmative to the fourth, and, inclusively, to the second question.

But I prefer to leave the questions to your readers' consideration, without expressing any opinion as to what solution might be arrived at. I may, however, mention an experiment. I was operating behind a percipient's

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back with cards. I turned up the ace of spades, and this was my state of mind: "Now, if you guess anything, you will guess this" (unspoken), and it was immediately guessed. I ascribed this success to the special state of expectancy; but, of course, without any certainty.

If expectancy should, possibly, be discovered to be of special efficacy in thought-transference, then, to perceive it operating in spontaneous telepathy, one would probably have to pierce through an element of still greater obscurity. But as it is not proved, and I do not assume it to operate in the first, it would be absurd to speculate upon its operation in the second.

But, I may ask, does it, or belief, *exist* in the mind of the agent in telepathy? The agent's mind is always, more or less, in a dream state, because in his case there is always more or less absence of mind, or, if it be preferred, presence of mind in a very narrow channel. But in dreams is there belief or not?—Yours sincerely,

C. Downing.

THE *JOURNAL:* NUMBERS II., III., IV., V., VI., AND VII.

These early numbers of the *Journal* having become scarce, Members or Associates possessing copies of any of them, which they do not care to retain, would confer a favour by sending them to the Assistant-Secretary, 14, Dean's-yard, S.W. One Shilling each is offered for copies in fair condition. No. VII. is specially desired.

Through a mistake, the proper title-page for Vol. II. of the *Journal* was not sent round last month. Persons desiring to have their numbers bound can have a fresh title-page and index, on applying to the Assistant-Secretary, 14, Dean's-yard, S.W.

ANNUAL BUSINESS MEETING.

The Fifth Annual Business Meeting of the Members of the Society was held at 14, Dean's-yard, London, S.W., on the 28th of January. Professor Sidgwick occupied the chair. An audited balance-sheet of the receipts and expenditure of the Society during the year 1886 was placed before the meeting, and appears on the next page. A letter from the auditor was also read, expressing his satisfaction with the way in which the books were kept. From a statement of the assets and liabilities at the end of 1886, it appeared that they nearly balanced, independent of the value of the Library belonging to the Society, and of the stock of *Proceedings*. The number of Members of all classes on the 1st of January, 1887, was 661, showing an advance of 13 in the year 1886.

No additional nominations for Members of Council having been sent in, those gentlemen whose names were included in the notice convening the meeting were declared duly elected.

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SOCIETY FOR PSYCHICAL RESEARCH.

RECEIPTS AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1886.

Dr.

1886.		£ s. d.	£ s. d.
Jan. 1.	—To Balance Invested in Consols ...	42 0 0	
	,, Do. in hands of Treasurer... ...	108 14 3	
	,, Do. ,, Secretary... ...	10 0 0	
			160 14 3
Dec. 31.	—,, Subscriptions:—		
	,, Members	365 6 0	
	,, Associates	257 2 10	
			622 8 10
	,, Life Subscriptions		21 0 0
	,, Donations		58 19 0
	,, Sale of Publications:—		
	Per Trübner & Co. (July 1885 to June 1886)... ...	84 10 4	
	,, ,, Secretary	37 14 2	
			122 4 6
	,, Rent—(Two upper floors at 14, Dean's Yard, 12 months to Michaelmas 1886)		55 0 0
	,, Interest from Investment ...		1 11 7
	,, Sundry Receipts		6 12 6
			£1,048 10 8

Audited and found correct—
MORELL THEOBALD, F.C.A.

5th January, 1887.

Cr.

1886.		£ s. d.	£ s. d.
Dec. 31.	—By Literary Committee		164 17 6
	,, Library		18 0 5
	,, Printing:—		
	Proceedings, Part VIII. (balance of)	55 6 0	
	,, Part IX. (exclusive of Theosophical Report) ...	65 19 0	
	Index and Title Page to Vol. III.	5 18 0	
	Journal, Nos. 25—32	97 11 6	
	General	45 8 2	
			270 2 8
	,, Covers and Binding		10 7 1
	,, General Meetings		49 19 6
	,, Advertising		14 17 0
	,, Travelling Expenses (Members of Council)		12 7 6
	,, Salary to Secretary (Sept. 1885 to Sept. 1886)		130 0 0
	,, Rent and Service (12 months to Michaelmas 1886)		150 0 0
	,, Reading Room and Stationery ...		4 0 0
	,, Postage (Secretary's)		47 12 3
	,, Gas		6 0 9
	,, General Expenses		34 10 9
	,, Balance Invested in Consols ...	63 0 0	
	,, ,, in hands of Treasurer ...	62 15 3	
	,, ,, ,, Secretary ...	10 0 0	
			135 15 3
			£1,048 10 8

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No. XXXIX.—Vol. III. April, 1887.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Chambers, Miss, St. Baldred's Tower, North Berwick, N.B.

Sturgis, Julian, 2, Gloucester-place, Portman-square, London, W.

ASSOCIATES.

Berrey, Walter F. M., Caius College, Cambridge.

Boucher, Mrs., 44, Flanders Road, Bedford Park, Chiswick.

Caird, Mrs., 29, Broadhurst Gardens, Finchley New Road, South Hampstead, London, N.W.

Crowther, William F., Watton Vicarage, Hull.

Green, Miss Marian, The High School, Spring Mount, Blackburn.

Murray, John Henry, late Captain 39th Regiment, Ashfield, Beau Parc, Co. Meath.

Owen, Rev. Hubert, Bucknall Rectory, Stoke-upon-Trent.

Power, Miss Helen, 19, Spring Street, Paddington, London, W.

Railton, Charles W., Woodlands, Alderley Edge, Cheshire.

Roberts, William Johnson, 146, Pembroke Road, Dublin.

Turner, H. H., M.A., Shurland House, 9, Humber Road, Westcombe Park, London, S.E.

MEETING OF COUNCIL.

At a Meeting of the Council held on the 4th of March, the following Members were present:—Messrs. Walter H. Coffin, Edmund Gurney, F. W. H. Myers, Frank Podmore, H. Arthur Smith, and J. Herbert Stack. Mr. Stack was voted to the chair.

The Minutes of the previous Meeting were read and signed as correct.

Two new Members and eleven new Associates, whose names and addresses are given above, were elected.

One volume was on the table as a present to the Library, for which a vote of thanks was passed to the donor.

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The cash account for the previous month was presented in the usual form.

The House and Finance Committee presented a report containing an estimate of the Income of the Society for the year, and a scheme of Expenditure. After consideration, the recommendations of the Committee were substantially agreed to.

It was agreed that a General Meeting be held in the latter part of April, on a day convenient to the President. [Saturday, the 23rd, was subsequently fixed on.]

The next Meeting of the Council was fixed for Friday, the 1st of April.

"PHANTASMS OF THE LIVING."

By Hensleigh Wedgwood.

In the *Phantasms of the Living*, I., 165, Mr. Gurney, arguing for the general trustworthiness of the narratives received, incidentally remarks on the total absence of "marvels, which in the popular view are quite as likely to be true as the facts actually reported, and which the general traditions of the subject would connect with those facts." "But our reporters," the author continues, "one and all eschew them. To take, for instance, the group of cases which the reader will probably find to be the most interesting, as it is also the largest in our collection —apparitions at the time of death. Why should not [such apparitions] produce *physical* effects—shed tears on the pillow and make it wet, open the door and leave it open, or leave some tangible token of their presence? It is surely noteworthy that *we have not had to reject, on grounds like these, a single narrative which on other grounds would have been admitted.*"

The passage here italicised indicates the arbitrary limits within which those responsible for the book would seem to confine their field of inquiry. They investigate with unwearied diligence the evidence of any phenomena that can be forced, by whatever ingenuity or violence, under their elastic formula of telepathy, but the notion of physical effects produced by an incorporeal agent (whatever the evidence by which it may be supported) is as completely Anathema Maranatha to them as were the facts of mesmerism to the scientific professors of 50 years ago. It is true that, according to Mr. Gurney, they have not had to reject, on this *à priori* principle, a single narrative which on other grounds would have been admitted; but what chance would "other grounds" have had of a fair consideration, where the narrative laboured under the fatal blot of running counter to this foregone conviction of the superstitious absurdity of the narration? It would have been interesting to a large section of the Society to see a specimen or

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two of the objectionable narratives which were rejected on "other grounds."*

Fortunately one narrative (No. 321, II., p. 202) has by some unexplained chance escaped rejection, although it gives the clearest testimony† to the performance by an apparition of an act precisely analogous (as far as evidence of objective reality is concerned) to the wetting of one's pillow with tears, or leaving a door open.

In 1853 Dr. and Mrs. Gwynne were living in a house haunted by unaccountable noises—sighs and heavy breathing close to the side of the bed, for instance. One night they both awoke to see a draped figure passing along the foot of the bed towards the fireplace. "I had the impression," says Dr. Gwynne, "that the arm was raised, pointing with the hand towards the mantel-piece, on which a night-light was burning. Mrs. Gwynne at this moment seized my arm and *the light was extinguished.* The night-light in question was relit and placed in a toilette basin, and burned naturally. I tried to convince myself that it might have been a gust of wind down the chimney that put the light out." Mrs. Gwynne says that her husband's statement accords with her recollection, "but I distinctly saw the hand of the phantom placed over the night-light, which was at once extinguished. Dr. Gwynne, on the appearance of the phantom, in order to calm my agitated state, tried to reason with me and to persuade me that it might have been the effects of the moonlight and clouds passing over the openings of the shutters, and possibly that a gust of wind might have extinguished the light, but I knew differently. When we had both been awakened at the same moment apparently, and together saw that unpleasant figure, tall and, as it were, draped like a nun, deliberately walk up to the mantel-piece and put out the light with the right hand, there could be no mistake about it." It must have been a violent gust indeed that would have put out a night-light resting on the shelf of the mantel-piece; but it is obvious that Dr. Gwynne had no more real belief in the imaginary gust of wind than he had that the figure, which he jumped out of bed to seize, was merely the shadow of a passing cloud.

In another place, Mr. Gurney is so possessed by his theory of

* The "other grounds" were simply *evidential.* When cases were rejected, it was not because of any particular facts which they contained, but because of evidential flaws and weakness, which would equally have excluded them however much their contents might have harmonised with the telepathic theory. The commonest ground of exclusion was the fact that the evidence was third or fourth hand.—E.G.

† If by "clearest" testimony Mr. Wedgwood means "most convincing," I must differ from him. Recollections, written down long afterwards, of a startling occurrence observed on suddenly waking from sleep in a semi-dark room, though they may be worth attending to, do not constitute evidence of a high rank.—E.G.

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telepathy that he treats as out of the question a belief in the possibility of phenomena of clairvoyance, externally similar to those which he accounts for on that theory, but lying beyond the ground which telepathy can be made to cover. In Vol. I., p. 375, after narrating two instances where a lady in sleep had clairvoyance of the contents of notes that had not met her bodily eyes, he says that circumstances made it specially unlikely that the correspondence of the dreams with the reality was read back. "And if not," he continues, "the cases seem typical examples of telepathic clairvoyance; for no one probably will suppose that the percipient could have obtained a similar vision of notes with whose writers, and in whose contents, she had no concern."

As it happens, I have had indubitable proof in my own family of several instances of precisely such clairvoyance as the author here regards as beyond the bounds of rational belief.* At one time my daughter-in-law, Mrs. Alfred Wedgwood, had frequently clairvoyant insight of the contents of letters on their way to herself or to others, and in one instance of the contents of the morning's newspaper, without any reference to the question whether they concerned her or not.

In the 57th number of *Light* (4th February, 1882), I had published an account of a night spent in a haunted house, and on the 17th, when I went downstairs about 8 o'clock to my study to dress, I found a letter on the hall-table, as usual, waiting for me, from a lady at Minehead, whose name I had never heard of, about the narrative in *Light*, which had greatly interested her. At that time my son Alfred and his wife were occupying different bedrooms, and when Alfred came down to breakfast at 9 he had not seen his wife, who was keeping her room. But soon after I had returned to my study Alfred burst eagerly in upon me, asking if I had received a letter that morning "all about ghosts," as his wife had seen such a letter coming for me the preceding night. On going up to her I found that before going to sleep she had seen a hand coming from behind the screen at the foot of her bed, holding a letter in more sheets than one, and in a hand she did not know. The next morning at post-time she was looking out for the letter, and wondering who it could be from, when something said to her, "It is not for you; it is gone downstairs; it is all about ghosts." When I showed her the letter she recognised it as the one she had seen, and

* My remark was not meant to be taken in the sweeping sense in which Mr. Wedgwood has understood it. I meant that the mere fact of the percipient seeing these particular notes would not justify the supposition that she could see *any* notes. I have always thought Mrs. A. Wedgwood's experiences, which Mr. Wedgwood goes on to describe, exceptionally interesting, and have urged him to get them evidenced, whenever they occur, in as complete a form as possible.—E.G.

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remembered the post-mark, Minehead, a town whose name she had never heard of. The previous afternoon, when reading her book, she had seen the word Minehead written across the page, but she had not connected it with my letter until she saw the post-mark when I showed her the cover. I wrote my memorandum of the occurrence early in the following May.

The following instance was told me by Mrs. Alfred in the presence of her husband, and taken down by me in January, 1882. About two years previous she dreamt that she saw a trial going on in a court full of people, and the names of Liardet and Nyvele (anagram of Evelyn) written up in the air. She was very much struck with her dream, and made her husband go four or five miles for a newspaper after breakfast. In this she found a report of the trial of Liardet *v.* Evelyn, and she recognised the names of counsel employed as having been made known to her in her dream. At that time she lived at East Horseley, and had never even seen Mr. Evelyn, who lived six or seven miles off on the other side of the Downs. Her only very feeble link with him was that he was a neighbour of her sister-in-law Mrs. Farrer. The quarrel between him and his steward Mr. Liardet was not of the slightest interest to her. I spoke of the subject to my son a few days ago. He well recollects the dream of the trial (though not the details) and his driving off for a newspaper, either to Cobham or Leatherhead, he does not remember which.

CASES RECEIVED BY THE LITERARY COMMITTEE.

S.—340.

INTELLIGENT AUTOMATISM.

From MISS GREEN, The High School, Blackburn.

January 22nd, 1887.

At other times than that which I am about to refer to, I have had what appeared to me indisputable proof of the existence of some unknown force which manifests itself in very unusual motions produced in a small table by the placing on it of the hands of several persons, under such conditions that fraud was impossible, and muscular action, consciously or unconsciously, seemed equally an impossible explanation of the phenomena. (I mean that the kind of movement could not be produced by muscular action.)

But in the year 1878, when I was spending my holidays in Ireland, the phenomena then experienced proved to *me*, at least, that the force could become a means of intelligent expression by means of spelling out words; that the utterances so produced were almost always the latent consciousness of the operators, but that the ideas expressed were uttered absolutely without volition, and in some instances *against the will* of one of the operators.

The experimenters were the daughters of Mrs. M., of Kinsale, sometimes some of her nieces, and myself. Mrs. M. often took part herself. Her daughters

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have a liking for botany and other branches of natural science. I had previously lived for three years in her household, teaching the girls. I therefore knew them very intimately, and knew that our experiments were *bonâ fide;* that one of the three young ladies, who had evidently more power than any one else over the unknown force, was, and is, of a singularly simple, true, and *strong* character—very intelligent and absolutely free from affectation, vanity, or any other morbid tendency. All who know her have the same trust in her, and I, who know her perhaps best, feel this most strongly. She was then about 19.

So much for the operators. Now for the facts. I was told by the girls that they had found that they, with their cousins, could make the table move, and even spell out a word. I was absolutely incredulous, but gave way to the evidence of my senses when I saw and felt under my own hands the table tipping up and down, and then moving with a double motion, rotating and revolving, round the room. Now and then we had to move very fast to keep our hands on the table, which seemed, so to speak, to be running away from us. The most interesting part of our experiments was the spelling out of sentences. At first we tried simple words. Four of us, perhaps, would place ourselves at the table. After a few minutes, the customary tilting movement came, as a sign that the table was "magnetised." (We used the word for want of a better.) Then, one of us fixed on a word to be spelt. The question was put, "What is So-and-so thinking of?" The table then began to tilt up and down; we spelt out the alphabet, till suddenly it would stop at a certain letter. In this way the word would be spelt out. Sometimes a letter was wrong. I recollect once that one of the girls was to think of a word. The letters came "L a p n i e r e." She said she had thought of a picture called "La Prière."

Soon, however, we passed out of this stage, and tried to get answers to questions, and to get what we called "messages" to any one of us. (I do not mean that any of us had any superstitious notion about it, but this was our *modus operandi.*) Some of these I have written down. The remarks were generally very common-place, and the language often vague and not well chosen. But of this I am absolutely sure, that the phrases were spelt out without any consciousness on the part of the operators of what was being spelt, and on more than one occasion one of the operators would have prevented the utterance if she could. Often we could not see the drift of the utterance until the whole was spelt, having been led astray at first by taking a part of a word for a whole.

The "table" was asked to give an opinion of the Earl of Beaconsfield (then living). The words were spelt out "self-lauding hypocrite, with many good merits, deserving esteem." Now, if it were possible to entertain the notion of fraud (which to me is impossible), one would expect a more consistent opinion than the above, which doubtless arose from the differing views of the operators. On the reception of this opinion, we asked, "Where did you acquire your style of speech?" in a joking way. The answer was spelt out, "Trinity College." Asked to give a "message" to all, the words were spelt out "Pursue your inquiry in subjects not yet fathomed by sages, steadily prosper."

We inquired whether a certain marriage had taken place. The answer

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was spelt out "——— wedded, testified by proxy." What this meant we had no notion, but these words were spelt out. We inquired whether the marriage would be a happy one. Answer: "In many ways, such a marriage must prove happy for both."

Once, to test the unknown force, I asked that some incident of my own life, known to no one else, should be uttered. A sentence came out, referring to an incident of my girlhood, of which I was rather ashamed than otherwise, which could not have been known to any other operator, and which I should not have voluntarily told. On another occasion, a question was asked, "Who has . . . . ?" I knew the answer, but no one else could possibly know. To let the answer come out would have been to betray a confidence. I set my will steadily against the answer. I* *willed* hard that it should not come. But the Christian name, a common one, came out, and I felt so sure that the surname would follow that I took my hands off, and made an excuse for stopping. Perhaps it may be thought that I was unconsciously in a semi-hypnotic state. I can only say I was to my own consciousness in a perfectly normal condition of mind, quite aware of my social responsibilities, and with perfect control over my own actions. I had no difficulty in taking my hands from the table. I do not know whether the name in question could or could not have been spelt out after my leaving it. Naturally my friends would not try when they saw the question troubled me.

It will be seen that our *modus operandi* was not exactly that of a scientific society, but though our questions and answers, &c., were often put partly as a pastime to some of us, certain conditions were carefully kept. We were in full daylight or gaslight, and placed ourselves carefully so that our feet or dresses should not touch the legs of the table.

We sometimes asked to have "messages" spelt out from distant friends (always living). Then the utterances would be such as we should suppose it likely those friends would send. At one time I was inclined to think there might be some power of getting hold of the thoughts of those absent. I came to the conclusion that there was no trace whatever of this.

So far as my experience went, I never saw any proof or indication of any communication with people not sitting at the table, though I have heard of experiences which indicate such a possibility. One instance of a "message" from a friend I will mention. A message purporting to be from Mr. X., at whose house I was going to spend a few days in the following week, was spelt out. "Come, Miss Green, here's a chance." "Explain yourself further." "Politics." "Something more." "Lucy."

We declared that the "table" was silly, as we could make no sense of this. One of the cousins of my pupils was named Lucy, but she had no interest in politics, and was not going to the house with me. We "gave it up" as a failure, when one of Mrs. M.'s sisters, the mother of "Lucy," said she knew what it meant. She had been staying at Mr. X.'s and he

* I am not sure that my mental attitude is rightly described by the word "willed," which seems to connote a belief in the agent's mind in his power to accomplish his wish, not merely the concentration of thought on the wish. I had by this time seen so much of this strange power of apparently getting at the operator's thoughts by the unknown force, that, though I tried hard to resist, I doubted very much whether my resistance could counteract it.

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had remarked that I was going to visit his house, and should be there just at the time when Mr. and Mrs. Lucy would be there too, and we could have some fine discussions, or some trivial remark of this kind. One of this lady's daughters—I am not sure whether it was the owner of the name "Lucy" or her sister—had been at Mr. X.'s with her, and was then one of the operators at the table, and, when she was thus reminded, recollected the occurrence. I remember feeling some doubt in this case whether it was possible that Mrs. M.'s sister in the room, though not at the table, could have influenced the utterance, as the trivial remark had evidently made a very slight impression on her daughter's memory. Still, though weak, it was there, in her latent consciousness.

If we asked a question which required a definite answer, of which no one could have any knowledge, an answer would generally be given, without any relation to facts, but not without relation to the psychological law of association of ideas. In fact, if once the unknown force be granted, this law of association seems to explain much of the rest.

In relation to the marriage about which we had asked a question, we asked the Christian name of the lady, which none of us knew. The table spelt out "Sophie." This was afterwards proved to be *not* the name. But a mutual friend named "Sophy" had recently married, and her name was naturally connected with the idea of marriage; the bride about whom we were inquiring was known to be a Frenchwoman, which accounted for the French form given to her name.

Another time I inquired where a certain friend of mine, then travelling in the Tyrol, was on that day. In answer came the name of a small town, which, I afterwards found, my friend had not visited, but at which I had once stayed for some days, when in the Tyrol.

I will add a few of the sentences spelt out by the table as general "messages." The vagueness and awkward language which the operators would not have consciously used appears to me to make for the unconsciousness of the utterance.

"Look to outward signs concerning what you have notified." Further explanation asked. "Table." "Go, search for further enlightenment in subjects recognised by you."

"True judgment concerning a great statesman."

"All people are at times crack-brained."

"Trust, and before long things will side with your truer judgment. Hold to the beaten track. You will right yourself."

Of course, one cannot give to any one else one's own feeling of absolute security from fraud, conscious or unconscious, arising from one's intimate knowledge of the persons concerned. I do not think, however, that any one could have observed the phenomena I have briefly described (there were many other examples that I have not spoken of) without coming to the conclusion that some unknown force was at work. I may say that some of the operators did not consider that the answers given were always the latent mind-contents of those who were taking part in the experiment; but I do not think they distinguished between questions to which a definite, and others to which an indefinite, answer might be given. In the latter case, one *appeared*

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to receive information ; but it was a vague remark that could not be proved to be either right or wrong. It seemed as if, when once the "*rapport*" between the force and the operators' minds was established, the minds were separated into two parts, the combined latent consciousness being passive under the action of the force ; at the same time the volitional consciousness gave the direction to the action of the force by the simple process of willing, expressed by a question.

I have not, since 1878, had any experience so interesting. Though I have spent some of my holidays since then in Kinsale, I have not been able to make any further tests. On one visit, the young lady who had the most power was away ; at another time, she said she had been asked to turn tables so much for merely frivolous amusement that she felt quite tired with it. And once when we tried again there were other visitors in the house who *would* regard the matter as the work of spirits.

It needs a little patience at first, and a little earnestness in keeping the pre-arranged conditions, before the "force" can be got into working order. But in 1878, when we devoted a good deal of time to the pursuit, we found that the movement in the table would set in after a moment or two when we had practised for several days.

Though I have spoken rather definitely of my theory, I am, of course, aware that the experiments I have mentioned are not sufficient to establish it. There are numerous tests I should like to apply which we did not think of then—I mean tests as to the limits of the action of the force, &c.

MARIAN GREEN.

P.S.—I should like to add a few words on the question of unconscious muscular action. I do not think the movements we witnessed could have been produced by this means, for two reasons. Firstly, some of the movements were of such a nature that we could not voluntarily reproduce them by *conscious* muscular pressure. We tried once to reproduce the tilting motion of the table, used in spelling. In this slight movement, with the table we generally used, the difference was not very marked, though we decided, I know, that the "magnetic" action was lighter and more elastic. I do not think, however, that I should have felt satisfied that muscular action was excluded, had we only experienced this movement. But the wilder movements which sometimes occurred we could not reproduce at all. When the table, as we said, "went mad" it would rock from side to side while careering about the room, poising itself for an instant on one leg, at an angle with the perpendicular at which it seemed it must fall over. This movement suggested strongly some connection with our hands analogous to magnetism. Sometimes, however, the table did fall and, freed from our hands, seemed subject to normal conditions. Another movement which, though we did not test it, I do not think we could have reproduced, was the usual tilting motion in a different table, with which Miss Mary M. and I once or twice experimented, each time with complete success. The table was small and of an oval shape, with four legs close to the edge, and the square frame for a drawer (which of course was removed) under the top. I do not think that two persons could have tilted this table, unless the hands of both had been at one side, and ours were lightly placed near the middle.

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Secondly, if the movements had been caused by muscular action, even though unconscious, we must, I think, have had a feeling of local fatigue after spending, as we did sometimes, a couple of hours at a time in obtaining the movements. By our method, the table tilted for each letter, and stopped at the right one. I am sure that the amount of pressure needed for the spelling of one of our longer "messages" would have produced some kind of ache in our hands. I do not remember that any one ever complained of anything but a certain amount of chilliness after the hands had been for some time in one position. I have not spoken of knocks apparently within the table, as I have had very little personal experience of these; but I believe Miss M. M. has sometimes obtained these very successfully since the time I write of.

Ardnacarrie, Bandon.
February 21st, 1887.

We have carefully read over Miss Green's paper on the subject of table-rapping, and can thoroughly corroborate all that she has stated.

MARY M.
MRS. M.

NOTE ON THE FOREGOING CASE.

I am anxious to call the attention of readers to Miss Green's account, as given above. It shows how much matter for interesting discussion may be gathered from phenomena of no very rare order, if they are intelligently observed.

In the first place I may remark that the safest way to begin our consideration of messages derived through tilts of a table is to treat them as simply a variety of the messages given by automatic writing, which we have already considered. So far as their purport goes the *tilt-messages* ("typtological" is almost too pompous a name for them!) are closely analogous to the written messages; and we had better begin at least by assuming that tilt-messages are due to unconscious muscular action of the sitters, giving expression to thoughts which they unconsciously entertain. But here we find that two difficulties, which appeared indeed in the case of the written messages, but in a fainter form, start at once into prominence.

I. There is a difficulty in supposing that the movements, often very violent, are really caused by the automatic action of sitters who are doing their best to keep perfectly still.

II. There is a difficulty in assigning the origination of the tilted message to the unconscious intelligence of any one given sitter; since often no message will come unless several persons sit; and the message, when it does come, is a sort of compromise between views held by the various sitters.

The *first* of these difficulties, as will be seen, was strongly felt by Miss Green and her friends. And judging from a wide experience of these tilt-messages, I do not think that their impression can be dismissed as obviously illusory. It may be remembered that Mr. and Mrs. Newnham received the same impression with regard to the movements of the planchette, which they both thought such as Mr. Newnham's muscular force could not have originated. We are here at the point of contact between automatic

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messages and the "physical phenomena" of Spiritualism. This is not the place to deal with those alleged disturbances of matter. If they are to be proved, it must be by cases less ambiguous than these movements of planchette or table, while actually touched by the experimenters. One remark alone seems needful, in order to show that I may justifiably continue to discuss on the same terms as the rest these messages where there is a certain suspicion of physical force communicated to table or planchette in a manner which muscular action will not explain. The remark (which, though tolerably obvious, and not new, is often ignored in the discussions,) is as follows :— Assuming for the sake of argument that a force X is manifested which does not proceed from the muscles of the sitters, it still by no means follows that X proceeds from disembodied spirits. We do not know how either the sitters or the spirits can originate X, but we know that the sitters at any rate exist and are on the spot ; and they have, so to say, the first claim to being considered as the originators of X, until the spirits do or say something which seems beyond the reach of the sitters' unconscious mind. In short, to repeat in this case also what I have often said already, it must be to the *content*, not to the *mechanism*, of the message that appeal must be made, if we are to establish its extra-human authorship. In Miss Green's case there seems to have been nothing in the *contents* of the message which pointed to the spiritual hypothesis ; so for present purposes we may neglect the question as to the precise mode of origination of the table's movements.

The second difficulty—as to the apparent co-operation of more than one sitter in the production of the message—has been already observed in cases where planchette needs to have more than one person's hand upon it—say, A's and B's hands—in order to begin to write. (See *Proceedings*, Vol. II., p. 233.) The simplest suggestion will, of course, be that B's hand merely gives unconsciously the initial shove to the planchette, which A's hand then guides. This explanation, however, is not altogether satisfactory with regard even to planchette, and it becomes still more difficult to apply when the movements are of so marked a character as in some table-tilting experiments. A puts his hands on the table and nothing happens; B adds his hands and nothing happens ; C adds his hands and the table tilts violently ; but nevertheless it will never tilt with C alone ; and when it tilts with A, B, and C, the messages may contain matters known to A or B, but not to C. Or again, in some cases I have seen a frequently-changing group of persons round the table—sometimes A, B, C ; sometimes B, D, E ; sometimes A, C, E, &c.,—and nevertheless the tilts continued to give distinct messages throughout. If we are to suppose that one sitter's mind alone was originating the messages at each moment, it is difficult to understand how it was that the automatic action (say) of A and C kept itself in abeyance when B's was to be the guiding mind, and did not so interfere as to confuse the tilted messages.

This is pre-eminently a question which calls for abundant experiments, and I would urge readers of the *Journal* to try to get their messages tilted by a table (one tilt standing for A, two for B, and so forth, with conventional signs for yes and no), and to record and analyse results. I believe that this is the most easily obtained of all automatic phenomena, perhaps one person in three having some capacity for inducing tilts. I need

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scarcely add that it is perfectly easy to simulate tilts and table-movements of many kinds, and that no one must suppose that such movements can be made an independent proof of automatic action, still less of the action of spirits. But a group of experimenters, acting with good faith towards each other, and without superstitious prepossessions, are likely to get results which will at least interest themselves, and which may very possibly, like Miss Green's, deserve a permanent record.

In Miss Green's case, as we have seen, apart from the mechanism of the messages, there was something in their *substance* which suggested a kind of fusion or compromise between the minds of the various sitters.

It is, of course, logically possible to suppose that a spirit read the minds of the sitters, and endeavoured to please them all impartially by recording a judgment on Lord Beaconsfield as a "self-lauding hypocrite, with many good merits deserving esteem." But before considering this hypothesis here, we shall, I think, need to have a pretty large collection of messages in which the intelligence of an independent spirit is more strongly marked. It seems less improbable that the message may be, as Miss Green conjectures, a kind of fusion of the latent mental action of the persons present. Mr. Gurney and I have repeatedly suggested that it is the unconscious rather than the conscious elements in our mentation which seem to be most subject to telepathic impulse or intercourse; and, though such experiments as Miss Green's are at once too slight and too obscure to *prove* any such theory, I confess that they do seem to me to point that way. Or, somewhat varying the conception, they fall in with a kind of analogy from the bodily organism which I have elsewhere suggested.* In this view, the minds of the sitters may be likened to corpuscles swimming about in a kind of *liquor sanguinis* which forms our psychical environment; or say to the "secondary larvæ" of the Hessian fly, modifying by their development the juices of the primary larva in which they are embedded. This sounds fanciful; but he who speculates on these matters will find that he needs whatever help analogy can give him to form and to communicate the conception of an intelligence, modified by personalities, but itself perhaps without personality —of mind-stuff not made up into minds like ours, yet capable of occasional spurts of rudimentary mentation. FREDERIC W. H. MYERS.

G.—481.

From Mr. John E. Husbands, of Melbourne House, Town-Hall-square, Grimsby.

September 15th, 1886.

DEAR SIR,—The facts are simply these. I was sleeping in a hotel in Madeira in January, 1885. It was a bright moonlight night. The windows were open and the blinds up. I felt some one was in my room. On opening my eyes, I saw a young fellow about 25, dressed in flannels, standing at the side of my bed and pointing with the first finger of his right hand to the place I was lying. I lay for some seconds to convince myself of some one being really there. I then sat up and looked at him. I saw his features so plainly that I recognised them in a photograph which was shown me some days after. I asked him what he wanted; he did not speak, but his eyes and

* *Phantasms*, &c., Vol. II., p. 315.

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

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

If I can tell you anything more I shall be glad to, if it interests you.

JOHN E. HUSBANDS.

The following letters are from Miss Falkner, of Church-terrace, Wisbech, who was resident at the hotel when the above incident happened.

October 8th, 1886.

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

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

Mr. Husbands said at once "That is the young fellow who appeared to me the other night, but he was dressed differently," describing a dress he often wore—"cricket suit (or tennis) fastened at the neck with sailor knot." I must say that that Mr. Husbands is a most practical man, and the very last one would expect "a spirit" to visit.

K. FALKNER.

October 20th, 1886.

I enclose you photograph and an extract from my sister-in-law's letter, which I received this morning, as it will verify my statement. Mr. Husbands saw the figure either the 3rd or 4th of February, 1885. Would it not be exactly a year from the death?

The people who had occupied the rooms had never told us if they had seen anything, so we may conclude they had not.

K. FALKNER.

The following is Miss Falkner's copy of the passage in the letter:—

"You will see at back of Mr. du F——'s photo the date of his decease [Jan. 29, 1884]; and if you recollect 'the Motta Marques' had his rooms from the February till the May or June of 1884, then Major Money at the commencement of 1885 season. Mr. Husbands had to take the room on February 2nd, 1885, as his was wanted.

"I am clear on all this, and remember his telling me the incident when he came to see my baby."

I have received a full account of this case *vivâ voce* from both Mr. Husbands and Miss Falkner. They are both thoroughly practical, and as far removed as possible from a superstitious love of marvels; nor had they any previous interest in this or any other class of abnormal experiences. So far as I could judge, Mr. Husbands' view of himself is entirely correct—that he is the last person to give a spurious importance to anything that

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might befall him, or to allow facts to be distorted by imagination. As will be seen, his account of his vision preceded any knowledge on his part of the death which had occurred in the room. He has never had any other hallucination of the senses. E. G.

The following additional information has been received from the Rev. J. Barrow Matthews, as to the recent epidemic of excitement in the Bahamas.*

The Rectory, San Salvador, Bahamas, West Indies.

November 10th, 1886.

1. In most cases the attack was the result of being present at the meetings, but there were a few cases where the girl knew nothing of the affair, *i.e.*, girls at work in the pine-apple plantations in the midst of work would be seized.

2. No. The girl whom I saw begin to twitch, &c., could not possibly hear or see anything. The meeting was more than a quarter of a mile away. *I* knew the meeting was on, because I had just come from that way.

3. Very likely a guess, as you say, "considering the morals of the place." But the guess (if such) was remarkable for its correspondence of the minute details of the ins and outs of the secret sin. The man, on being told, declared the "girl a witch or devil, for none but God and himself and the devil saw."

4. The magistrate in question has left this Island now, but should I ever meet him, I will ask him to write his idea of the matter. Both daughters, unfortunately for further inquiries, have gone to live in Florida, U.S.A., and one is now married.

5. The girl was at Rum Cay Island, 45 miles by sea from San Salvador. Most likely a guess, but a remarkably shrewd and accurate guess.

6. The resuscitated man is dead. He had heart-disease, as I wrote you, and I knew his days were numbered.

CORRESPONDENCE.

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

SIR,—I almost regret that I allowed my letter to Mr. Gurney to appear in print. I cannot quite regret it, because my criticisms have drawn from Mrs. Sidgwick so very able and instructive a reply. I had not the slightest wish to impugn that lady's competence as an inquirer, which is above question, or her essential impartiality. I wrote in the interests of the Society to criticise a tone, apparent, as I thought, on the surface of her paper, which might alienate good and efficient friends of the Society's work, and for that purpose I took that paper as it stood, not as it might stand when supported and elucidated, as it now is. In matters of feeling first impressions are much, subsequent explanations count for much less than their real worth.

To enter fully into the questions raised by Mrs. Sidgwick's letter is simply impossible for me. If I have the ability, I certainly have not the leisure. Two or three brief remarks I may be allowed to make.

(1) I fail to see why Mrs. Jencken, unless otherwise convicted of deception, may not be credited with a genuine belief that the drippings on the drum were "spirit" raps. If she were consciously and fraudulently produc-

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* See Vol. II., p. 485.

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ing raps, I should rather expect her to be very shy of claiming sounds she must have known she had not made, and which might be not accidental, but a trap laid for her; the more so because she was not dealing with chance visitors, but with members of the Society for Psychical Research in the rooms of the Society, and *ex hypothesi* must have been a practised deceiver of nearly 40 years' experience. To me the whole incident seems to make for the honesty of the medium; to Mrs. Sidgwick clearly against her; of such force is the "personal equation" of the observer.

(2) In the case of the experiments described by Mrs. Sidgwick, I should say that the raps not only appeared to be made, but actually were made on the various objects, though mediately and not directly, just as I should say that I had received a blow on the back, though the force of the blow had, in fact, been passed on through the clothes that covered my back.

(3) With regard to the investigation of Professors Flint, Lee, and Coventry, my argument stands thus: Doctors of ability and repute in Elliotson's day, professedly on scientific grounds, scouted phenomena of hypnotism which have since been established as genuine. It follows that the bare fact that doctors of ability and repute have on investigation pronounced against the genuineness of novel phenomena is by itself "worth nothing as evidence" against those phenomena. Now in the paper on which I was commenting we had the bare fact alone, for practically for nine readers in ten, a reference to a little known work is of no use. But with the majority of readers that bare fact would have much weight. How often in former days have I heard the dictum, not of a committee of professors, but simply of "our doctor," quoted as decisive against mesmerism. Herein lay the rhetoric of Mrs. Sidgwick's method of treatment, unconscious rhetoric, of course, for I never for one moment thought of attributing to her any intentional deviation from scientific fairness. I know not how it may be with Mrs. Sidgwick, or with you, but for my own part, when I am in earnest about a subject, I find it very hard indeed to keep clear of rhetorical methods in dealing with it. On the whole, I still think tha the experience we have had of the dealing of the medical profession in this country and in France with mesmeric phenomena, warrants a suspicion that the medical men of America would come to the investigation of analogous phenomena with a strong *à priori* bias against them, and deprives the mere fact of an adverse decision of any considerable weight.

I shall look with much interest for the details of the exposures of Mr. Eglinton's slate-writing. I only trust that the evidence of exposers will be criticised as strictly as that of believers, that it will be remembered that, if some good easy folk can be tricked to their faces, others have eyes so sharp that they can see what is not there.

The question of the methods of dealing with the evidence for phantasms or for psychography is too wide for me to attempt now to discuss. It is most important, and I fear I am not altogether in accord upon it with Mrs. Sidgwick or with the authors of *Phantasms of the Living*. Possibly when, in a few weeks hence, I find myself more free from work, I may ask you to admit some thoughts of mine on this subject.—I am, &c.,

WM. S. GRIGNON.

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

SIR,—I am glad to be allowed the opportunity of saying a few words on one or two points in Mr. Grignon's courteous letter.

(1) As regards the drum incident, he attributes to me an inference which I have been careful not to draw. I did not say that Mrs. Jencken endeavoured to deceive us, but that "she, or her 'spirits,' are willing to claim as spiritualistic phenomena occurrences quite unconnected with her presence." This seems to me to be undeniable. By the phrase in my notes of the séance, "the 'spirits' claimed to have produced" the raps on the drum, I meant that an intelligence communicating with us by raps (as Mrs. Jencken's "controls" do) informed us that it had produced them. It had, however, not produced them. Therefore, whether it was Mrs. Jencken herself or another being, it said what was not true.

(2) In saying that in my paper in *Proceedings*, Part X., I gave the "bare fact alone" that Drs. Flint, Lee, and Coventry had on investigation pronounced against the genuineness of the so-called Rochester knockings, Mr. Grignon must, I think, have forgotten that I described, with as I thought sufficient detail for clearness, the two specific experiences on which they based their conclusion; namely, that they had experimented with another lady who could by certain movements in the knee joint produce similar sounds; and that, when the Fox sisters were placed in positions which precluded these movements, the knockings did not occur.

I shall look forward with interest to the criticism promised by Mr. Grignon on the methods adopted by Mr. Gurney and myself in dealing with evidence in psychical research. Such criticism from competent persons is, in a field of inquiry so little trodden, an almost indispensable condition of thoroughly well-directed work.—I am, sir, &c.

ELEANOR MILDRED SIDGWICK.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since the last list:—

ALEXANDER (P. P., M.A.), Spiritualism; a Narrative with a Discussion (second copy) ..... *Edinburgh*, 1871

FERRIER (David, M.D., F.R.S.), The Functions of the Brain. Second Edition ..... *London*, 1886

MIND IN NATURE. Vol. II. ..... *Chicago*, 1886*

AZAM (Dr.), Hypnotisme double Conscience et Altérations de la Personalité ..... *Paris*, 1887

BAREty (Dr. A.), Le Magnétisme Animal ..... *Paris*, 1887

DESPINE (Dr. Prosper), Etude Scientifique sur le Somnambulisme ..... *Paris*, 1880

HERZEN (Professor A), Les Conditions de la Conscience ..... *Geneva*, 1886

OCHOROWICZ (Dr. J.), De la Suggestion Mentale; avec une preface de M. Charles Richet ..... *Paris*, 1887

VOISIN (Dr. Auguste), De la Thérapeutique Suggestive chez les Aliénés ..... *Paris*, 1887

* Presented by Mr. J. E. Woodhead.

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No. XL.—Vol. III. May, 1887.

JOURNAL

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SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Barkworth, Thomas, J.P., West Hatch, Chigwell, Essex.

Cooper, Edward V., M.A., West End Cottage, Great Haseley, Tetsworth, Oxon.

Graham, William W., 4, Elm Court, Temple, London, E.C.

Preble, W. P., Jun., 237, Broadway, New York, U.S.A.

ASSOCIATES.

Bevan, Rev. C. B., M.A., Kirton Vicarage, Boston.

Dill, J. F. Gordon, M.A., M.B., 6, Brunswick-place, Hove, Brighton.

Gaynor, Henry F., Lieut. R.E., 50, Westmorland-road, Newcastle-on-Tyne.

Kay, Walmsley P., Bank-terrace, Darwen.

Kincaid, Mrs. S. M., 43, St. Stephen's Green, Dublin.

Plummer, Joseph William, Cockermouth.

Wilson, Herbert W., Elm House, Todmorden.

MEETING OF COUNCIL.

At a Meeting of the Council held on the 23rd of April, the President in the chair, the following Members were present:—Professor W. F. Barrett, and Messrs. Walter H. Coffin, Edmund Gurney, F. W. H. Myers, Frank Podmore, H. Arthur Smith, and J. Herbert Stack.

The Minutes of the previous Meeting were read and signed as correct.

Four new Members and seven new Associates, whose names and addresses are given above, were elected.

It was agreed that the names of thirteen Members and Associates whose subscriptions had remained for some time unpaid, and whose present addresses could not be ascertained, should be struck off the List.

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Thanks were accorded to the donors for some presents to the Library, the particulars of which appear in the Supplementary Catalogue.

The cash account for the month of March was presented in the usual form, and the needful accounts passed for payment.

Mr. J. Herbert Stack was elected a Member of the House and Finance Committee.

The next Meeting of the Council was fixed for Friday, the 3rd of June, at 4.30 p.m.

GENERAL MEETING.

A General Meeting of the Society was held on the evening of Saturday, April 23rd, at the Rooms of the Society of British Artists. The President, Professor Balfour Stewart, F.R.S., took the chair, and delivered an address; which was followed by a paper of Mr. E. Gurney's, on "Peculiarities of Certain Post-hypnotic States." As these will both be published in the *Proceedings* in the course of the month, it is unnecessary to epitomise them. At the close of Mr. Gurney's paper, Mr. F. W. H. Myers made a few remarks, of which the following is the substance:—

I have lately seen at Blois a case which illustrates Mr. Gurney's interesting experiments on the condition of a subject who obeys, some time after awaking, a command given to him in the hypnotic trance. M. de Rochas, Commandant of Engineers at Blois, who has written an interesting book on hypnotism, &c., has a remarkably sensitive subject, called Benoît. Benoît has now arrived at perhaps as high a degree of suggestibility as has ever been reached by a healthy subject. Waking or entranced, he can be made to believe almost anything; and the hallucinatory idea sometimes tends to persist inconveniently, as in the following example. M. de Rochas told him "Three and two make four," and set him some sums, which showed that he was unable to add three and two as making any other sum than 4, though at the same time he remembered that three and one make 4. M. de Rochas dispelled the illusion, but, as it proved, imperfectly. Benoît, going next day to the Prefecture, where he is a junior clerk, continued to add three and two as making four, and, when his sums were sent back to him, could not discover his mistake. This got him into so much trouble that he went to M. de Rochas and asked whether anything had been done to make him stupid. M. de Rochas set him right at once; but this and some jokes played on him by fellow-clerks, &c., made it urgently desirable that the poor lad should have some means of knowing whether, so to say, all was above-board in his mental life, or whether he was the

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dupe of some impressed idea. It was found on observation that when he was acting out a suggestion of any kind (action or hallucination) he became insensible to pain. It was therefore strongly impressed on him that when perplexed by anything he was to pinch or rub himself, and that if he felt nothing, then the puzzling sight or idea was all nonsense, and would at once disappear.

He now habitually acts on this rule,—sometimes with an effect rather ludicrous in a bystander's eyes. For instance, M. de Rochas suggested to Benoît in my presence (April 7th), that his son, Henri de Rochas, a young officer, had come home and was entering the room. Benoît was full of interest and admiration, placed a chair for the imaginary visitor, and stood before him making respectful remarks. Suddenly I gave the airy Henri a box on the ear, accompanied with an injurious epithet. Benoît stared in amazement at my insolence, and looked eagerly to see the insulted *militaire* spring up and return the *soufflet*. But the phantasmal Henri sat where he was; and nothing could be more laughable than Benoît's face of consternation. Suddenly a thought struck him;—he rubbed his forehead violently;—'Il n'y a personne'! he exclaimed; 'Il n'y a personne'!

I tried to find out at what moment in such cases the anæsthesia supervened. Benoît naturally could not reply with precision; but he was sure that it did not always persist through the time which intervened between the suggestion and the fulfilment,—which were sometimes many days apart. He thought that the insensibility came on about the time that the hallucinatory idea or impulse began to rise in his mind. A connection has often been noticed between abnormal states of mind and loss of cutaneous sensibility. It is interesting to see this characteristic of the hypnotic state reproduced in correlation with the recrudescent hallucination, while nothing else in the subject's sensations reveals to him that he is no longer master of himself.

I will add a few words as to an experiment which M. Richet kindly permitted me to witness in his laboratory on April 9, and which affords a simple and absolute test of the reality of the hypnotic state. Experiments, as you are aware, have been made at different times to test the difference between the products of expiration during sleep and waking. And now M. Richet has invented a very ingenious and exact apparatus for registering (1) the amount of lung-ventilation (air inspired) during any given space of time, (2) the amount of carbonic acid expired, (3) the amount of unchanged oxygen expired. It was found by experiment that no one could voluntarily diminish the quantity of air inspired for more than 10 or 15 minutes, after which time a reaction ensued and the ventilation rose above the average. M. Richet has tried many experiments with subjects sleeping, fasting, after the ingestion of particular

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foods, &c., the record of which will be a valuable addition to medical knowledge. Here I must only give a brief notice of the experiment as tried for the first time on a hypnotised subject. Dr. Babinski brought one of his hysterical patients from the Salpêtrière, and her ordinary respiration and its products were first registered. Then Dr. Babinski hypnotised her, by one mere careless gesture. Here, if ever, the uninstructed observer might assuredly have suspected mere simulation on the part of the woman, who became motionless and apparently insensible after so very trifling a process. Well, she was kept for an hour in the trance,—a time far more than sufficient to neutralise any attempt at fraudulent retention of breath,—and the products of her expiration for that hour were measured. It was found that, as compared with the normal state, the ventilation of the lungs had diminished in about the proportion of seven to two, and the generation of carbonic acid in about the proportion of nine to five. The reality of the somatic change was thus amply established. It would not be fitting to enter into detail until the appearance of M. Richet's own account, for which these few words are merely intended to engage your expectant interest. But you will see that we have here a test of the simplest and most conclusive kind as to the genuineness or otherwise of this mysterious hypnotic trance,—an appeal from human nerves and human judgment to the balance itself,—that automatic witness whose testimony forms the basis of so many of our most assured beliefs.

CASES RECEIVED BY THE LITERARY COMMITTEE.

M.—376.

From Dr. Biggs, of Lima. We owe the record to the kindness of Mr. R. Roxburgh, of 1, Victoria-buildings, Weston-super-Mare, to whose brother the account was addressed.

October 18th, 1885.

DEAR MR. ROXBURGH,—In reply to your favour of 1st ult., asking me to give you a statement in regard to the cross which you saw on Maria's arm, and which I caused to appear there by acting on her mind while in magnetic sleep, it was done in this way :—I put her into a magnetic or mesmeric sleep by laying my hand on her head for about a minute. I then said: "Maria, do you hear me?" Answer : "Yes." "Are you thoroughly magnetised?" Answer: "Yes." "Now listen attentively ; a cross is going to appear on your right arm, and remain there until I tell it to go away. Here is where it is to appear." (I then described a cross with my forefinger on the inner side of her right forearm.) "Have you understood what I have said to you?" Answer : "Yes." I then awakened her by two or three up-passes ; for the next two or three days she seemed sulky and out of sorts, would now and then rub her right arm, over the part where the cross was to appear ; when asked why she did this, said there was an itching and she could not help scratching

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the place, although there was nothing to be seen that could cause the irritation. I then magnetised her as before, and asked: "Do you recollect what I told you the other day about the cross that is to appear on your arm?" Answer: "Yes." "Will it appear?" Answer: "Yes." "When?" Answer: "In a few days." "Well it must come out in three days; do you understand?" Answer: "Yes." By the time appointed a dusky-red cross, four or five inches long and about three inches wide, made its appearance. At first we pretended not to notice this, although we could often see the lower part of it when her sleeve was partly rolled up in some of her duties in and about the house; she was our housemaid. It was only at intervals, when thrown into the magnetic sleep, that we could get a full view of the cross; never a word had been said to her about the cross in her waking moments, for some time, several weeks, until one day I pretended to have caught sight of the strange mark on her arm, and said: "Why, Maria, what is the matter with your arm? have you hurt it? What mark is this? Let me see; pull up your sleeve." She did so with a slightly sulky, ashamed air. "Why it looks like a cross; where did you get this?" "I don't know, sir!" "How long has this been on your arm?" "More than a month, sir." "Have you felt anything?" "No, sir; only at one time I had a great deal of itching and burning, and a few days afterwards this mark came out on my arm." After this we frequently spoke to Maria about the cross, and when requested to she would roll up her sleeve and show it to visitors, although she always seemed reluctant to do so. Many months afterwards she left our service, and in about two weeks she made her appearance at my office in town, asking me to remove the cross from her arm as it attracted the notice of the family with whom she was now living, and she was much annoyed at the many questions asked her. I magnetised her, and then told her that the cross would disappear in a few days, and she would be no more troubled with it. I saw her a few days afterwards at Salto; the cross had disappeared.

Another case, which I recollect having told you of: this was the first of this kind of experiment that I tried; it was in Santa Barbara, California. I was staying there in 1879 with a friend, Mr. G., a long-resident chemist in that town. His wife had a kind of half servant and half companion, a girl of about 18, who complained to me one day of a pain through her chest. Without her knowing what I intended to do, I tried magnetism; she fell into a deep magnetic sleep in a few minutes. With this subject I tried many interesting experiments which I will pass over. One day I magnetised her as usual and told her in a whisper (I had found her to be more susceptible this way than when I spoke aloud in my usual voice): "You will have a red cross appear on the upper part of your chest, only on every Friday, in the course of some time, the words *Sancta* above the cross, and *Crucis* underneath it will appear also; at same time a little blood will come from the cross." In my vest pocket I had a cross of rock crystal. I opened the top button of her dress, and placed this cross on the upper part of the manubrium, a point she could not see unless by aid of a looking-glass, saying to her: "*This* is the spot where the cross will appear." This was on a Tuesday. I asked Mrs. G. to watch the girl and tell me if anything seemed to ail her. Next day Mrs. G. told me she had seen the girl now and again put her left wrist over the top part of

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her chest, over the dress; this was frequently repeated, as if she felt some tickling, or slight irritation about the part, but not otherwise noticed ; she seemed to carry her hand up now and then unconsciously. When Friday came, I said, after breakfast, "Come, let me magnetise you a little; you have not had a dose for several days." She was always willing to be magnetised, as she always expressed herself as feeling very much rested and comfortable afterwards. In a few minutes she was in a deep sleep. I unbuttoned the top part of her dress, and there, to my complete and utter astonishment, was a pink cross, exactly over the place where I had put the one of crystal. It appeared every Friday, and was invisible on all other days. This was seen by Mr. and Mrs. G., and my old friend and colleague Dr. B., who had become much interested in my experiments in magnetism, and often suggested the class of experiments he wished to see tried. About six weeks after the cross first appeared I had occasion to take a trip to the Sandwich Islands. Before going, I magnetised the girl, told her that the cross would keep on showing itself every Friday for about four months. I intended my trip to the Islands would last about three months. I did this to save the girl from the infliction of this mark so strangely appearing perhaps for a lifetime, in case anything might happen to me and prevent me from seeing her again. I also asked Dr. B. and Mr. G. to write me by every mail to Honolulu, and tell me if the cross kept on appearing every Friday, and to be very careful to note any change should any take place, such as the surging of blood or any appearance of the words "Sancta Crucis." I was rather curious to know if distance between us, the girl and myself, over 2,000 miles, made any difference in the apparition of the cross. While I was at the Sandwich Islands I received two letters from Mr. G. and one from Dr. B., by three different mails, each telling me that the cross kept on making its appearance as usual ; blood had been noticed once, and also part of the letter S above the cross, nothing more. I returned in a little less than three months. The cross still made its appearance every Friday, and did so for about a month more, but getting paler and paler until it became invisible, as nearly as possible four months from the time I left for the Sandwich Islands. The above-mentioned young woman was a native Californian, of Spanish parentage, about 18 years of age, of tolerably good health, parents and grandparents alive. She was of fair natural intelligence, but utterly ignorant and uneducated.

The third case was thus: A lady asked me to try the power of magnetism in reducing the size of a large goitre which troubled her. Her neck was 42 centimetres in circumference. Within a few days it began to decrease ; it gradually came down to 37½ centimetres, and it gave her no further annoyance. This lady felt the magnetic power in a very limited and singular way ; her eyelids would close in a few minutes, and she could not open them until demagnetised, but she retained the use of all her faculties perfectly, so that while I was magnetising her, and occasionally manipulating the goitre, we usually kept up quite a lively conversation on different subjects, she being a highly educated and clever woman. She speaks several languages with great fluency. One day I conceived the idea of making a cross appear on the goitre, on which I was manipulating. I took the little

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crystal cross out of my vest pocket, and gently placed it on the goitre for a few seconds, desiring as strongly as I could that a corresponding mark should appear there as soon as possible. I am sure she did not perceive my doing this, or she would most certainly have made some inquiries. She was conversing all the time on some indifferent subject. I usually went to see her every day at a certain hour; the magnetising and manipulation usually occupied about 20 minutes. Every day I anxiously looked for an appearance of the cross for a week or so, and then made up my mind that the experiment had failed, until one day, about six weeks afterwards, she received me in rather an excited manner, and taking hold of both my hands, she said, "Did you ever wish that any mark should appear on any part of my body? and what was it?" I said, much astonished myself, "Yes, nearly two months ago I wished that a cross should appear on the goitre." She immediately removed her collar, and said, "There it is." Sure enough there was a pink cross. She then told me that the evening before her dressmaker had come in to try a new dress on, and exclaimed, "What a curious mark is on your neck?" She immediately went to the looking-glass and saw it, and afterwards showed it to her husband. This mark only lasted two or three days, gradually fading away.

In the case of the Californian girl, it might be asked why I conceived the idea of making a cross appear only every Friday. It was because I once saw in San Francisco, in 1873, a girl who every Friday became cataleptic, in a position as if she were nailed to the cross. She had marks of the nails on hands and feet, blood oozing from them. The medical man in attendance said there was the wound in her side also bleeding. This girl was a *protegée* of the Catholic Archbishop Alemario of San Francisco. She was very fervent at her prayers, and strict in all her church observances.

The San Francisco papers of the beginning of 1873 had a great deal to say about her. These cases have not been infrequent. I then supposed it to be a case of *auto*-magnetisation, and my experiments since have proved it to have been so, to my own satisfaction at least. I once sent word to the Archbishop that I thought I could explain to him the how and the wherefore of these wonderful occurrences; all could be accounted for through the power of animal magnetism. His answer (by a mutual friend) was "that magnetism was of the devil, and he would have nothing to do with the subject." So the poor girl was first called a saint full of miracles, and afterwards condemned as an impostor and expelled, if not from the Church, at least from the kind protection of the Archbishop.

M. H. Biggs, M.D.

As to the first two of these cases, it is possible to suppose that the hypnotic suggestion took effect indirectly, by causing the girls to rub a patch of the right shape. The suggestion may have been received as a command; and there would be nothing very surprising in a "subject's" automatically adopting the right means to fulfil a previous hypnotic command. And even the third case might be so accounted for, if the rubbing took place in sleep. At the same time it would be rash, I think, absolutely to reject the hypothesis of the more direct effect. We are gradually learning how impossible it is to assign a limit to the possible effects of hypnotic suggestion. Recent experiments in France —such as the vesication by suggestion produced by M. Focachon, of Charmes,

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and vouched for by Prof. Beaunis ; the "burns" similarly produced at the Salpêtrière ; and the heightening of temperature by suggestion described by Dr. Dumontpallier—might well have prepared us for yet further developments ; though there is, no doubt, a considerable gap between those experiments and Dr. Biggs' cruciform effects, which, if directly due to suggestion, seem even to present a difference in kind from any cases before recorded.

If we begin at the beginning, the most familiar proof of the dependence of the blood-supply of a part, regulated by the vaso-motor nerves, on cerebral states involving consciousness, is to be found in the phenomenon of blushing. Passing to similar peripheral affections deliberately induced, we find that a part which ordinarily does not blush, such as a finger, will begin to tingle and even occasionally to show a certain redness, when the attention is for some time strongly directed to it. Here the actual process becomes doubtful. In the more general case of blushing, it seems enough to say that the cerebral change involved in certain massive emotions happens, as a matter of fact, to extend to certain vaso-motor centres connected with the face, or organ of expression. But it is a very different thing to suppose that the cerebration connected with the quite unemotional idea of special localities on the body can transmit a direct and special influence to their vaso-motor nerves. For of course the fact that emotion produces certain localised effects does not raise the very slightest presumption that mere thinking about particular parts of the body will produce similar effects therein : a sudden surprise may produce irregular action of the heart, but we may picture that organ all day without its ceasing to beat quietly. And the influence of an unemotional idea on a mechanism wholly beyond voluntary control, which would be strange enough if it only affected large organs or ill-defined areas,* becomes still stranger if it can extend to so minute a part as a finger—thus showing itself comparable in delicacy of operation to the motor discharges which are under the conscious control of the will, and which have kept their finely ramifying paths in continual use ever since feet and hands existed. An alternative hypothesis would be that the attention bestowed on the finger, involving an expectation of change in its sensations, first produced the sense of heat and discomfort as a *hallucination*, without actual physical change in the finger (just as a visual hallucination is produced centrally, and without physical change in the retina), and that then the cerebral correlate of this discomfort brought on, as a secondary effect, the vaso-motor condition which is normally associated with discomfort in that locality.

But difficulties increase as we go on. However the finger was affected by the idea of it, the idea of it was at any rate a distinct thing—an image which could be clearly detached in the mind. This cannot be said of all the parts of the body which have been affected by suggestion ; for instance, a small area on the arm or neck is not, like a finger, clearly detachable in thought. I am not aware that redness has ever been produced in such an area by internal causes, except under the influence of hypnotic suggestion ; I

* In *Le Magnétisme Animal*, by MM. Binet and Féré, p. 147, it is stated as proved by experiment that if a hysterical patient, in a normal state, fixes her attention on some part of her body, the volume of that part (depending of course on blood-supply) is altered.

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have myself seen a red patch so produced in a very few minutes on a "subject" of Dr. Liébeault. And another and still longer step has to be made when we come to actual inflammation and vesication, which involve a metabolism of tissue over and above mere local erethism, and not to be accounted for merely by the dilatation of the small arteries. What can we suppose to be the complete physiological history of such a tissue-change, produced under the influence of an idea, and presumably therefore by efferent nervous impulses? This is a question which probably no physiologist would profess satisfactorily to answer.

The results above recorded (if not produced by rubbing, and apart from the telepathic feature in the last case) seem to involve an equally long step in another direction. If it was hard to conceive the correspondence of a patch of minutely localised erethism with the idea of the locality, what are we to say when the patch corresponds with the idea to the extent of being cruciform? It cannot be pronounced impossible that the cerebral area involved in the idea of a cross should itself be cruciform; since the same elements are no doubt involved as where a cross is visibly presented, and in the case of a visible cross the configuration with which the fibres start from the stimulated part of the retina may be preserved at their central terminus. But no one has ever supposed that a nervous impulse transmitted from ideational tracts to lower centres, and thence to the periphery, was conveyed by fibres which retained precisely similar spatial relations, so that the course of the discharge, wherever cut across, would present a similar section. Passing inwards from the periphery along the track of nervous disturbance, should we find cruciformity of area all the way? And if not, where does it stop? And if it stops anywhere, what is the connection between the cruciform effect at the periphery, and the cause (even if we assume that to be cruciform) in the brain? In this case, moreover, there would be considerable difficulty in applying the hypothesis of a hallucination of pain which sets up the appropriate physical condition. For it seems doubtful whether a cruciform pain can be truly imagined, at any rate as occupying a small area of the body. I do not suggest these difficulties as insuperable objections to the hypothesis of a direct effect; I believe that hypnotic facts carry us considerably beyond any physiological explanations that are yet possible. But phrases about "the influence of the mind on the body" are so often loosely adduced as though they were themselves the explanation needed, that it is as well to keep the real obscurity of the physiological problems in view.

E. G.

G.—482.

ACCOUNT OF THE CHATEAU DE KERSALIOU, ST. POL DE LÉON, BRITTANY.

From Mrs. Beaumont, 1, Crescent-road, S. Norwood Park.

February 24th, 1885.

From 1854 to 1859 I was living in this house, which I had taken on lease. We first arrived at the house about 2 p.m., and I worked hard to get it fit for sleeping in that night. I was up working till midnight. The servants had gone to bed a little before. Just at 12, as I was undressing, I heard footsteps go downstairs—the stairs were just outside

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my bedroom door. (The house was a two-storied house, with a loft at the top.) I concluded it was one of the servants. The same thing occurred the next night; and, on the third night, getting angry with what I supposed was foolish carelessness, I sat down just inside my bedroom door, with the candle in my hand, prepared to pounce out on the culprit. I heard the steps descend the upper flight above my room; I threw open the door, and saw nobody; but I heard the steps go downstairs. Then it flashed across me that we had been warned against taking this house, as it was haunted. I had heard from an Englishman who lived in Morlaix, 16 miles away, that several families had left the house on this account; but I had paid no heed to the report, and, indeed, had forgotten it.

Almost every night I used to hear these footsteps; and used sometimes to sit on the stairs holding the bannisters on each side with my hands. Nothing corporeal could have passed me; but the footsteps distinctly passed me. Two stairs in the bottom flight were in the habit of creaking when trodden upon; and when I heard the steps coming, I would count, and the creak came always regularly on these two stairs. It was like a heavy unshod foot. One night, when I was sitting listening for my ghost, a large rat came down from upstairs, passed under my arm (in those days I was afraid of nothing), and passed down before me; so that I could compare the sound it made with the other sound. They were totally different.

My husband, and a gentleman who used nearly to live with us (since dead), heard the sound almost every night, and they often watched with me. I have repeatedly followed the footsteps up the stairs. The servants also heard the sounds, but they did not get nervous and did not leave. On the landing of the second floor was a steep step-ladder which went up to the loft through a sliding door; and I have repeatedly followed the steps up the ladder, through the slide, and across the loft, where they always ended at the outer wall. It did not matter to the footsteps whether the slide was shut or open.

One Sunday morning my servant, Catrine, asked if I had been ill in the night, because she and the other servant were sitting up late, preparing their caps, to go to the early Mass, and the long latch of the door was lifted quietly, and the door pushed open quickly about half a-yard; then the door was pulled to again, and the latch dropped. They thought it must be I, and that I must be ill, but Catrine went on to the landing. No one was there; and she looked into the two men servant's rooms, and found both of them snoring.

It was a new house (30 years old) and had no cellars or basement.

C. Beaumont.

We have often had occasion to point out what a weak class of evidence *noises* constitute, since they frequently have a normal physical origin which can be easily conceived, if it cannot actually be traced. Stairs and boards which have been trodden upon during the day will sometimes at night emit sounds due to the starting back of the wood to a condition which the pressure had disturbed. But this would be very unlikely to happen regularly in one stair after another, so as to give the idea of progressive footsteps; and on the whole, the case, if accurately remembered, is a puzzling specimen of its class.

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G.—483.

From Mr. D. M. Tyre, 157, St. Andrew's-road, Pollokshields, Glasgow.
October 9th, 1885.

In the summer of 1874, my sister and I went during our holidays to stay with a gardener and his wife, in a house which was built far up, fully three-quarters of a mile, on the face of a hill overlooking one of the most beautiful lochs in Dumbartonshire, just on the boundary of the Highlands. A charming spot indeed, although far off the main roadway. We never wearied, and so delighted were we with the place that my people took a lease of the house for the following three years. From this point my narrative begins. Being connected in business with the city, we could not get down to Glen M. altogether, so that my two sisters and myself were sent away early in May to have the house put in order, and attend to the garden, &c., &c., for the coming holidays, when we would be all down together. We had lots of work to do, and as the nearest village was five miles distant, and our nearest neighbours, the people at the shore, nearly a mile away, we were pretty quiet on the hill and left to our own resources.

One day, my elder sister J. required to go to the village for something or other, leaving us alone ; and as the afternoon came on, I went part of the way to meet her, leaving my other sister L. all alone. When we returned, about 6 p.m., we found L. down the hill to meet us in a rather excited state, saying that an old woman had taken up her quarters in the kitchen, and was lying in the bed. We asked if she knew who she was. She said no, that the old wife was lying on the bed with her clothes on, and that possibly she was a tinker body (a gipsy), therefore she was afraid to go in without us. We went up to the house with L. ; my younger sister L. going in first said, on going into the kitchen, "There she is," pointing to the bed, and turning to us expecting that we would wake her up and ask what she was there for. I looked in the bed and so did my elder sister, but the clothes were flat and unruffled, and when we said that there was nothing there she was quite surprised, and pointing with her finger said, "Look, why there's the old wife with her clothes on and lying with her head towards the window" ; but we could not see anything. Then for the first time it seemed to dawn upon her that she was seeing something that was not natural to us all, and became very much afraid, and we took her to the other room and tried to soothe her, for she was trembling all over. Ghost! why the thought never entered our minds for a second ; but we started chopping wood and making a fire for the evening meal. The very idea of anyone being in the bed was ridiculous, so we attributed it to imagination, and life at the house went on as usual for about two days, when one afternoon, as we were sitting in the kitchen round the fire, it being a cold, wet day outside, L. startled us by exclaiming, "There is the old woman again, and lying the same way." L. did not seem to be so much afraid this time, so we asked her to describe the figure ; and with her eyes fixed on the bed and with motion of the finger, she went on to tell us how that the old wife was not lying under the blankets, but on top, with her clothes and boots on, and her legs drawn up as though she were cold ; her face was turned to the wall, and she had on what is known in the Highlands as a "sow-backed mutch," that is, a white cap which only old women wear ; it has a frill round the

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front, and sticks out at the back, thus.* She also wore a drab coloured petticoat, and a checked shawl round her shoulders drawn tight. Such was the description given ; she could not see her face, but her right hand was hugging her left arm, and she saw that the hand was yellow and thin, and wrinkled like the hands of old people who have done a lot of hard work in their day.

We sat looking at the bed for a long time, with an occasional bit of information from L., who was the only one who saw the figure.

This happened often—very often, indeed so frequently that we got used to it, and used to talk about it among ourselves as "L'.s old woman."

Midsummer came, and the rest of our people from the city, and then for the first time we became intimate with our neighbours, the two or three families at the shore. On one occasion my elder sister brought up the subject before a Mrs. M'P., our nearest neighbour, and when she described the figure to her, Mrs. M'P. well-nigh swooned away, and said that it really was the case ; the description was the same as the first wife of the man who lived in the house before us, and that he cruelly ill-used his wife, to the extent that the last beating she never recovered from. The story Mrs. M'P. told runs somewhat like this, of which I can only give you the gist : —

Malcolm, the man of the house, and his wife Kate (the old woman), lived a cat and dog life ; she was hard-working, and he got tipsy whenever he could. They went one day to market with some fowls and pigs, &c., and on their way back he purchased a half-gallon of whisky. He carried it part of the way, and when he got tired gave it to her ; while he took frequent rests by the wayside, she managed to get home before him, and when he came home late he accused her of drinking the contents of the jar. He gave her such a beating that he was afraid, and went down to this Mrs. M'P., saying that his wife was very ill. When Mrs. M'P. went up to the house she found Kate, as my sister described, with her clothes on, and lying with her face to the wall for the purpose, as Mrs. M'P. said, of concealing her face, which was very badly coloured by the ill-treatment of her husband. The finish-up was her death, she having never recovered.

The foregoing is as nearly a complete compendium of the facts as I, with the help of my sister J., can remember.

My sister L. is now dead, but we often go back to the house, when we are any way near the locality, because it is a bright spot in our memory.

(Signed), D. M. Tyre.

Mr. Tyre adds, in a letter to Mr. David Stewart, of Kincaid House, Milton of Campsie, N.B., who procured this account for us :—

I was at the house last month ; there is no one in it just now ; the last tenant has gone abroad, and the house is somewhat dilapidated, and the garden a ruin. We had a look through the window at the old kitchen, and saw our own grate still remaining.

Mr. Stewart wrote to us on August 13th, 1885 :—

I know how valuable the actual names and localities would be, as well as Mrs. M'P.'s independent account, but I have asked so repeatedly, and been told that Mrs. M'P. had great objections to publicity, in case it would rake up old stories connected with the case, that I do not like to ask again.

* A sketch of the profile was here given.

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CORRESPONDENCE.

The Three Mental Conditions in the Minds of Telepathic Agents.

To the Editor of the Journal of the Society for Psychical Research.

Dear Sir,—In the February *Journal*, I put forward an idea, without adopting it as opinion, that an agent's success in experimental thought-transference might be found to be in the ratio of his belief that the idea in his mind would arise in the mind of the percipient. There is no evidence for this in recorded experiments. I therefore abstained from speculating how far a similar condition in the agent's mind would be efficacious in spontaneous telepathy.

A reverse process is in fact the right one. Spontaneous telepathy is thought-transference under the microscope. If mental conditions can be named as always present in the agent's mind in spontaneous telepathy, then it may be concluded that these are the conditions which ought to be in the agent's mind in experimental thought-transference, and which are in fact the conditions of success. I believe such conditions can be named and that they correspond to those contained in the idea I put forward last month. The great importance of successful experiment, and the great importance to that end of a due understanding of the mental conditions involved, induce me again to address you, from a different point of view, upon the same subject.

I. *The Common Concept.*—From the evidence for spontaneous telepathy, there appears to be almost universally present in the minds of agent and percipient, A and B, the common concept B. This concept is one in its nature, elastic, fragmentary, varying. It will be useful to compare it to the dawn. Now it is all but an abstract idea, as the dawn is at first but a faint ray. Now it seems as if it would contain all that B thinks and perceives, as the whole horizon may become flooded. Generally it contains a limited part only of B's experience, as when through a break in clouds, a bright patch of sunrise may be seen changing in dimension and form. And to pursue the analogy, just as the sun rising may be so hidden by clouds that only at a particular point a solitary beam pierces them ; so, not in ordinary language the concept B, but some included particular concept in B's mind (for example, the tomb in the De Freville case), may coincide with a concept in A's mind. Nevertheless, for such cases it will be convenient here to take the part for the whole, the sunbeam for the sun, and to regard the existence in A's mind, as well as in B's, of the common concept B, as the universal condition of telepathic action by A upon B. Through it, we must suppose, B perceives A. And here again it will be convenient always to regard B as perceiving A, whether A be phantasmally represented in bodily form or by some other phase. Of the, in a special sense, particular concepts, only that of locality has been discerned by the authors of *Phantasms of the Living* as a common concept in some cases. Perhaps this is because it is more likely to be a common concept than any other concrete concept of this kind. To abstract common concepts, I will make a reference later.

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But observe how convenient the common concept B, regarded as a condition, is in the collective cases. If B has companions at the time of his experience, they also would have with A the common concept B, and, other things equal, might be telepathically impressed. And if one, C, though present, had no concept of his companion B, exceptionally, he might not have an impression. And if another, D, had a considerably modified concept of B, he might have a modified impression. And if B were possessed by any idea and more or less dead to impressions, then possibly E, attent upon him, might have a full impression, while B himself had none.

Now for the reciprocal cases. If to the common concept a common percept be added, the condition is likely to be still more effective, and moreover enable A to perceive B, as well as B, A. In states of apparent unconsciousness, what would be waking ideas become hallucinations, that is, percepts; and if A has such a percept of B, upon the analogy of the unification of the common concept, there might be unification of the common percept, (in fact if the one, then necessarily the other) A's percept of B and B's percept of himself becoming coincident not only in time, but in space. A would actually perceive B; but in doing so, A's perception would be coalescing with B's, and he therefore might perceive not only B, but all else that B perceives, the locality, the persons present. In other words, A would become clairvoyant. And now that A clairvoyantly perceives B, the common percept, of which the common concept is only the penumbra, is likely to be more effective in enabling B to perceive A. And this applies equally to C and D.

The operation of the common percept must be supposed exemplified in the very curious phenomena of simultaneous dreams, which would otherwise be the only instance I have found of thought-transference without conditioning community of thought. A, dreaming of, or having in his dream a percept of any sort, of B, enters by that percept into the external dream-world of B and clairvoyantly perceives it, perhaps manifesting himself at the same time telepathically. For there can be no reason for confining clairvoyance to the waking world, both it and the world of dream being perception, with the immediate objective correlate (if there be such), in the brain.

II. *Relation.*—A is intent upon the concept B. He realises B in his imagination. B therefore assumes his proper magnitude, and therefore inversely proportional distance in A's imagination. A and B therefore are brought into close imagined space relation, either, generally, by the projection of A or sometimes by the attraction of B, in A's imagination.

It is, then, the idea of A and B in close space relation which is flashed to B, of which the B component, whether it is concept or has deepened into percept, is naturally not perceived by B, it being coincident with that perpetual concept, or perpetual percept which B has of himself. It is the A component which he perceives, more or less infected with A's perception of himself.

Here is the place just to observe that A could not conceive any abstract concept in space relation to himself. Therefore an abstract common concept could not bring him into space relation with B. One would think, at the

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most, it could not produce more than a thought of A in B's mind; but probably for other reasons it would never be operative.

III. *The Unconceived Negative.*—Other things equal, telepathic action would be in the ratio of the vividness in the mind of A of his idea of the relation A to B. This idea would be most vivid in states of apparent unconsciousness, when the relation would be conceived as existing without any negative conception that it did not exist. And in the waking state of abstraction, the relation may be ideally conceived as existing without any negative conception that it does not exist, especially when the relation is one, as in arrival and other cases, which will in brief time necessarily exist—when it is conceived absolutely as existing in the future, a sort of distance but faintly apprehended, the object being seen close upon the mental eye. And if the abstraction deepened into reverie, the concept might become percept, and clairvoyance follow as suggested above. But especially is this absence from A's mind of the conception of the non-existence of the relation A to B to be dwelt upon in the case of those sudden and automatic movements of thought which occur at moments of great crisis. As an illustration of my meaning, see case 339 in *Phantasms of the Living.* The agent, thrown from a horse, called out "Johnnie," because "she fancied Johnnie was behind her," although she knew he had not accompanied her, and was miles away. And Johnnie heard her. This fancy, no doubt, was but of momentary duration, and was forthwith negatived by the memory of his absence. I cannot sufficiently express my gratitude to the agent for recording it, for otherwise the evidence of this "unconceived negative" would be confined in this last class of cases to the introspective imagination. Realisation of the mind's action at a sudden crisis should, however, show it to be natural, reasonable, certain in many cases. It is a question of habit. In the case cited, the agent had been accustomed to have Johnnie accompanying her in her rides. Old beliefs may cause an excited Atheist, I think, to use the word God without a negative conception. And the drowning boy may call "Help, father," with a momentary unnegatived conception either that the wonted help is at hand, or that his cry might be heard as of old in the far-off home to which in imagination he has projected himself.

Generally, then, and leaving out of view physical conditions, I would suggest that the mental conditions in the mind of A of telepathic action are, the common concept B, the idea of relation A to B, and the more or less absence of the negative conception that this relation does not exist in reality.

Now, the idea that I put forward in the February *Journal* was that an agent's success in experimental thought-transference would be in the ratio of his belief that the idea in his mind would arise in the mind of the percipient.

I. The percipient is the common concept B.

II. The Idea of "the idea in A's mind arising in the mind of B," is the Idea of the relation A to B, A being represented in the relation by a particular phase of his consciousness, the idea to be transmitted.

II. The belief that the idea to be transmitted will arise in B, is the

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unnegatived conception of this relation, or the conception of the idea arising, unnegatived by the conception of its not arising.

I might be allowed, in conclusion, to refer again to my suggestion that the will is belief. In that case will is the conception of an action taking place, unnegatived by the conception that it will not take place. I believe that a single movement closely observed must now prove to anyone the correctness of this definition. I believe, also, very little progress can be made in psychical experiment until the mental tools are understood.

I am, dear Sir, yours sincerely,

C. DOWNING.

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

SIR,—On seeing my record of table-tilting experiments in last month's *Journal*, I am struck by one passage which may justly give offence to any reader holding the Spiritualistic explanation of such phenomena. I should stand self-condemned as unworthy to take the humblest part in a scientific investigation, had I really meant that I should object to experiment with those "who *would* regard the matter as the work of spirits." In reality I should regard it as an additional safeguard of accurate observation if the operators differed as to the probable explanation of the facts. But in my carelessly-penned passage, I was referring to some young ladies, of not too well-disciplined minds, who, because they treated the phenomena as the work of spirits, got into a state of nervous excitement, injurious to themselves and prejudicial to the success of our experiments.—I am, Sir, &c.,

MARIAN GREEN.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since the last list (Journal for April):—

HELLENBACH (Baron), Birth and Death as a Change of Form of Perception. From the German. By "V." (2 copies) ...*London*, 1886*

DE ROCHAS (A.), Les Forces non Définies .....*Paris*, 1887
DESPINE (Dr. Prosper), Etude Scientifique sur le Somnambulisme.....*Paris*, 1880
DUFOUR (Dr. E.), Contribution à l'Etude de l'Hypnotisme ...*Grenoble*, 1886
FÉRÉ (Dr. Ch.), Sensation et Mouvement.....*Paris*, 1887†
,, ,, ,, ,, (a second copy).....*Paris*, 1887‡
LE LOTUS. Revue des Hautes Etudes Théosophiques. No. 1 *Paris*, 1887§
REVUE DE L'HYPNOTISME. Nos. 1—10. .....*Paris*, 1886-7

* Presented by the Eclectic Publishing Company.
† Presented by the Author. ‡ Presented by the Publisher.
Presented by the Editor.

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SOCIETY FOR PSYCHICAL RESEARCH.

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THOUGHT TRANSFERENCE.—PRIZE COMPETITION.

Mr. Malcolm Guthrie, J.P., of Liverpool, has issued the following leaflet. Perhaps some of our members may be induced to become competitors.

Between certain persons, and specially among the members of a family or persons who are constant companions, there has been found to exist sometimes the faculty of the direct transference of impressions from one mind to another without the intervention of the ordinary channels of sense. To ascertain to what extent this faculty exists the above prizes are offered.

Those who wish to compete are recommended to commence the experiments as a pastime, as this method conduces best to success. Let one person be blindfolded and touch hands with another person who is steadfastly looking at some object, and presently, if he or she possesses the faculty in question, the image of the object so regarded may gradually emerge into peculiar distinctness. The objects to be experimented with should be simple in shape and distinct in colour, such as pieces of coloured ribbon or paper cut into a variety of shapes, letters, or playing-cards, &c. They should be exhibited on a plain white or black background, well illuminated, and should be so placed as not to be seen with other things at the same time.

When it is discovered that any one possesses the power, then the experiment should be repeated without contact, and, if still successful, conditions should be imposed which absolutely exclude the possibility of even unconscious perception of the object through any recognised channel of sense. The most perfect experiment, and that insisted upon for the prize competition, is thus arranged. The percipient is seated on a chair, blindfolded, all mirrors or reflecting surfaces being

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removed or covered up. The agent or operator leaves the room and draws very distinctly in black crayon upon a piece of paper, say 6 by 4, an outline or diagram of not too complex a character, and, bringing it into the room enclosed in a small folio, places it upon a screen behind the percipient. The operator then takes his seat in front of the diagram, which is now exposed to view, and announces that he is ready. Silence is maintained while the willer or agent concentrates his gaze upon the diagram, until the percipient announces that he or she thinks the correct impression has been received. Upon this the folio is closed, the percipient is freed from the blindfolding, and supplied with a piece of paper and crayon pencil, with which the impression produced on the mind is recorded.

The result may afford adequate evidence of thought-transference without being an exact reproduction; sometimes the reproduction is transposed from right to left, or sometimes, if the diagram is complex, part only is produced or the parts are put together differently. Whatever the result may be, a memorandum should be made on the drawings of the conditions of the experiment,—date, names of experimenters, with or without contact, length of time, &c., and also of any remarks made by the percipient during the experiment. The agent should maintain silence, but if he should say anything this also should be recorded. Corresponding numbers should be placed upon the original and reproduction. If different distances are tried, these also should be recorded.

The experiments should not be so long continued nor so frequently repeated as to cause fatigue.

It is desirable that some scientific friend should be called in early in the case of successful experiments, so as to secure that no essential condition is overlooked.

No public use will be made of the names of the competitors without consent.

Prizes of £10 each will be given for the 10 best sets of 10 drawings, produced as described, in one or two sittings; but it is an essential condition that the competitors should show the same ability to the satisfaction of one or two gentlemen who will be appointed to test the capacity of the competitors. Should less than 20 persons compete, the number of prizes given will be reduced to one-half the number of the competitors.

The drawings must be sent in by July 15th, and will be adjudicated upon before August 1st.

Address, ALPHA, R. WATSON'S Advertising Offices,
150, Fleet-street, LONDON.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

G.—178

From Mrs. B., of Eastbourne, known to F. P.

1885.

It was in the year 1870, in the month of February, that I took as a furnished house No. 4, ——square, Brighton. I occupied it with my widowed friend, Mrs. F——t, and three children of my own, four, five, and six years respectively.

Mrs. F——t slept in the top front bedroom (second floor), and after she had occupied the room for two or three months, she complained of being annoyed by a feeling of some one leaning over her bed, and breathing close to her, which caused her to wake up suddenly and put out her hand to see if any one was there. The child, too, who slept with her later on, and who of course was put to bed early, used to wake from her sleep crying bitterly and declaring that she saw "angels" and heard "rattlings." The child told me this when I went up to comfort her one evening. My friend, Mrs. F——t, too (who is a woman of strong physique and good common-sense), told me that she was annoyed in passing upstairs in the dusk (there was *no gas* in the upper part of the house) by feeling herself frequently pushed forcibly aside by some one or some thing, for whom she had to make way. At last she became so nervous from disturbed nights and broken sleep, that she gave up sleeping in that bedroom, and came down and slept with me in the room below, and the child was put to sleep with one of the servants, and the room was only used by Mrs. F—— t as a dressing-room. About this time, while I was away from home, Mrs. F——t was disturbed by hearing sounds as if the servants were entertaining some friends in the drawing-room below, laughter and clatter of forks, &c. She said nothing to me, as she did not wish to make mischief, and left me to find them out for myself. On my return we were sleeping together in the room below (on the first floor), when we were awoke almost simultaneously between 12 and 1 p.m. by a great noise proceeding from the drawing-room below, on the ground floor—sounds of talking and laughter, the jingling of glasses, the rattling of plates, and of chairs being moved about, as if the servants were entertaining a supper-party, which in fact was what we thought. The sounds were most distinct, and we could not be mistaken; they certainly did not proceed from the next house. We put on our dressing-gowns in haste and went down stairs together, to find the drawing-room in darkness and solitude as we left it! About the same time Mrs. F——t and I were sitting one evening in the back drawing-room, on a still summer evening, with the window (*not* a casement) open, and not a breath of air stirring, when it was suddenly and violently shaken, the noise produced being very considerable.* We looked at one another in astonishment, and left the room at once to see if the servants were in the room above or below, but found them sitting in the front kitchen, having heard nothing. The road at the back was at some distance from the house.

* Mrs. B. illustrated the noise by shaking the window in her sitting-room forcibly with her hands.—F. P.

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I must now tell you that there was a small room at the top of the house—second floor front—which the proprietor of it had locked up. And as an old friend and school-fellow was coming to stay with me in June, and be married from my house, I needed every available room, and applied to my landlady for the use of it. *She demurred very much*, saying she had boxes stored there, and needed the room; but after much pressing, she was obliged to give way. To our astonishment, when we unlocked the room, we found it *empty*, save for one or two old trunks which occupied no space whatever. The wedding took place in due time, &c., and afterwards (in September or October, I think) my friend, Mrs. F——t, went away on a visit, leaving me alone in the house with the servants and children. It was while my friend was absent that I was going upstairs one night to bed, with candle in my hand, when standing in the open doorway in front of me (which led into the bedroom beside mine and immediately under the shut room) I saw distinctly a man standing looking at me. The only light was from my candle; the square was very badly lighted so that no light came through the window. He was a tall, dark man, dressed in a grey suit, with heavy dark beard and moustache; and at first I thought that he was some strange man who had been surreptitiously introduced by the servants, and my first expression was, I am afraid, not ladylike, for I exclaimed, "Hulloa!" and walked straight up to him, intending to ask him who he was and what he was doing there. He never moved, and by some unaccountable impulse *I walked straight through him*, into the room. When I turned and looked, he was gone! and I found myself trembling from head to foot. I sat down on the bed to recover myself and to consider what had happened, and at first thought of calling the servants; but on consideration did not do so, as I thought they might laugh at me. I longed to go down for some brandy, but did not dare; and after a while I summoned up courage to creep into my room, which was next door. I then locked the door (contrary to my usual custom) and passed the night undisturbed, sleeping soundly. I am naturally a very courageous woman, and may say I hardly know what fear is, and my sensation was more one of astonishment, nor did I up till that time place the smallest belief in "ghosts." When I woke next morning, and upon calm reflection considered what I had seen the night before, I began to think I must only have had an optical illusion. But I have never on any other occasion been the subject of a hallucination either of sight or sound. The next night I went up to bed as usual, when, to my surprise, I saw him again, standing where he stood the night before. This time I called the two servants from below, and they came up behind me, and I asked them if they saw anything there, but they answered, "No!" I saw the figure, however, the whole time. Saying no more to them, I sent them down stairs again, and passed right by him, leaving him standing in the doorway, into my room, and locked the door behind me. Each night for a whole week I saw him at the same door, till I became quite accustomed to him, and felt inclined to speak, and ask him what he wanted, but dreaded lest he should raise his arm. The figure never moved, however. After this he disappeared, and I myself never saw him again, although we remained in the house six months after or more. When Mrs. F——t returned, I told her what I had seen, and we agreed to keep it quite

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quiet and not tell any of our friends, for fear of being laughed at. But after further discussion we determined to tell the landlady that we *knew* her house to be haunted. So on going next time to pay the rent, a friend went with me, and we agreed to watch the effect of the tidings upon the landlady. So after a few preliminary remarks, I said, "I think, Miss P., you should have told me that your house was *haunted*," and she started visibly, and exclaimed, "Oh! so you have seen him, have you?" She further said that if she had told anyone she would never have let the house, and said that if we had kept that room locked we should not have been troubled. We had a friend, Mrs. F——r, living at No. 7, three doors off from us, with whom we were very intimate, and we told her about all we had seen and heard, when she remarked immediately, "Why, that's *my* ghost!" and told us that she and her children and servants had all seen precisely the same man. They seemed to be quite familiar with him. This puzzled us much; but we soon learnt—I can't now remember from whom I heard this—that the four houses at the top end of the square had originally been one; that the square had once had a *very bad name*, and that the block of houses had once belonged to the Rothschilds, and that grass had grown, through neglect, in the middle of the square.

A few months later this same lady let her house and came and lived with me for a month; and as she was accustomed to the ghost I gave her the room in which he had appeared, as a sitting-room. One evening, in the dusk, before the lamps were lit, in November, a young Australian gentleman* (Irish by birth), a friend of hers, called to see her; and as I occupied the drawing-room, I sent him up to her sitting-room to await her. He had not been there many minutes before he came running down to me in the drawing-room, looking as pale as a sheet, exclaiming, "For God's sake give me some brandy!" I said, "Why, what's up?" and he said, as he threw himself on the sofa, "I've seen your ghost." He said he had been up in the sitting-room waiting for the lady, and was leaning out of the window, drumming on the window-sill, when he felt a draught of cold air, and looking round he expected to see Mrs. B., when, to his surprise, he saw a man standing inside the doorway, dressed in grey, and with his head lowered forward and a horrid sneer upon his face. It disappeared directly, and he had then run downstairs in a great fright to me (as described). On another occasion, when I was away from home, Captain T., of the Guards, who was a mesmerist, and a great friend of Home (the Spiritualist), was calling on my friend, Mrs. F——r; they were sitting chatting in the drawing-room, when he turned suddenly pale and said, "I am sure there is a *spirit* in this house!" He had been told about the house. After I had left the house it was let to some people from Ryde, Isle of Wight, who only stayed in it six months because no one could sleep in the top room.† The lady who occupied the house three doors off, and who had also seen the same figure, told me she had seen it twice. On the first occasion she awoke on a bright moonlight night, feeling strange, and on sitting up in bed distinctly saw, reflected in a large cheval glass which faced her bed at the foot, the same figure as I did, but slightly

* Believed to be in Australia now.

† Mr. C. Godfrey went over the house in Christmas, 1883. The house was then a lodging-house, but no lodgers were in it.—F. P., 15th March, 1885.

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stooping forward, with a sneering and malicious expression. The window was close to the head of the bed, and she immediately jumped out of bed, and drew aside the blind to see if anyone could be there. But nothing was to be seen, and the window was some height from the ground, with a deep kind of area and high wall at the back. On another occasion she had been having lunch in her dining-room on the ground floor, and on going upstairs she passed the drawing-room door, which was open, and saw apparently a gentleman in a grey suit of clothes sitting near the window, with his head half turned away. He had dark hair and beard, and seemed to be waiting. She went into her bedroom for a minute or two and then entered the drawing-room, expecting to see a visitor; but the room was perfectly empty, and on questioning the servant she found no one had called. The hall door could not be opened from the outside. An old servant who lived with her at one time said that she, like Mrs. F——t in my house, had met *something* on the stairs when going up or down in the dusk or early morning that she had to make way for. Another servant, a young widow, who slept in the basement, rushed up to her mistress's bedroom one night when the latter was going to bed, in her nightdress and half beside herself with fright. She declared she was kneeling up in bed, saying her prayers, with her hands clasped, in the dark, and someone took hold of her hands and tried to unclasp them, *twice.* She was then so terrified that she jumped out of bed and ran to the door, which was not previously locked, but on trying to open it it seemed to be held from the other side. She pulled at it in vain for a minute or two, but on her uttering a prayer it suddenly yielded and she rushed up to her mistress's room. She would not stay in the house a day longer. On another occasion, one of this lady's sons, a fine intelligent boy of about 12, was ill with measles; his mother was in the drawing-room, but had left the doors open so that she might hear if he called for anything. At last he called out loudly, and on his mother going up, he said, "Mother, do turn out that horrid man, he has been standing there sneering at me." The boy described the same figure we had both seen, and said he was leaning against the chest of drawers, rather stooping, and *sneering* at him. His mother did not see the figure on this occasion.

In answer to our inquiries, Mrs. B. adds:—

27th March, 1885.

I had the account of what she, her boy, and the servants saw, &c., from Mrs. F——r's own lips. Never said anything of it to her son or the servants.

From Mrs. F——t.

The sensations I am about to relate occurred to me when I was living with my friend Mrs. B., at No. 4, ——square, Brighton, in the year 1870-71. I was given a room, which we called the front room, at the top of the house, and it was next to the little room afterwards opened. I had been a widow nearly 20 months, but still there were times when I felt very lonely and disturbed, as I had been a constant nurse and companion to a sick husband both night and day, so that when I was first awakened by the feeling of some one breathing over me, and hearing a sort of whisper, I used to sit up and say "yes," calling my husband by name, and ask, "do you want anything?"

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then when I was quite awake I felt I must push something away that was leaning over me, a dark mass—then or afterwards I never saw any distinct object. This went on for some two months or so, then I began to get ill, out of sorts, as I never went to bed without feeling I should not get a good night's rest, but I put it all down to the unhappy state of my mind. At last I could stand it no longer, so told Mrs. B. I could not sleep by myself, and it was then I used to go down to her bed every night. In April, I think it was, Mrs. B. went to stay with an old schoolfellow, and she left her children, servants, and house in my charge. After a little while the youngest child took cold, and I had her downstairs in Mrs. B.'s room to nurse. For three days she was in danger, and I never left her, and used to go to bed soon after 9 o'clock, so as to have the room shut up, and not to disturb the child. As I was very tired I fell off to sleep with the child in my arms, when suddenly I was awoke by loud talking, and the clatter of plates, knives and forks. I turned to look at the clock, and saw it was nearly 12. The servants ought to have been in bed an hour before, but as the child was sleeping, I did not move. Again, when the child was nearly well, the same noise was repeated about the same time of night. I thought to myself that I must tell Mrs. B. when she comes home that her servants have been taking advantage of her absence. However, when she did return, I changed my mind, for both the servants had been very attentive to me, and had helped me in every way in nursing the little girl. It was after Mrs. B.'s return that the little room was opened. I was away for months on and off, but when I returned in the following January, in a very happy state of mind at the idea of our all being together again, I was taking some of my small belongings up to the top front room, when on reaching the last flight of stairs I had to push past a mass of heaviness, and was stopped by knocking my nose against the wall, at which I laughed and thought myself very stupid. The next sensation was when I was sleeping with my friend, and we both awoke at the same moment, when she said, "Did you hear?" and I said, "Yes, it's those servants again, let us go down and catch them." We went down, as my friend has related, and saw nothing; we only looked at one another and returned upstairs and got into bed without speaking, to the best of my recollection. The only other time I can mention was when I brought an old lady friend from London who wanted a change, and as I knew Mrs. B. was away from home, and would have no objection, I asked her to come down with me, which she did, but on condition that I would sleep in the next room to her, which happened to be the very room in which the grey man, as we afterwards called him, was seen by Mrs. B. some months later. I can truly say I never went to sleep in that little room until 4 or 5 in the morning, though at that time no one, to our knowledge, knew that the house was haunted. I always, during the 10 nights I occupied that room, felt as if I should be smothered if I did go to sleep. After that time I stayed a great deal with friends in London and elsewhere, and it was during that time that my friend wrote and told me that she had seen a ghost, and when we met in September I told her for the first time of all my sensations. We did not use the top front room after that time, but turned a sitting-room into a bedroom, so that I and Mrs. B. slept on the same floor, being the two rooms over the

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dining and drawing rooms. The little girl, though wishing to sleep with me when I used the top front room, always began to cry and say, "May I stop with the others until auntie comes up to bed?" and when the room was unoccupied, in the twilight the two eldest children used to say, "Do come upstairs and see Katie's angels and coloured lights," but we could never get anything out of the little one, but that she did not like to be in the room by herself because there were lights on the ceiling, and the windows used to shake. I remember there was a horrid old brindled cat in the house, and it used to fly about the place and never go out beyond the yard with a very high wall all round; it never made friends with any of us, and after the little room at the top of the house was opened it disappeared altogether. It used to sit and moan on the stairs and behave as I never heard or saw a cat before or since.

CAROLINE F——t.

April 6th, 1885.

In answer to inquiries, Mrs. F——t stated that she had read Mrs. B.'s account (printed above) before writing her own. She declined to state whether she had experienced any other hallucination.

Mrs. B. stated that she had not experienced any other hallucination.

It is feared that it will not be possible to trace Mrs. F——r.

CORRESPONDENCE.

PROFESSIONAL MEDIUMSHIP.

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

SIR,—I wish to make a few remarks with regard to the possibility of investigation of "Phenomenal Spiritualism," and to point out (1) some difficulties that are likely to befall the scientific or serious inquirer, under the present circumstances, and with so few opportunities afforded to him; (2) some striking incongruities on the part of séance-room "spirits" in general; and (3) the incompetency of the average Spiritualist as regards the observation and verification of the various phenomena and usual occurrences which may be witnessed in the presence of mediums.

The recent controversy in the *Journal* on the subject of "Physical Phenomena" will, I think, induce many members of the Society to personally investigate these mysteries. It is especially to those that my remarks are addressed. I must confess that my experience was obtained almost exclusively in London, and that consequently I may have missed the opportunity of witnessing more conclusive phenomena which may occur in other localities. Whether my remarks will also apply to the "spirits" manifesting with mediums in other countries is more than I dare affirm just now; for, it may be that matters look different and brighter elsewhere. However, since the headquarters of the Society for Psychical Research are, like the majority of its members, established in London, the principal work of systematic research will have to be carried out within a radius of seven miles from Charing Cross. It may, perhaps, be of some advantage that for this very reason my evidence is likely to be more readily verifiable.

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There may be some difficulty just at present for the inquirer to get admission to séances for physical manifestations, because at the few séances now held in London only confirmed believers are admitted. In most cases, however, the inquirer will be welcome if introduced by a Spiritualist known to the medium, upon his declaration that he is prepared to believe in the reality of the phenomena which occur in the medium's presence. But even when admitted, the inquirer has no alternative but to either allow himself to be converted, on the spot, or to submit himself to considerable loss of time and other annoyances. There are two ways open to him: to believe from the literature on the subject that may have come into his hands or from the statements made by Spiritualists; or to patiently wait until he has accumulated sufficient evidence to judge for himself. He cannot, as a neophyte, propose tests and experiments because he is supposed not to entertain any doubts as regards the nature and origin of the phenomena. Should he succeed in gaining the confidence of the medium and circle, and, after his more or less regular attendance at these séances, be allowed to introduce a test experiment, conducted upon common-sense principles, he will find that the results do but partly satisfy his object in view, or that the experiment fails *in toto*.

As a rule, the excuses made by the circle are to the effect that probably the conditions were unfavourable, or that the medium was not very well that evening, or the "power" was used up. A promise is given that the inquirer's request will be attended to on a future occasion. He is kept in prolonged suspense until at some remote period the rigid test is actually repeated. If it succeeds to some extent—(for it never succeeds in all respects to *prove the intervention of spirits of deceased human beings*)—more experiments are necessary; but no matter how often a test may be introduced, there will be always some discrepancy one way or another. In most cases, however, the results are *nil* or they point in the direction of trickery. I know of not a single case where results obtained were of a convincing nature unless the experimenter was at least a little on his way to become a believer in the Spiritualist's theories. Here, it will be seen, lies a very grave difficulty which entirely blocks the avenue to conviction upon reasonable terms. The experiment fails—and the failure is attributed to the inquirer's sceptical or antagonistic attitude. The scientific investigator wishes to be convinced of the truth of the assertion that the phenomena are real and produced by, or through the intervention of, "spirits," and for this he requires absolute demonstrable facts; yet he cannot obtain the facts because his mind is so constituted as to entertain no reasonable ground for a belief in either the "spirits" or the facts! This may seem an anomaly, but in the investigation of spiritualistic phenomena it is nevertheless a truism that success depends upon faith. It is much to be regretted that, under such circumstances, Spiritualists should ever have called upon "Science" to prove their assertions or demonstrate the truth of their theories.

What seems to be an important clue to the explanation of some of the phenomena is, that they are not affected by any supposed counteracting influence if the medium and circle are unaware that a certain amount of scepticism is lurking in the mind of a neophyte present. The necessity of

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"harmony," as an induction to good results, should be well taken into consideration by any newly-introduced investigator. Doubts as to the possible intentions of the latter, arising in the minds of the circle or, more directly, in the mind of the medium, will not only interrupt the proceedings but almost invariably bring the séance to a sudden termination; for, it would appear that the medium, in order to allow the "spirits" to act through his organism, must assume a condition somewhat analogous to that of self-induced trance, or a submission to the operator's ("spirit's") will, as in the case of a "subject" in hypnotic sleep. If not comfortable and confident, the medium will naturally counteract the influence, or decline to submit himself to it altogether. Hence, if there is no trance, none of the phenomena can follow because these latter are mostly produced automatically by the medium himself when in the condition called trance. I will deal with this point more fully in the records of my observations of "materialised forms" and pass on to my general remarks. At séances held in private, *viz.*, where the medium is a friend or member of the family and not a paid medium engaged for the occasion, the inquirer, if admitted at all, will find little that can instruct him. The members of private circles show no disposition to submit their "spirits" or their medium to scientific scrutiny or cross-examination. Besides, in but few of such meetings would he (the inquirer) discover any objective phenomena except "table-tilting." Perhaps he might, occasionally, meet with cases of moving luminosities or "spirit-lights," so-called, or of raps and movements of objects occurring without visible contact. But much as the investigator may be struck or puzzled by these phenomena, he cannot discuss them in scientific terms, still less try their reality by experiment.

I feel also bound to state that, in my opinion, and as far as my experience goes, the records of phenomena said to have occurred at private circles are grossly exaggerated; that, furthermore, most of the remarkable phenomena were obtained with paid mediums engaged for the evening. Consequently there exists no reasonable ground to assume, as most Spiritualists are wont to do, that the spiritual manifestations to be witnessed at private séances are in any way of a more powerful or more exalting nature than the usual "occurrences" characteristic to heterogeneous or public séances at "so much" per head. The difference in quality of manifestations witnessed at either the one or the other class of meetings appears to be simply this: at private meetings messages of a private nature are rapped out or given by tilts, and "forms" appearing are generally said to have been recognised as spirits of deceased relatives; whilst the "forms" appearing with public mediums are only "John Kings," "Peters," "Charlies," &c., but who will, if an opportunity is afforded them, *personate* spirits of deceased relatives. At the public séances the programme includes the exhibition of fun, which chiefly consists in a rather rough behaviour on the part of the "spirits" present, who seem to delight in throwing furniture about the room, or whose principal occupation is to fly the "fairy bells," &c. Private "physical mediums," viz., persons through whose agency or organisation the usual séance-room phenomena are produced, and which consist in materialisations of spirits, levitation, or the passage of matter through matter, do not, so far as I am aware, exist in London at the present moment; or they are kept in

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profound seclusion—at any rate, they are inaccessible to those who take a real interest in the subject. There are, however, persons who claim to possess physical mediumship, but my personal experience is that the phenomena occurring in their presence are limited to table tilts, rappings, and "spirit voices," so-called (the latter being especially unverifiable), and that the more decided spirit manifestations, as understood by the Spiritualists themselves, do not occur at their séances.

My experience of "private mediums" has induced me to arrive at the conclusion that they are "amateur mediums." They write with planchette or hold impromptu addresses, and consider themselves guided by spirits or under direct "spiritual control." The investigator into the realms of occult mystery can find nothing that will interest him at their séances or meetings, except an occasional indication of telepathy between the circle and medium, the latter being invariably the recipient. Yet a mere suggestion, which might be made by the inquirer, as to the possibility of thought-transference being an explanation of the frequent "lucky hits" made by the medium (sometimes called the clairvoyant) would be treated with scorn. It should also be borne in mind that, as regards private mediums and their alleged phenomena, a good deal depends upon the definition of the term "private." Spiritualists generally confine that term to all persons who obtain certain results in planchette-writing, trance-speaking, clairvoyant descriptions, and even to sensitives to mesmeric influence; or, what is somewhat exceptional, to certain persons suffering from certain forms of *hysteria*, insanity, &c., and who are considered to be possessed of some "evil" or "unruly" spirit. All such persons are considered private mediums so long as they do not offer themselves publicly as subjects for scientific experimentation or receive any honorarium for their services. Nevertheless, and this is a fact well known to Spiritualists, nearly all the now existing paid mediums were at one time "private," and séances held with them have been described as "private," although no mention is made that these mediums were then what is termed developing for physical mediumship. The real fact is that paid mediums, during their novitiate, were by necessity compelled to "sit" with circles gratuitously because they could not then depend, with any amount of certainty, upon the production of any phenomena. The "occurrences," if presenting themselves at all, were too imperfect and too coarse in their nature to allow such mediums to hold public séances where success depends upon the regular production of certain characteristic phenomena.

Another kind of Spiritualistic séances to which I will briefly allude is that where "friends" assemble for the purpose of holding what they consider to be communion with the spirits of deceased relatives, but where spiritual phenomena are conspicuous by their absence. There is usually a good deal of table-movement, and by the tilts messages are spelled out. Sometimes the "friends" assembled will speak a few words under "spirit influence." Then this influence (or some other influence) will affect another friend present, who also holds a short address. I have noted down a few of these speeches as specimens, but prefer to keep them under cover because it is not my intention to trouble the inquirer with samples of productions of diseased minds. A scientific inquirer cannot, as a rule, get admission to

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these places—which he need not regret—since the chief object of the circle is to converse with the spirits of their more intimate relatives and friends, chiefly about matters that cannot interest a stranger.

Having thus far dealt with the different kinds of localities where spirits are said to be present, I will now describe my experience as regards the supposed spirits themselves. The investigator's first difficulty will be to obtain satisfactory evidence of the identity of what I will call séance-room "spirits"—*e.g.*, those strange beings who are the regular attendants (guides) of the medium. By holding séances alternatively with medium A, B, and C, it will be noticed that spirits who are said to appear through the mediumship of A, B, and C, who claim to be the same individualities in each case, are, nevertheless, distinct beings (if beings), each belonging to a particular medium. For instance, the "John King," "Peter," and "Charlie" of medium A, profess to manifest likewise through medium B and C. Yet, after attending a series of séances with A, the investigator will discover, on attending a séance with B or C, that he is a perfect stranger to the "spirits" appearing there. To be more explicit I will give a few examples. The "John King," "Peter," and "Charlie" I had met a hundred times at séances with Mr. Husk as medium, did not recognise me when at a séance with Mr. Hearne, although the above-named "spirits" of Husk had often told me that they did regularly manifest through Hearne and other mediums. They had even promised to give me a test of their identity, should I ever be present at séances with these other mediums. At Mrs. Jencken's I received a written message from a "John King." The next day I met "John King" at Husk's. Asked whether he had met me the day before, his reply was in the negative. At Hearne's I met "John King," who said he knew me; but he, nevertheless, declined to reply to the questions I put to him. A few days afterwards the "John King" at Husk's informed me of my visit to Hearne, but gave no particulars of what happened there. N.B.—A gentleman present at Hearne's, referred, in the presence of the medium's wife, to my regular visits to Husk. This at once led me to presume that the mediums had been in communication or that some one else had given certain information. At Hearne's I had intentionally declined to give my name, which was, besides, not known to the gentleman mentioned, who only knew me as a visitor at Husk's. The next day I returned to Hearne's séance and met "Charlie," who pretended to know me. Said "Charlie," "I did recognise you all the time but I felt such a delight in puzzling you." Asked whether he would tell my name the reply was: "Now then, there's a lark; well, you are Mr. Keelar" (*sic*). After "Charlie's" fiasco and "John King's" unwillingness to satisfy my curiosity, I felt no longer induced to continue my visits at Hearne's.

I am under the impression that, as a generality, "spirits" know no more of worldly matters than their mediums do, and that the knowledge they appear to possess with regard to the circle is in direct proportion to the information the mediums have succeeded in collecting. Still, it has, on the other hand, been my experience that mention was made by the "spirits" at the public séance-room of facts which the medium could not be supposed to have known; or that descriptions, even to the most minute details, were given of objects

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and the colour of dress, &c., worn by those assembled at the séance, and which it would seem could hardly have been noticed by the medium. I do not state that it was absolutely impossible for the medium to have become acquainted with, or cognisant of, these quasi-secrets. My experience would rather lead to the conclusion that the "spirits" are ignorant of facts which the medium has had no opportunity to acquaint himself with in the ordinary way; but that a medium, when in the condition termed "trance," or when in some analogous state, may be endowed with higher powers of perception, and thus communicate, unconsciously, such perceptions to the invisible beings (or "spirits") attached to him; or he may automatically act the part of the "spirit" under the latter's control, like a subject in the hypnotic trance will follow the suggestions of his agent—his "willer." But it appears that in most cases these conditions are either disturbed or totally absent, and that the medium is compelled to guess and try the best he can. I will quote an example which will, I think, fully demonstrate the truth of my assertion. At a séance, held in private but with a paid medium, the "spirits," who were heard moving about the room, only recognised those persons whom the medium knew to be present before the lights were extinguished. A stranger, who had been accidentally overlooked by the medium, was not only not found out by the "spirits," but his presence actually denied by them.

I will now deal with the cases of recognitions, by the circle, of the "forms," *viz.*, the presumed "materialised forms" of spirits, appearing at séances. Without wishing to misrepresent the position of Spiritualism, I feel bound to state that, so far as my experience goes, the capital tenet of its creed rests upon insufficient grounds. From what I have been able to discover, I cannot but unhesitatingly declare that all the so-called recognitions are delusions. The circumstances under which these "forms" appeared made it impossible for the persons present to observe any features whatsoever, or to recognise the voices of any of the "forms" which came, sometimes but partly, forward. To make myself well understood I will mention two typical cases which have come under my observation.

At private séances, held weekly, at the residence of a lady, a paid medium* being engaged, a "spirit" performs the *rôle* of the lady's deceased husband. This "spirit" I could readily recognise by the strange intonation of its voice. It only shows itself if the medium is allowed (or is directed by his "spirits") to sit apart. It never shows any features, as the head is invariably covered with drapery—the excuse made by the "spirit" for not uncovering its head being "that the face is but partly materialised and not fit to be exhibited" (*sic*). The spirit's voice, however, joins in the topical conversation, addresses the lady by her Christian name, and gives little bits of advice, if required. I have noticed that this particular "form" is just the size of the medium, but appears shorter on account of its somewhat bent and contracted attitude. The voice is apparently weak—which, like the attitude assumed, is—so the "spirit" declares—the result of its having died from a long and painful illness! Yet the lady recognises this "form" as her husband. But it so happens that the same medium holds séances at his own residence for Spiritualists and, to some extent, admits inquirers.

* The names and addresses are given in confidence to the editor.

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At these séances the same "form," with its weak voice, appears somewhat irregularly, and performs the "spirit" of the deceased husband of another lady. In the earlier times of my visits at these séances this "form" attempted to pass itself off as one of my deceased brothers. Unfortunately for the "spirit," the would-be brother did not know my Christian name, nor his own, and to make things still more absurd, spoke in English, which my brother had never spoken. But to return to the widowed ladies, who each received visits from their departed husbands. Mrs. A. holds séances at her residence, and rarely visits the medium at his own house, whilst Mrs. B. invariably goes to the latter place. The ladies are strangers to each other. By accident, Mrs. A. once visited the medium at his public séances the very evening when Mrs. B. was there. It occurred to me that the "spirit" would this time get into difficulties. I was anxiously awaiting the solution of the problem, expecting either the discovery of fraud by, or a dispute between, the two ladies concerned. But the thing was cleverly managed after all, and both ladies received the customary visits of their respective husbands to their entire satisfaction. This is how it was arranged :—

First, Mrs. B. was favoured with the exhibition—by a sheet of luminous paper—of a "form" showing only part of the head, the face being covered with drapery, so arranged as to allow only Mrs. B. to see the forehead and eyes. To the remaining portion of the circle, with the exception of one or two persons sitting at her right side, the features were hidden. However, the "spirit" never uttered a sound, which was contrary to its habits, and disappeared without even wishing her his customary "Good-night, God bless you." As a sign of recognition, Mrs. B. exclaims the name of her dead husband! A few seconds after a spirit-voice (one of the "guides") addresses the circle, informing them that Mr. B. had appeared to his wife, but felt rather weak, and that hence he could not materialise a voice (*sic*). Towards the end of the séance, a soft, trembling voice was heard to whisper close to the ears of Mrs. A., another "spirit-voice" announcing the arrival of Mr. A. Silence was requested by the medium's wife, as the voice of Mr. A. was weak. The usual compliment was made, the invariable blessings invoked by *pseudo* Mr. A., when Mrs. A. expressed her surprise at not beholding her long-lost husband in the "materialised" form. Then the whispering spirit, by way of an explanation for his shortcomings, excused itself by stating that "power was getting exhausted" and that a materialisation of a body could not be accomplished without injury to the medium, but that she (Mrs. A.) might expect better results next time at her own circle! It should be noted that the "spirit," in order to avoid discrepancies, showed part of its face, without using its voice, when near Mrs. B., and that it used its whisper but did not show its form when addressing Mrs. A. It need not be mentioned that both the ladies failed to discover the trick, and that each left the séance-room under the pleasant satisfaction of having once more communed with her departed husband.

A few days after, Mrs. B. again attended a séance at the medium's house, when, as might have been expected, a "spirit" claiming to be Mr. B. appeared to the lady. Up to that evening Mrs. B. had not put any questions to her supposed husband, but had satisfied herself with listening to what the "spirit"

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said to her, or rather seemed to attempt to say to her, since, as Mrs. B. informed me herself, she did not very well understand what her husband said. I believe doubts as to the genuineness of the apparition began to arise in Mrs. B.'s mind. Whether some one had prompted her to try a test she did not say, but a test she did introduce, and a good one it turned out to be. Mrs. B.'s husband (her real husband) was a Belgian, and conversation between husband and wife was usually held in the French language. When the "form" appeared, Mrs. B. addresses it in French, asking—not without emphasis—"G., *as-tu à me dire quelque chose?*" to which "Monsieur G.'s materialised spirit" replies with a series of monosyllabic utterances sounding like *boo-boo-boo*, and he terminates his reply by a repetition of the last word of the question, *chose*. (It will be noticed that this word would not have been likely to recur in an answer to the question.) A few days later on, a séance is given at the house of a Spiritualist, with the same medium, Mrs. B. being again present, and, at the "form" of her presumed husband making his usual appearance, she once more repeats the question and, needless to add, with exactly the same results. Yet, after all this worthless evidence, all these badly-played tricks, the *Medium and Daybreak*, a Spiritualistic newspaper, records the séance in its next appearing number, and quotes as a specially convincing event the fact that a French lady present met her deceased husband and actually *conversed* with him in her native tongue!

I have mentioned only these two cases out of many of a similar quality; in fact at almost every séance I was present such similar "recognitions" were the order of the evening. Not only did husbands, fathers, mothers appear to the circle, but even little "forms" were seen and "recognised" as the children of some of the members of the circle, although these "things" kept at the respective distance of many yards, and never ventured into the light, if such were allowed in the room, or used the luminous slates for their exhibition when the séance was a dark one.* Besides the "relatives" met at séances for physical manifestations I must also refer to the exhibition of periodical spirit-celebrities—like the Prince Imperial, Colonel Burnaby, General Gordon, some recently-executed criminal, all of whom are said to be recognised by the circle.

From what may be seen and experienced at these séances, it would appear that the obvious mistakes and unfounded recognitions on the part of the circle are caused by a combination of influences acting simultaneously, such as, for instance, fear, anxiety, expectation, firm belief in the possibility of spirit return, and trust in the assertions of other believers. Besides, it will be found that there is a marked deficiency in the powers of observation in all those persons who believe in having met a spirit-friend or relative *in the materialised condition*. Further, there are a great many Spiritualists, good observers, upon whose competency as leaders and advisers many inquirers

* On one occasion, however, a little form ran through the séance-room, exhibiting itself sufficiently to show that the proportions were those of a child. There were no children of so small proportions in the house where the seance, which was a private one, was held.

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rely, who have not personally met with such cases, but who nevertheless confirm their reality because "all the other witnesses cannot be mistaken." I have reasons to believe that, under the circumstances prevailing at dark séances, weak-minded, credulous or emotional persons are ready victims to sensory hallucinations. In fact, if hallucinations come into play at all, or anywhere, it must be here in these very places. I will not quote such cases where the members of a circle, or some of them are obviously suffering from a peculiar form of insanity (though these sufferers appear to be more numerous than is generally supposed), and with whom the inquirer will often find himself obliged to mix—persons, I mean, who insist upon his unconditionally accepting all the miracles they will tell him of—who see a spirit behind everybody; who observe the "spirits" assisting Mr. Maskelyne at his entertainments, and of whose glaring absurdities the scientific investigator cannot, as a matter of course, take the slightest notice.

What I wished to direct special attention to is, that the very stronghold of modern Spiritualism rests upon no other foundations than the rash assertions on the part of unqualified recorders who are guided by infatuation rather than by reason. In all the cases of supposed recognised apparitions at séances where I happened to be present, the necessary conditions to discriminate between the genuine and the fraudulent were invariably disregarded. The medium was directed by the spirit-voice to sit away from the circle, and, consequently, there were no means to ascertain whether the "forms" appearing were beings disconnected from the medium, or the medium himself acting under hypnotic impulse, or a fraud. Direct proof of a "form's" identity was not even required; it seemed sufficient for the "form" to merely answer the question, "Are you so-and-so?" in the affirmative. After this, the circle proclaimed unanimously the apparition of so-and-so. If, what occasionally happens, the "form" volunteered additional evidence, it was always the world's property, or previously "let out," *i.e.*, offered to the "spirit" to help him along, by the circle itself.

But my object in alluding to the various ills of the present-day séance-room is not, as might be supposed, to warn the intended investigator against the subject of Spiritualism *in toto*. In how far all the usual occurrences are true or not true is a question which I must leave the inquirer to find out for himself. My opinion is, that (1) genuine spiritual phenomena occur sometimes; (2) that some of the occurrences are explicable by telepathy and "psychic-interaction" on the part of the circle and medium; and, lastly, that most of the "form presentations" are frauds for which the medium may not be entirely responsible. The facts I have quoted were mostly accidental discoveries made during long continued, patient, and vigorous investigation in all directions, and with every accessible medium, private or public, as circumstances permitted. I merely wished to have my remarks made public to save the intended inquirer—who may be a total stranger to the subject—much disappointment in the expectations he may perhaps entertain. To those likely to precipitate themselves into this dark abyss it may be useful to learn some of the results of my experience of nearly 400 séances, in the more compressed form of a few pages of letter-press.—I remain, Sir, yours obediently,

J. G. KEULEMANS.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW ASSOCIATES.

Ball, Thomas Stanley, Spring Bank, Fulwood, near Preston.
Church, Mrs. Mary M., Ashland, Schuylkill Co., Pennsylvania, U.S.A.
Ellis, Mrs. Robert, 40, Keppel-street, Russell-square, London, W.C.
Fox, St. George Lane, National Liberal Club, London, S.W.
Freeman, Miss Adelaide C., Holcombe Cottage, Westcott, Dorking.
Kuhlenbeck, Dr. Ludwig, Osnabrück, Germany.
Tinckler, Mrs., 496, Oxford-street, London, W.
Tevez, Victor P., Llandaff House, South-road, Clapham Park, London, S.W.

MEETING OF COUNCIL.

At a Meeting of the Council held on the 17th of June, the following Members were present:—Professor H. Sidgwick (in the chair), Professor W. F. Barrett, Messrs. Edmund Gurney, F. W. H. Myers, Frank Podmore, and H. Arthur Smith.

The Minutes of the previous Meeting were read and signed as correct.

Eight new Associates, whose names and addresses are given above, were elected.

It was agreed that two Members, Mr. Oscar Browning and Miss A. M. M. Hogg, should, at their request, continue as Associates.

The decease of Mrs. Georgiana B. Kirby, of California, an Associate of the Society, was recorded with regret

It was agreed that the names of five Members and Associates, whose subscriptions had remained for some time unpaid, or whose present addresses could not be ascertained, should be struck off the List.

Cash accounts for the months of April and May were presented in the usual form.

It was resolved that the issue of the *Journal* should be suspended during the months of August and September.

The next Meeting of the Council was fixed for Friday, the 29th of July.

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GENERAL MEETING.

A General Meeting was held on Friday evening, June 17th, at the rooms of the Society of British Artists, Suffolk-street, Pall Mall. Professor Barrett took the chair.

Mr. F. W. H. Myers read a paper on "Active and Passive Automatism—the Dæmon of Socrates," of which the following is an abstract:—

The subject of Automatism widens as we look into it; and in order to understand the automatic *writing* which was our first subject of inquiry, we have to take account of analogies of many kinds. In our last paper we discussed some pathological cases which showed a tendency to the formation of a separate mesmeric chain, or secondary personality, resembling the *soi-disant* personalities which communicate through planchette. To-day I wish briefly to review some other modes of automatic self-manifestation, *message-bearing* or *annunciative* like planchette, but some of them active in ways other than writing, and some of them apparently *passive*,—or, as I prefer to put it, messages by one stratum of the self to another through sensory rather than through motor channels.

We will take first a mode of automatism closely analogous to writing, which can be easily practised, and which has been often misunderstood. I mean table-tilting; the attainment of a message by tilts of a table (not *raps* proper, which are a different thing), so managed as to spell out the letters of the alphabet. This is the simplest form of verbal message; as employed, for instance, by prisoners in contiguous cells. These tilts, we may for the present assume, are due to unconscious muscular pressure on the part of the sitter or sitters; but the messages thus obtained afford a curious inlet into the chaos of fragmentary cerebration which is always proceeding within us. [Instances given, and co-operation in experiment earnestly asked for.] Another form of active automatism is automatic utterance or trance-speaking. But besides these automatisms which run parallel to the active or motor side of verbalisation—*i.e.*, to word-writing and word-uttering—there are automatisms which run parallel to the sensory side of verbalisation—to word-hearing and word-seeing. It is true that messages thus conveyed to the conscious self are not usually classed as automatisms, but as hallucinations; yet they are fundamentally the same phenomenon. They represent messages travelling upwards, so to speak, from unconscious to conscious strata of the self, thus effecting their purpose by the externalisation of sensory images, rather than by muscular movement. Where these messages come up from what may be termed the dream-stratum, as in dreams or madness, the close intertexture of sensory and motor elements is obvious enough. Our dreams are a jumble of incipient vision, incipient audition, incipient speech. The

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madman sometimes vociferates incoherently himself, sometimes listens to the imaginary utterances of persecutors or angels. Again when the messages travel up from the *hypnotic* stratum, sensory and motor effects are practically interchangeable. When we inspire a post-hypnotic suggestion it is equally easy to make our subject speak or write, or to make him hear or see hallucinatory words.

Going deeper down to the *telepathic* stratum of our being, we find that telepathic messages (as the cases cited in *Phantasms of the Living* show) sometimes work themselves out in a *motor* form—prompting to writing, speech, or movement of a more general kind; and sometimes in a *sensory* form, as hallucinations of sight, hearing, or touch. Following these analyses, it is natural to inquire whether any phenomenon—automatic in the sense of not being consciously originated—exists on the sensory side in parallelism with the phenomena of automatic writing and speech. It is plain that an automatic activity of the *word-seeing* centre (if more than a mere delusive hallucination) would be a kind of *clairvoyance*. An automatic activity of the *word-hearing* centres (again assuming that something deeper than mere insane delusion is involved) would result in what are called *monitory voices*—a more or less completely externalised audition, whose substance is at least coherent, and perhaps superior in sagacity to the subject's conscious trains of thought.

The Dæmon of Socrates affords a conspicuous historical instance of such monition;—difficult to explain except on the view that a profounder stratum of the sage himself was thus communicating with the superficial or conscious stratum, in messages indicating at least a deeper insight—perhaps a wider purview—than the conscious Socrates could attain.

The voices which inspired Joan of Arc were of the same kind. Here, too, we have a message penetrating from the subconscious to the conscious strata of the personality, and acting as a stimulus to draw out from the organism its maximum of force. Nor need such an interpretation be in reality less encouraging than was the reference of the voice to a divine power by Socrates, or to saints and angels by Joan. If there be something deep within us which prompts to noble action, even when that action manifestly leads to death, we may conjecture that *that* cannot be an evil to which we are thus authoritatively invited.

A short discussion followed the reading of this paper. Mr. Lane Fox insisted that a true conception of the Self could not be reached except by the aid of Oriental philosophy. Major Taylor referred to the difficulty of supposing that a message tilted out by a table at which several persons were sitting was a reflection of the unconscious action

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of some one of them alone. Mr. Lockhart reported a case where the movements of the table appeared to be such as unconscious pressure could not have caused. Mr. Myers, in reply to Mr. Lane Fox, pointed out that, whatever truths might be in Oriental philosophy, the *raison d'être* of the S.P.R. consisted in the application, as far as possible, of the scientific method to problems hitherto left to metaphysical or religious speculation. He admitted the difficulty urged by Major Taylor, and advised careful experiment as to the effect on the automatic answers of the presence or absence of each presumed automatist in turn. In reply to Mr. Lockhart, he urged the use of some simple contrivance which should make it mechanically impossible to communicate movement by mere pressure,—as by protecting a tongue of wood by a cardboard penthouse, on which the hands might be laid. Until movements could be induced either without contact, or with contact so applied as to be demonstrably unable to produce the movement, the mere impression of the automatist that the movement was independent of his pressure could not be held conclusive.

The Chairman reinforced the appeal for further experiment.

The Meeting then assumed a conversational character.

CASES RECEIVED BY THE LITERARY COMMITTEE.

G.—179

From Mrs. Morris, of Pentrabach, Trecastle, Breconshire.

This account originally appeared in *Rifts in the Veil* (p. 101), published in 1878, by Mr. W. H. Harrison. It is there reported, from memory apparently, by Miss Theobald. The account has been sent to Mrs. Morris, who accepts it as correct. The account has also been read through and signed by Miss E. B. B. (the sister who was present at the scene last described), who refuses, however, to write an independent account, or to allow her name to be given.

From *Rifts in the Veil*, p. 101 (published 1878).

One cold winter's night I awoke, and to my great surprise I found there was bright firelight in the room. I sat up in bed and noticed that the ordinary grate was not to be seen, but in its place appeared an old-fashioned open hearth upon which was blazing a splendid fire, the light of which filled the room and had woke me up. I saw a small strip of carpet laid down in front of the fire, but there was no fender. When we went to bed there had been a large fender, but *no carpet* and no fire.

As I looked with astonishment, I particularly remarked a bright pair of brass fire-dogs, with very curious and pretty twisted fireirons resting upon them. By the side of the fire was a beautifully-carved oak arm-chair, made with a square seat, the point of which was in front, and a rounded back. It was such a chair as was used 200 years ago. In this chair was sitting an old man; he was resting his elbow on the arm of the chair, and with his hand supporting his head; he was looking directly towards me, with an intent, sad gaze.

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He was dressed in the style of the olden times—200 years ago—with knee breeches and stockings. I noticed, curiously, the flicker of the fire, as it was reflected in his bright knee and shoe buckles.

I woke my sister, who was sleeping with me, saying, "Do you not see that old man sitting by the fire?" She sat up by my side, but saw nothing, and advised me to "Go to sleep," advice she acted upon herself, but I lay down and shut my eyes for a time, then sat up, and again saw the scene that I have described, and watched it for some little time, for I was not in the least frightened, not even at the sight of the old man, and I often wish I had spoken to him. At last I lay down and went to sleep. On awaking in the morning, my sister asked me what I had been talking about in the night, fully admitting that when I awoke her I was myself most fully awake, and not in a dreaming condition. We had been living in the house about two months when this occurred, and we found that it was known throughout the town to be haunted. We lived there nearly two years, and during the whole time were annoyed by mysterious knockings and noises, but the "White Lady" did not show herself until just as we were leaving. My father and mother had already returned home, sending me, with my younger sister and a young housemaid, to finish the packing up. On the Saturday evening my sister and I went out, leaving the servant to cord some boxes, and put the rooms in order; we did not return till past ten o'clock, when, to our surprise, we found the servant sitting in the hall with the front door open. She began to cry on seeing us, saying she had been much frightened. She told us that after we had gone out, and she had changed her dress, as she was coming out of her room, which opened on to the front staircase, she thought she saw me coming upstairs, only I had changed my dress, and had on a long white one; she exclaimed, "Oh! Miss A., you are never going out, just now, in your best white dress?"

By the time she had said this the figure was close up to her; then she saw it was a woman, dressed in a long trailing gown of some white material, but she could not distinguish any face. The figure stopped when quite close to her, and suddenly she thought what it really was—the ghost!—upon which, with a scream, she sprang over the flowing train, ran down into the hall, and had been sitting by the open door ever since. She had seen the figure walk into the drawing-room.

The girl was so much alarmed that I told her she could make up a bed for herself in the room that I, with my sister, was occupying. It was the bedroom where I had seen the old man by the fire. That night passed quietly, but the next night a strange thing happened. We were very late; it was past twelve before we all three retired to our room. You will understand that there was no one else in the house but our three selves. As the door would not latch securely, I placed before it, to keep it shut, a chair, with a heap of things upon it. The servant and my sister were in bed. I was standing by the dressing-table, when suddenly the door was pushed open so violently that the chair was thrown out into the middle of the room. I turned round sharply, and there saw, standing in the doorway, the tall figure of a woman in a long white dress, such as had been described by the servant. The sudden opening of the door had so terrified both the servant

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and my sister that I was compelled to give my attention to calming both of them down. I did not tell them what I had seen, as I would not frighten them more. I should add that when the figure went away, the door was drawn to again.

Some few minutes passed before I had quieted my sister. I then lighted a night-light, and put out the candle preparatory to getting into bed myself. To my surprise I saw, when the room was thus darkened, that there was a bright seam of light all round the door, which would not close tightly. I went and opened the door, and found the whole passage illuminated by this white light, as light as day, but I saw no more of the figure. This frightened me dreadfully, but I could only jump into bed and feel glad it was our last night in that house.

I should say that for many years that room had been nailed up as unfit for occupation, on account of the haunting; it had not been very long unfastened when we went to stay there. E. B. B.

Mrs. Morris adds:—

Pentrabach, Trecastle, near Brecon, South Wales.

August 31*st*, 1884.

I have carefully read over the account you forward me of my singular experiences at Lyme Regis, and shall proceed to answer your questions as fully as is in my power.

As to the duration of the apparition, as far as I can remember from ten minutes to a quarter of an hour. I certainly saw the whole scene as described during the time my sister sat up by my side.

I fear the servant cannot be traced, but will make the attempt. She left our service six or seven years ago.

I found a curious account of the house in an old history of Dorset, but have never heard any person describe appearances in the house. Callers used to asked if we knew "Judge Jeffreys" had stayed in the house, and if we had ever heard it was supposed to be haunted, &c.

This, I should explain, was not until after the appearance of the old man, which took place very shortly after we went there.

This will answer also your eighth question, as numbers of people had made these remarks half laughing. The landlady was extremely angry at our mentioning these things, and threatened to summons the servant if it was repeated, or indeed anyone that interfered with the letting of her house, which was my reason for not wishing the name of the house to be published.

You are quite welcome to use my name, should you ever see fit to publish this account. Mary Ethel Morris.

Mrs. Morris writes again:— *September 9th*, 1884.

I am enclosing my sister's written account of my curious experience at Lyme Regis in 1875. I will copy what she says about the dates, as I thought she has a clearer idea of them than I have.

"I am amused at your vague idea of the time we went to L——. We went there on the 16th of December, 1874, one year after papa was taken ill, which, as you remember, was the 16th of December, 1873. Probably I have more reason for remembering all that happened along there than you

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have. We went to the Christmas dance, and it must have been early in February that 'one Jones' appeared to you, as —— came down for a week from the 21st of January, and it was not until after he had left, but it was not long after.

"You returned to Brooke Lodge in September, 1876, the 21st or 22nd. It was, I know, a day or two after the fair, so that Mary Ann's experience must have come off on the night of the 18th or 19th. I can, I expect, get Mary Ann's address, if you like."

From Miss Lucia B., sister of Mrs. Morris.

Topsham, South Devon, *September 4th*, 1884.

Although I have constantly heard of strange things happening in the house in which we lived for nearly two years, I myself never heard or saw anything beyond the slamming of doors at night, doors which we knew to be locked. With respect to what my sister saw one cold night early in February, 1875, I perfectly recollect her awaking me and saying she saw an old man sitting in front of the fire-place, in which she asserted there was a large fire. I myself saw only that it was very dark, but I am fully convinced that my sister was quite awake and not dreaming at the time, also that she saw all that she has stated at that time, and also the later appearance.

LUCIA C. B.

Mrs. Morris writes again :— *September 17th*, 1884.

You will by now have received my letter enclosing my sister's statement and Miss Theobald's account of my experiences at L——. Her account is much in the form I gave it her, and I did not see in it anything that required altering.

I enclose a short account of the noises I spoke of, and of my own personal experiences in different ways. I have often spoken of them among friends, and certainly have never, to my knowledge, been the subject of hallucinations in any way (*i.e.*, except such as have been veridical or doubtful.—F. P.).

During our stay of nearly two years' duration in the house before spoken of at L——, we were constantly hearing odd noises, generally at night, or at evening. A door leading to a cupboard in the drawing-room (which was directly under my bedroom) would sometimes bang loudly, although I and my sister, who shared my room, had carefully locked it before retiring for the night. This was of frequent occurrence. Also the sound of a heavy tread coming upstairs towards our room door, which sounded like the tread of a person coming slowly upstairs and wearing heavy boots, and always pausing when apparently close to the top. This sound was of a less frequent occurrence, and we sometimes thought might have been caused by rats. The house being old, rats abounded. On one occasion, when sitting up with my father, both he and I and the servant, who had gone that instant to a bedroom opposite for a few hours' sleep, heard a most piercing and awful scream; so terrible was it that my father started up with the exclamation, "Good God! What's that?" I sprang from my chair, and Charlotte, the servant, came to the door in horror to know if I had "heard that." She had gone to my mother's room, who was quietly asleep; and on going from room to room we found every member of the family asleep. The scream

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lasted some seconds and seemed to fill the air of the whole house. It was beyond description.

October 22nd, 1884.

As to the disturbances at L——, I only remember hearing the sound of the door we had locked bang loudly. It was, to the best of my remembrance, always locked in the morning.

I must tell you, as I should have done at first, that I am one of four sisters, and that it was my sister Lucia who was with me at the time I saw the old man, but my sister Edith at the time the figure of the woman came and the room door was opened. I shall be writing to her this week and will ask her to tell me what she remembers of the event.

CORRESPONDENCE.

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

SIR,—In Part XI. of the Society's *Proceedings*, the paper describing how Mr. Eglinton was detected by Professor Carvill Lewis and others in the performance of fraudulent slate-writing, was introduced by two accounts of what were considered by the witnesses to be genuine and conclusive séances; and I was asked to annotate these accounts with the object of showing why we regarded them as inconclusive. I observe, in *Light* for June 18th, that "M.A. (Oxon.)," the writer of one of these accounts, thinks the character of my notes "extremely captious." I mention this, not as complaining of the expression, which I regard as very natural considering that he states that he has "not had an opportunity of studying with care" the experiments of Professor Carvill Lewis and Mr. Davey; my desire is rather to emphasise—what others besides "M.A. (Oxon.)" may possibly have failed to catch—the intimate connection between my notes and these experiments. For the novelty and interest of Mr. Davey's investigations lie precisely in the proof they afford that the kind of suggestions of mal-observation and lapse of memory which I have made in the case of "M.A. (Oxon.)" and others, are not captious or over-refined. We can now refer to a large accumulation of evidence, proving that mal-observation and lapse of memory of the kind and degree required do actually occur, and so frequently that we cannot fairly accuse the witnesses of unusual or culpable carelessness.

Take an instance:—"M.A. (Oxon.)" thinks it absurd to suppose that at his séance Mr. Eglinton himself read the number of the cheque enclosed in the locked slate. Why is it absurd, when we find a more surprising conjuring performance of Mr. Davey's thus described (see *Proceedings*, XI., p. 471):—

"The next thing he showed me was a slate which locked up with a patent lever lock. After I had washed the slate, he asked me to write down on the inside any question I liked, then put a piece of chalk in, lock it up, and put the key in my pocket. The question I asked was, 'What kind of weather shall we have to-morrow?' He was out of the room while I wrote it down, and it was locked up by the time he came back; he then placed it on the table, the gas being alight at the time, we joined hands and put them on the top of the slate. After a little I again heard writing, and when I opened it there was the answer, in red chalk, each side of the slate: 'Ask the

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clerk of the weather.' It had been written with the piece of chalk I had put in. I am quite certain the slate had not been opened after I had locked it up."

Why could not Mr. Eglinton read and write down the number of the cheque in a locked slate under the observation of "M.A. (Oxon.)," if Mr. Davey could read and answer a question in a locked slate under similar observation?

Again, "M.A. (Oxon.)" challenges me to explain how Mr. Eglinton, at a séance in Russia, read the number of a bank-note enclosed in a sealed envelope. I do not think that I am bound to take up the challenge, since the only account of the incident to which "M.A. (Oxon.)" refers is Mr. Eglinton's own! But even if this account were confirmed by another witness of unquestioned probity, it would be sufficient to reply by another question. How did Mr. Davey read the number of the coin in the case described as follows (*Proceedings*, XI., p. 469) :—

"I took a coin from my pocket without looking at it, placed it in an envelope and sealed it up. I am certain that neither Mr. Davey nor myself knew anything about the coin. I then placed it in the book-slate together with a piece of pencil, closed it as previously and deposited it on the table; and having placed my hands with those of Mr. Davey on the upper surface of the slate, waited a short time. I then unlocked the slate as requested, and to my intense amazement I found the date of the coin written, by the side of the envelope containing it. The seal and envelope (which I have now) remained intact."

In the two cases I have quoted we know that mal-observation and lapse of memory must have occurred from the nature of the description, combined with Mr. Davey's assertion that the performance was mere conjuring. If independent evidence is desired we may turn to a sitting at which Mr. Hodgson was present. Take, for instance, the incident marked [c] at p. 427, too long to quote, but ending thus :—

"This test seemed to me *perfect*. The slate was under my own eye on top of the table the whole time, and either my daughter's hand or my own was placed firmly upon it without the intermission of even a second. Moreover, we closed and opened it ourselves."

And read Mr. Hodgson's comment at p. 488 :—

"This statement is erroneous. Mrs. Y. had not the slate under her eye the whole time, nor was it the case that either her daughter's hand or her own was placed upon it continuously."

I must further observe that, though anyone who reads carefully the accounts of Mr. Davey's performances and of Mr. Eglinton's will, I think, perceive a striking similarity between them, it is not in any way necessary for our argument to prove that they closely correspond. Our point is simply that no materially greater amount of mal-observation and lapse of memory need be assumed in order to explain any of Mr. Eglinton's performances as conjuring, than has been shown to have actually occurred in the case of Mr. Davey's sitters. All difficulty in supposing the whole of Mr. Eglinton's so-called mediumistic performances to be tricks is thus removed, while at the same time we have positive evidence that he does trick sometimes.

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But "M.A. (Oxon.)" seems to think that it detracts from the value of Mr. Davey's experiments that they were not performed in the presence of himself or other leading Spiritualists whom he names. To this it seems to me sufficient to answer that we have really no reason to regard these persons as experts for the purpose of the present inquiry—that is, as having sufficient knowledge of both avowed conjuring and the performance of mediums to be able to compare the two. And of "M.A. (Oxon.)" himself we know that in 1877—five years after his Spiritualistic experiences began—he expressed the opinion that it was absurd to regard the entertainments of Dr. Lynn and Messrs. Maskelyne and Cooke as mere conjuring; while we have no evidence that he has given any attention to conjuring since then.

If, however, "M.A. (Oxon.)" really is an expert in distinguishing conjuring performances from mediumistic ones, I would suggest that he has now an opportunity of showing it by explaining exactly how, if the accounts of Mr. Davey's performances and Mr. Eglinton's were presented to him for the first time mixed up and so that he did not know which was which, he would distinguish the genuine from the spurious. If this cannot be done, does it not behove Spiritualists to leave Mr. Eglinton's evidence as at best inconclusive, and to seek for better?—I am, sir, yours faithfully,

ELEANOR MILDRED SIDGWICK.

P.S.—I may mention another point on which I cannot agree with "M. A. (Oxon.)." He suggests that Mr. Davey should take certain records of Mr. Eglinton's phenomena, and duplicate them in the presence of the observers who originally recorded them; and until this has been done, being unable to say "what similitude his tricks bear to the genuine thing," he thinks it needless to discuss the matter further. But apart from the improbability that Mr. Davey and Mr. Eglinton know all each other's tricks, it seems to me evident that for performer B to reproduce the illusions of performer A, under what the investigator, not the performer, supposes to be the same conditions, is not to do the same thing but something indefinitely harder. This is easy to illustrate. Suppose that the officer spoken of by Mr. Hodgson at p. 385 of *Proceedings*, XI., had required from another Indian juggler an exact repetition of the jumping coin trick as described by him. Is it not probable that, after the discussion which had taken place, he would have noticed that the second juggler took the coin out of his hand instead of letting him put it on the ground, and that in consequence—unless his *à priori* confidence that the trick must be the same overcame his confidence in his own observation—he would have said: "No, this won't do; the conditions are not the same; with the first juggler I placed the coin on the ground myself, and yet it jumped like the others."

MR. R. HODGSON'S CRITICISM OF AN EXPERIMENT IN PSYCHOGRAPHY.

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

SIR,—Being at present much and variously occupied, it is only within the last few hours that I have become aware of Mr. R. Hodgson's criticism, in the new number of our *Proceedings*, of a case adduced by me in a paper printed in *Proceedings*, Part X. I cannot allow that criticism to go

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unanswered, and I must address my reply now to the comparatively limited public which has access to the *Journal*, as no opportunity was offered me (in accordance with a convenient, and now rather frequent practice,) of meeting Mr. Hodgson's remarks in the same number of the *Proceedings*.

Mr. Hodgson's first remark (p. 392) upon my account, which he quotes from *Light*, is that "the phenomenon was not a simple and isolated one," by which I suppose him to mean that other experiments at the same sitting had preceded it. That was so; but I am unable to see how this circumstance affects the "simplicity" of the phenomenon in question, as such, or its "isolation," considered as a distinct experiment. Mr. Hodgson probably means that the earlier use of slates might have afforded opportunities for preparation or confusion. And no doubt it might, but only on the supposition that my testimony fails to show that such preparation could not have been available, and that such confusion did not exist.

The next remarks, that the "phenomenon was not suggested," or previously prepared for by me, that the slates were Eglinton's, and that a pile of his slates were on the table, are all correct. It was expressly on these very accounts, and just because the case did *not* contain the additional elements of cogency so often found in evidence of psychography, that I selected it in my paper—"On the Possibilities of Mal-Observation"—as typically illustrative of "the extent of the claim I make for average powers of observation as against the possibilities of conjuring." (*Proceedings*, Part X., p. 87.) My contention was that average powers of observation can dispense with extra-precautionary conditions; it was not my object to adduce what is commonly regarded as the "best" evidence, but to draw the line of sufficiency. I do not object to Mr. Hodgson reminding his readers of these circumstances of the experiment, but I also wish to remind them that these circumstances belong to the statement of the issue, and not to its determination.

Mr. Hodgson adds:—"Mr. Massey's attention, moreover, seems to have been partly given to the temperature of Eglinton's hand." Certainly, when the change of temperature was observable I noticed it. I do not know whether Mr. S. J. Davey produces changes of his temperature at will, to distract the attention of his sitters. As I had stated "I was sure that success was near when I felt the coldness of the medium's hand," I think Mr. Hodgson might more reasonably have inferred (as the fact was) that my attention was stimulated by this expectation. But if he means that I was watching for this symptom instead of giving my whole attention to the slates and to Eglinton's behaviour, I can only say that the supposition seems to me as unwarrantable as it is certainly unfounded. The symptom, when it occurred, always came upon me as a surprise; the fall of temperature when I was holding the hand having in at least one instance with Eglinton, and in several with Slade, been so startlingly rapid as to be in itself phenomenal.

After this preliminary skirmishing, Mr. Hodgson comes to closer quarters with my evidence. And, first, he finds an ambiguity in my statement:—"Both slates were then, as I carefully assured myself, perfectly clean on both surfaces," and asks: "*When* did Mr. Massey assure himself, *before* or *after* Eglinton laid one slate upon the other?" I should have thought it unmistakably clear from my statement that my examination of the slates,

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and the putting of them together by Eglinton, were parts of one uninterrupted transaction, and that therefore my examination must have *immediately anteceded* the act of joining the slates. That was the natural order, and the other would imply an original neglect to take an obvious and necessary precaution, and an after-thought and after-action to correct it. There is surely no "ambiguity" in not expressly excluding such a supposition. A sentence or two later, Mr. Hodgson "thinks" that "less violence" would be done by the natural interpretation of a report in which it would perhaps occur to very few to find an alternative reading. I appreciate the circumstances that, in Mr. Hodgson's view apparently, there might have been *less* liability to deception as to the state of the slates, if my examination had been *subsequent* to their junction by Eglinton; but he makes use of this inadmissible supposition for the double purpose of suggesting (1) that I may have failed in the particularity of statement I myself describe as essential ("Who, in this case," he says, "placed the slates together again? Mr. Massey or Mr. Eglinton? 'We must have particularity of statement,'" &c.); (2) that in one event, in that case, a possible opportunity for substitution would have arisen. The ambiguity is, I submit, entirely of Mr. Hodgson's own creation.

I come next to his foot-note (pp. 392-3). Having, in my paper, quoted with verbal accuracy my report in *Light*, and Mr. Roden Noel's endorsement of it, I subsequently, in the same paper, treated this endorsement ("every word of this account I am able to endorse") as an adoption by Mr. Noel of my report, as equally applicable to his own observations as to mine. Certainly Mr. Noel, who, perhaps I may say, wrote to me (as also in a letter which has been published in *Light*) in warm commendation of my paper, has taken no exception to a passage which, in Mr. Hodgson's opinion, goes beyond the authority of the original report and endorsement. Indeed, I cannot see what Mr. Noel's endorsement could have meant at all, if it did not confirm, from his own observation and memory, every statement which was obviously of evidential importance, and which did not appear from the account itself to be exclusively my own. Had Mr. Hodgson insisted that different witnesses should give independent accounts, not merely adopting the report of one, he would have put his objection in a right form, and I should have been the first to agree with him in principle, although for the purpose of my argument it was not *necessary* to show that the *other* witness had made exactly the same observations as my own, but only that his observations were not at all *opposed* to mine. But Mr. Hodgson's criticism on the point as it stands, that "there is nothing said in the original report about *Mr. Noel's* 'carefully assuring' himself," is an attempt to raise a doubt upon the scope and meaning of Mr. Noel's endorsement which is excluded on the face of the latter by the terms used.

Mr. Hodgson finds less apparent ambiguity in the expression—"which we *then* 'carefully assured' ourselves were both clean on both surfaces"—used in my argumentative recapitulation of the report, than in the expression of the report itself—"Both slates were then, as I carefully assured myself, perfectly clean on both surfaces." I confess I can with difficulty imagine anyone reading these two sentences as fairly admitting different meanings in

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regard to the moment of the act of assurance. I do not wish to characterise any part of Mr. Hodgson's criticism, but I will allow myself to say that it does not err on the side of liberality, and that the objections we have been hitherto considering, though perhaps hardly describable as subtle, seem to require for their apprehension an effort of imagination.

Having brought himself to suppose that I meant the only thing I could naturally mean, viz., that my examination of the slates was "just *before*" Eglinton put them together, Mr. Hodgson is of opinion that in that case my observation may have been deceived, that there might have been one side of one slate which I never saw, or that another slate might have been substituted for one of the two slates, both sides of which I did see. As he rightly adds, I did not state that I took the two slates into my own hands, and he is also quite right not to suppose me at that time (or, I may add, now) "an expert in detecting sleight-of-hand manipulations of slates. And so much," he adds, "for the amount of mal-observation required."

Mr. Hodgson thus closes the case as to mal-observation with, as we see, a simple delivery of his opinion as to what was possible consistently with my statement, or rather, notwithstanding it. He allows my "then" to mean "just before" the act of joining the slates, though he emphasises the "before," and I insist on emphasising the "just." The form of my statement admits of no interval of time between my "assuring myself" as to the state of the slates and the physical act of joining them by Eglinton. I claim for my careful and deliberate statement its true and only possible meaning of actual immediacy. (We are now, it will be observed, on the point of observation, not of memory.) The second of Mr. Hodgson's alternative suppositions—substitution—either negatives this immediacy, postulating an unobserved interval, after I had "carefully assured" myself of the condition of the slates with a view to this very experiment, and before their junction, or suggests an effect of *instantaneous* sleight-of-hand, similar to that which notoriously defies detection in the case of playing cards, coins, and other small objects. The first of his suppositions casts doubt on the sufficiency of my examination of the slates actually used—of which presently. But first as to substitution, and the "sleight-of-hand" theory of that, *without* the appreciable interval which I say is excluded by my testimony, whatever that may be worth on this point. Now I will give up the whole question, as regards exclusion of conjuring in this particular case, if Mr. Hodgson will produce any conjurer in the world who will effect for me (who am, as said, no expert) such an unobserved instantaneous substitution of a slate of the described dimensions, who will, in short, do what the particular supposition we are considering suggests to have been done in this case. And I would pay any, and more than any sum which could reasonably be demanded for the single performance. (Of course, if Eglinton could do this, he would be an expert in sleight-of-hand of the very first order, and could easily find a market for the legitimate exercise of such skill.) I need here hardly point out, that when the question is of sleight-of-hand, properly so-called, it would be irrelevant to raise the difficulty we hear of in the case of Mr. Davey, that observation will be more suspicious and keener with an avowed conjurer than with one the nature of whose powers is regarded as problem-

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atical. The three-card trick does not succeed by virtue of any such doubt in the spectator's mind, and Dr. Herschell, who I saw the other evening perform some amazingly clever tricks of this sort at an evening party at Mr. and Mrs. Eglinton's, explained after each how it was done, leaving us just as much perplexed at the next.

The other sub-alternative of Mr. Hodgson's second suggestion supposes an interval during which substitution was effected, not by what is strictly and accurately describable as "sleight-of-hand," but by a dexterity which must have been conditional on an abeyance of our observation. I am hypothetically admitted to have really examined the four surfaces of the slates presented for my inspection, and then it is supposed, contrary to testimony as clear on this point as I could make it, that these slates were not put together by Eglinton immediately, but that he was able to produce and substitute for one of them another slate before my eyes, I being innocently unconscious—it is not yet a question of subsequent recollection—of this happening. Those who have read my paper on "The Possibilities of Mal-Observation" will, perhaps, remember that I by no means contended that such a lapse of observation could not occur in general, but maintained that the possibility or impossibility of its occurrence depended entirely on the witness's ignorance or knowledge that he was at a critical moment of the experiment, and of the particular danger to be guarded against to exclude deception. Nor should I claim for quite inexperienced observers, unless exceptionally quick-witted, a full appreciation of the important moments for observation, without having had occasion to consider these by the light of earlier experiences, and of the doubts thus suggested. I cannot, indeed, admit that on the very earliest occasions—now 12 years ago—of my own investigation of psychography, I was not as fully alive to the danger of substitution as I am at this moment, or that I was ever so illogical as not to have distinctly before my mind the fact, that if at a given moment it was important I should ascertain slate or slates to be clean, it was equally important that from that moment onward I should beware of a surreptitious change, and of every movement which might facilitate it. The witness must, however, as I also insisted in my paper, make it clear from his report that he appreciated important possibilities at the time, and I do not claim for experience any presumptions which would amount to an exemption from this rule. Mr. Hodgson does not suggest that my report insufficiently shows this, nor do I see how I could have made it more evident that substitution and insufficient examination were the dangers which, at the moments of liability to them, I had especially in view. But if this is granted, the supposition that I nevertheless failed to observe (covering compendiously with the word "then") an interval, and an action in that interval, between my examination of the slates and their junction, is one to which I will only reply by an appeal to public candour, if not to Mr. Hodgson's own.

Next, as to the question of due examination of the slates. Mr. Hodgson considers that my statement, "both slates were then, as I carefully assured myself, perfectly clean on both surfaces," does not sufficiently show that I may not have been deceived on this point. I must again remark that it is a question of my appreciation, at the time, of the importance of ascertaining

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this fact, of whether my testimony sufficiently showed this appreciation, and also a sense of the importance of a distinct examination of each surface.

It would, of course, not require an extremely dexterous conjurer to present one side twice for examination by an observer who was not awake to the fact that this was a critical moment at which it might probably be a conjurer's object to deceive him. Hence my mention in my report of my "carefully" assuring myself, and my particularity of statement as regards "both" surfaces of "both" slates. The fact that a slate is free from a great quantity of writing (such as we afterwards discovered) does not require "careful" ascertainment if there is no danger of illusion, against which the form of my specification all through the sentence was obviously intended to suggest my precaution. It was just on this account that I contrasted it in my paper last year with another form of statement by another witness ("We examined the slates and satisfied ourselves that they were clean") which I regarded as insufficiently showing apprehension of this very liability. "You can only ascertain that a slate is clean," I said, "by successive examination of both its surfaces, the evidence of which must, in the reasonable intendment of the witness's language, exclude all possibility of deceptive manipulation while the surfaces seemed to be displayed." I certainly cannot undertake, at this distance of time, to say positively *how* my examination was conducted, whether by taking the slates in my own hand, or by seeing them turned slowly and deliberately round, one immediately after the other, immediately before they were put together; but I can most positively say that not only in 1884, but 12 years ago, I was just as alive to the possibilities of "hocus-pocus" in such a case as I am now.* But what is more to the present purpose, I contend that the language of my report, in its "reasonable intendment," should sufficiently satisfy a fairly critical reader that this was a point present to my mind. I repeat my challenge to any conjurer to succeed with an observer prepared for the possibility in question at the right time, and I maintain with undiminished confidence that testimony fairly raising the inference that the witness was so prepared is testimony which excludes the possibility of the illusion having been induced, just in proportion to the certainty of the inference from the language used. And this is the main thing; for, of course, whether I expressed myself on this poin with sufficient clearness in my report is of quite secondary importance, as judgment against me herein would at most show me to have been not perfectly fortunate in my selection of a case to exemplify my general position as to the value of observation and testimony. The position itself would remain untouched. And in speaking further on of my "large trust in human observation," Mr. Hodgson seems to betray failure to apprehend the condition by which in my paper I so carefully limited this trust, which conditions being fulfilled, however, distrust of human observation strikes at the very root of all human testimony whatever.

Without discussing Mr. Hodgson's note at p. 393 (as to whether I had

* In part proof of this, I may say that during the Slade prosecution in 1876 I expressly recognised the reasonableness of Professor Lankester's suggestion as to possibilities of unobserved slate-reversal. See p. 20 of my preface to the English edition of Zöllner's *Transcendental Physics.*

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not misplaced my *feeling* of assurance or the *process* by which I had assured myself), the precise meaning of which I confess myself unable to understand, I pass to the second division of his criticism, which concerns lapse and illusion of *memory*. Somewhere, I think, in the articles of Mr. Hodgson in the *Journal* last autumn, there is a remark that I neglected this question in my paper. Fortunately my answer to this reproach will cover much of the present ground. If my critic had not failed, as above remarked, to appreciate the conditions and limitations under which I maintained *observation* to be reliable, he could hardly have failed to see that they are the very same conditions which guarantee us against lapse or illusion of *memory* within the period during which an honest witness would profess to state his impressions from memory at all. That is to say, particulars which have been antecedently recognised as of vital importance, and to which, consequently, attention has been specially directed, are necessarily stamped upon memory as the most evidentially important facts. Now if a report written, we will say (as in my case), a few hours after the occurrence, emphasizes these particulars by definite specification (or by any form of words really equivalent to that) : if the report even, as it were, labours the point (as when I said, " forthwith, and without any previous dealing "), showing as evidently as language can the great importance which the witness attached to it *at the time of writing*, then, I say, criticism of such testimony has only two alternative judgments upon it : either that that sense of importance, evident in the report, was mentally present at the right time during the occurrence recorded, or that the witness, if in fact inaccurate, has been consciously " improving " the record of memory, and is to that extent a *dishonest* witness. When Mr. Hodgson suggests that my own statement, that Eglinton " forthwith, and without any previous dealing with them, presented one end of the two slates, held together by himself at the other end, for me to hold with my left hand, on which he placed his own right," is a statement insufficient to assure a critic of my testimony that I really *remembered* the immediacy of the sequence of acts, I can only say (putting aside any question of my veracity) that a critic so doubting would fail to appreciate the evidence afforded by my language of my having attached at the right time great *importance* to this very fact of immediacy. And so Mr. Hodgson's further supposition of an apparent " accident " (such as a pencil dropping out, with the consequent proceedings on Eglinton's part, &c.) intervening and being *forgotten* by me, is equally inconsistent with the sense of the importance of this moment of the experiment evinced by my testimony. I say this without any regard to the testimony being my own ; but, in fact, Mr. Hodgson's suppositions belong to my own earliest mental equipment as an investigator of this phenomenon. And it would indeed be wonderful if expedients so simple as that supposed had not long ago been perfectly familiar to my mind as possibilities, after all my investigation, thinking, reading, and talking—often with the most acute sceptics—on the subject. This is a remark applicable to experienced investigators in general. But new comers never credit their predecessors with this sort of intelligence, and my patience has often before been exercised by suggestions which assume my simplicity. No investigator can do more by his testimony to exclude such suppositions as those which

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Mr. Hodgson considers "not improbable" in my case, than make the aim and direction of his vigilance apparent, raising a necessary inference that any "trivial incident" or "interruption" crossing the line of that aim and direction would have excited his instant and jealous attention. He cannot keep saying this, that, and the other thing did *not* occur, excluding them by an express process of exhaustion. Mr. Hodgson would not, I presume, deny that he has approached the consideration of my testimony controversially, with a foregone conclusion, and finding that careless and inaccurate statements are in fact frequently made on points of evidential importance—which I never doubted—he neglects the criteria by which we are able to distinguish, in the case of an honest witness, between statements originating in genuine and exact memory, and other statements which may or may not be thus derived, and which are fairly exposed to adverse suppositions.

I must add some words on the trick-slate hypothesis. Mr. Hodgson seems to assume that, because I did not add this suggestion to the fraudulent alternatives mentioned in an appendix to my report, I had not then heard of trick-slates, or at least was wholly ignorant of their contrivances. This ancient explanation was familiar to me years, probably, before Mr. Hodgson ever heard of psychography. It was necessarily pressed upon my attention during the progress of the Slade prosecution, when every conceivable way of accounting by fraud for the various psychographic effects was put forward. Trick-slates were shown to me, others described to me. But, of course, Mr. Hodgson would say that that is to no purpose, if I did not happen to get hold of the right one applicable to my case with Eglinton. When, however, he suggests, nay, treats it as evident, that this hypothesis was an after-thought last year, when I came to write my paper for our Society, because I did not mention it in my report, he seems to forget that I may have considered it to be already excluded by my examination of the slates. The two alternatives I dealt with—substitution and suppressed writing—and which I even described as the only conceivable alternatives—other than unveracity—"to occult agency," were such alternatives as I supposed might present themselves to some minds as consistent with the evidences of my senses. But I rather believe the truth to be that this explanation had become so unpractical to me by free and frequent handling of all Mr. Eglinton's visible slates—his non-production of any other bringing us back again to the point of immediate observation—and by the notorious facility afforded to all his visitors in this respect, that my *logic* did here fail me, and that my hastily-written *appendix* to the report—after I had received that back from Mr. Noel and before posting it on to *Light*—was not well-considered. But when I was writing my paper last year, it occurred to me that as I had in fact carried the slate away with me (though chiefly then with a view to the hypothesis of chemical writing), and that under a condition I *did* distinctly remember, and which was *habitual* with me in such cases (never, that is, to let a slate I intended to take away be for a moment removed from my own custody or sight), I might as well state that fact for its additional value as excluding *one* theory of trick-apparatus. And whether Mr. Hodgson will credit the statement or not, I do most unhesitatingly declare that my memory *was* sufficiently clear and definite two years

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later (and is *still*) for what I said in my paper on this point,* just as it is at this moment sufficiently clear and definite as to *all* essential particulars of that séance with Slade, *twelve years ago*, when the fallen chair was picked up and placed at my side, at my sudden request, and at a distance of five measured feet with a clear space from Slade, while I was watching that chair and that space intently.† And I do, indeed, differ very widely from Mr. Hodgson on the psychology of memory, if he holds this to be impossible, or even in the least improbable, when a deep impression has been made upon a consciousness intensely fixed and interested in the evidential details.

Mr. Hodgson's other supposition—that a false flap over the writing had been transferred to the *other* slate during the closure of the two, though of course not excluded by my custody of the inscribed slate, would not admit of prior examination of both slates in the hands of an investigator, as the flap must lie loosely over the writing concealed by it, if it is to fall free into its fitting in the other slate at the required moment. But as I did not positively state at the time, and certainly cannot now, that I did examine the slates in this way, when I "carefully assured" myself that they were clean, anyone who likes to suppose that Eglinton would run the risk of such an examination being required of slates, one of which had writing concealed by a loose flap, may congratulate Mr. Hodgson on the success of his criticism. I have had to examine it at a length which must appear inordinate; but it is easier to raise objections to evidence of this kind with brevity than to deal with them succinctly, especially when the principles on which testimony should be considered come necessarily into question.

But I am quite sensible that behind all apparent criticism lies the *argumentum baculinum* of Mr. S. J. Davey and his reports. I am not dismayed by the alleged inconsistency of the latter with a thesis of my last year's paper—the reliability of well-discriminated statements of sense-perception. I do not think that inconsistency has been established, and disinclined as I am to divert myself from more interesting pursuits to an uncongenial inquiry, I may hereafter, circumstances permitting, ask leave to institute in the *Journal* a more curious investigation of Mr. Davey's case than has yet been undertaken.—Your obedient servant,

C. C. Massey.

* Although it would *not* serve me now as to some previous details—such as the mode of my examination of the slates. This is no doubt partly owing to the fact that my carrying away the slate kept alive in my mind the precaution which made that act of evidential value.

† This is a piece of evidence—recorded at the time—which has never yet, as far as I am aware, been dealt with by any critic. But I maintain that for a Society like ours to ignore its bearing upon the not more inexplicable phenomenon of psychography, and the evidence for that, when this evidence is largely prejudiced by allegations against the character of mediums like Slade and Eglinton, can be satisfactory to no candid mind. What degree of mal-observation, of memory-illusion, would Mr. Hodgson or other leading sceptics of our Society be content to suppose in this case of the chair, looking at the fact that the report was written from notes taken almost immediately after the sitting?

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

SIR,—Mr. Downing's letters in the March and May numbers of the *Journal* induce me to think that a brief record of my experiences in thought-reading may be of use to those who are investigating the subject. I may state at the outset that, except on one occasion when I tried figure drawing without any result, my only experiments have been in naming cards.* If I had found that any progress seemed to be made by practice, I should have carried these much further than I have done; but comparatively few though they have been, they seem to one to point to certain conclusions which I will proceed to mention.

In the first place success has almost invariably been in reverse ratio to the expectation of it, strange to say, thus my most successful attempts have almost always been the first, when neither I nor my friends, the different operators, had any idea that the experiments would succeed; and in the only case of a first essay where I felt confident of success, the operator being a sister with whom I am particularly *en rapport*, I failed utterly to obtain any result. Then it has almost always happened that on the second trial, after a successful first attempt, and when both of us anticipated improved results, we met with almost entire failure. Quite recently, after frequent fruitless experiments with the sister above-mentioned, I obtained some fair results by trying contact, but very unexpectedly as I have never found contact produce any effect in other cases. To give an idea of what I call success, I may mention that allowing myself two guesses—if I may use a word which is slightly misleading—at each card, I have named as many as seven right out of a dozen, of which three were named the first guess; and have frequently scored about half that number. In fact, if I am successful at all I usually get three or four correct out of 12. Experience has shown me that it is no use going on after a dozen.

Sitting opposite the operator with my eyes closed, I usually *see* the card, as if it were placed at the back of and slightly above my eyes, and this vision, as a rule, occurs *instantly* if at all. The method I have adopted is that the operator cuts the pack and looks at the bottom card, at the same time saying "Yes" as a signal, so that I am able to know when the appearance is instantaneous.

I must, however, admit that on the occasion of less successful experiments I have often failed to "see" any card, and then a vague impression of several cards is produced, as to which I cannot say whether it is visual or mental, and then I feel as if I were blindly guessing—quite a different sensation to the former, even if the result prove correct. In these cases, waiting a long time—two or three minutes—is no use. Either several cards suggest themselves, none producing any vivid impression, or the field remains perfectly blank. This is what has always happened after about a dozen cards have been selected.

The conclusion I have formed, rightly or wrongly, from the above and similar facts is that the process depends not on any effort of will on the side of either operator or patient, but in the case of the former on the power of

* The writer has sent his results, which are decidedly striking. They will be presented shortly (it is hoped) in conjunction with other records.—ED.

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concentrating thought so as to produce a clear image to her mind, and, in the case of the patient, on the power of excluding other thoughts, so as to leave his mind open to impression. If, therefore, either party be tired, the experiments fail according to the degree in which she or he is unable to produce suitable conditions.

It may be of use if I chronicle one or two further incidents. I adopted the above-mentioned method of selecting a card, as I twice found that when the operator (a different person on each occasion) had chosen a card from the pack facing her, I guessed a card which she had momentarily intended to choose, but had changed her mind. This seems to conflict very strongly with Mr. Downing's theory, and only partially to agree with mine; for there was certainly no concentration of thought on that card, still less any expectation or intention that I should guess it. The one she did select I neither "saw" nor thought of at all.

I have tried experiments with 10 ladies and one gentleman, and have succeeded well with two (one of whom is a sister of mine, but not the one previously mentioned), and indifferently with two others. Also on one occasion I guessed two out of three cards when two ladies were acting as joint operators who had each failed singly. In this case none of us had any expectation of success, and I was unfortunately unable either to prolong or repeat the experiment; it is the only instance in which I have had any result with joint operators.

I have tried on several occasions the *rôle* of operator, but without result. It should, however, be mentioned that the most successful operator I ever experimented with had been in the habit of acting patient to her brother, though only guessing the suits, and it was their success which prompted my attempt. Miss —— began as patient with me, but failed entirely to "see" anything, whereupon we reversed the parts, with great success. In that case, however, the second experiment proved almost a complete failure!—I am, yours obediently,

H. G. R.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since the last list (Journal for May):—

JOHNSON (Franklin, D.D.) The New Psychic Studies in their Relation to Christian Thought.....*New York*, 1887

DICHAS (Albert-Germain) Étude de la Mémoire dans ses rapports avec le Sommeil Hypnotique.....*Bordeaux*, 1886

ENCÉPHALE L', Journal des Maladies Mentales et Nerveuses. Vol. vii. No. 3. .....*Paris*, 1887

FONTAN (Dr. J.) et SÉGARD (Dr. Ch.) Éléments de Médecine Suggestive .....*Paris*, 1887

RAMBOSSON (J.) Phénomènes Nerveux, Intellectuels et Moraux, leur Transmission par Contagion.....*Paris*, 1883

LOMBROSO (Professor Cesare) Studi sull'Ipnotismo .....*Rome*, 1886

MORSELLI (Professor Enrico) Il Magnetismo Animale, la Fascinazione e gli Stati Ipnotici.....*Turin*, 1886

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBER.

Dessoir, Max, 27, Köthener Strasse, Berlin, W.

MEMBERS.

Berens, Rev. Randolph, 14, Prince's Gardens, London, S.W.

Biddulph, The Lady Elizabeth P., 19, Ennismore Gardens, London, S.W.

ASSOCIATES.

Colchester, Rev. H. B., 1, Leinster Place, Paddington, London, W.

Gell, Rev. A. W. Hamilton, M.A., Winslade, Exeter.

MEETINGS OF COUNCIL.

At a Meeting of the Council held on the 22nd of July, the following Members were present:—Messrs. George P. Bidder, Walter H. Coffin, Edmund Gurney, Frank Podmore, H. Arthur Smith and J. Herbert Stack. Mr. Stack was voted to the chair.

The Minutes of the previous Meeting were read and signed as correct.

On the proposition of Mr. E. Gurney, seconded by Mr. F. Podmore, Herr Max Dessoir, of 27, Köthener Strasse, Berlin, W., was elected a Corresponding Member.

Two new Members and two new Associates, whose names and addresses are given above, were elected.

One volume was on the table as a present to the Library, for which a vote of thanks was passed to the donor.

The Cash Account for the previous month was presented in the usual form.

It was agreed that the Council should meet again on Friday, the 29th.

At a Meeting of the Council held on the 29th of July, the following Members were present:—Messrs. Walter H. Coffin, Edmund Gurney, Frank Podmore, and H. Arthur Smith. Mr. Smith was voted

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to the chair. The Minutes of the last Meeting were read and signed as correct.

At this and at the previous Meeting of the Council, and also at one or two subsequent Meetings of an informal character, the question of future arrangements as to premises was under consideration, and the results of numerous inquiries were before the Members.

It was finally decided to take a suite of rooms on the third floor, at 19, Buckingham Street, Adelphi, W.C.; an agreement for which, for three years from the 29th of September, 1887, with the option on the part of the Society of continuing the tenancy on the same terms for five or seven years, has been signed. The Library, &c., has now been moved to the new rooms.

It is desired to sub-let three of the rooms, unfurnished, at a moderate rent. Some reader of the *Journal* may perhaps know of a possible tenant.

SOMMEIL A DISTANCE.

The following is a letter written to me last winter by M. Ch. Richet.—Ed.

Je vais vous donner quelques détails sur les expériences de sommeil à distance que j'ai faites. Elles sont inédites ; mais elles seront publiées d'ici à deux ou trois mois. Néamoins, faites en tel usage que vous voudrez.

Vous connaissez Léonie (Mme. B) ; on en a parlé assez souvent et F. Myers l'a vue. Elle est venue à Paris, chez mon ami H. Ferrari, et j'ai pu alors faire sur elle diverses expériences. Je laisse de côté tout ce qui n'est pas sommeil à distance. Il y a eu assurément des faits curieux ; mais ce qui est le plus important c'est le sommeil à distance. Voici comment j'ai procédé. J'ai d'abord essayé de la soumettre et de l'habituer à moi complètement—c'est-à-dire, pendant 15 jours à peu près, tous les jours pendant deux, trois, quatre, ou même cinq heures, je l'ai tenais magnétisée. Alors j'ai pu essayer (sans la prévenir) de l'endormir à distance, et j'ai eu la série suivante :—

1e Exp.	Le succès presque complet.
2e Exp.	Demi-insuccès.
3e Exp.	Demi-insuccès.
4 Exp.	Un succès complet.
5e Exp.	Un succès complet.
6e Exp.	Succès incomplet.
7e Exp.	Succès presque complet.
8 Exp.	Succès presque complet.
9e Exp.	Un succès complet.

Si l'on laisse de côté la neuvième expérience, qui est défectueuse pour une cause spéciale, que je connais, on voit qu'il y a eu une amélioration progressive, et assez regulièrement progressive, dans les résultats.

Je vais vous raconter la sixième expérience, qui est probablement la meilleure—c'est celle qui m'a le plus frappé, quoique je ne l'appelle que succès incomplet. Le soir (Lundi) entrant chez moi à 11 heures du soir, je

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me décide à endormir Mme. B. le lendemain matin ; mais je ne l'avais pas prévenue de mes intentions, d'autant moins que je l'ignorais moi-même. Alors, le mardi matin, à 8 heures, étant encore dans mon lit, je tire au sort avec un jeu de cartes, pour savoir à quelle heure il faut l'endormir, en me laissant une incertitude allant de 8 heures du matin à 8 heures du soir. Le sort désigne 9 heures. A 9 heures de 9 heures à 9.10. je fais effort pour l'endormir ; puis pour ne modifier en quoi que ce soit les habitudes de Mme. B., je ne vais pas chez elle. A 1 heure je vois un de mes amis ; je lui raconte cette histoire, et je lui fais le simulacre de l'action du sommeil à distance de 1 heure à 1.20. A 5 heures je vais chez Mme. B. ; voici ce qu'elle raconte : A 9.5 du matin, pendant qu'elle s'habillait pour descendre déjeûner, elle est prise d'un mal de tête insurmontable, fatigue, lourdeur, paralysie des jambes ; elle ne peut pas se trainer. Elle descend cependant, estimant que cette malaise va se dissiper. Point. Elle augmente si bien qu'à 9.20 elle est forcée de remonter dans sa chambre, de se coucher tout habillée sur son lit. La somnolence dure ainsi, sans qu'on puisse la décider à descendre (à midi) déjeûner, jusqu' à 1.15, 1.30 environ ; alors elle tombe en état de somnambulisme, et elle y est encore à 5 heures, quand j'arrive, et que je me fais raconter par elle ces divers détails, sans qu'elle puisse rien soupçonner de mes intentions.*

La septième expérience est vraiment excellente. Le vendredi j'arrive tard chez Mme. B. A 6 heures et un quart, comme je devais aller au théâtre, et qu'elle était encore très souffrante, je lui dis qu'il ne faut pas la magnétiser; et je m'en vais. Mais à peine suis-je sorti de la chambre, étant en dehors de la porte, que je me repens de ma décision, et je dis : "Tant pis pour le théâtre et pour les nerfs de Mme. B. La science l'emporte ! je veux qu'elle dorme." Détails enfantins peutêtre, mais qui indiquent bien que quand j'ai vu Mme. B. j'avais fermement l'intention de ne pas l'endormir. Donc rien dans mes paroles n'a pu la mettre sur la voie. Je fais ainsi, sans qu'elle puisse me voir ou entendre en quoi que ce soit, pendant vingt minutes de 6.25 à 6.45, l'ordre mental du sommeil ; puis, sans faire de bruit, à 6.45 je constate *de visu* que Mme. B., qui ne peut pas me voir, est endormie. Vers 6.40 elle s'était sentie prise d'un épais sommeil, avait trempé ses mains dans l'eau pour essayer de s'y soustraire (voyez son observation par M. Janet et par M. Ochorowicz), mais vainement ; elle n'avait pu résister au sommeil, et à 6.45 elle dormait profondément, le coude appuyé sur la table, quoique il y eut autour d'elle des personnes allant et venant.

Dans la huitième expérience le jour et l'heure ont été tirés au sort. L'heure désignée est 2 heures, heure qui est aussi incommode pour moi que pour elle. De 1.38 à 1.50 (étant chez moi) je fais effort pour l'endormir, et quand j'arrive à 2.5 je la trouve endormie, et disant qu'elle a été endormie par moi vers 1.45. (J'ai établi la concordance des heures en calculant le travail de couture qu'elle a fait depuis le moment où elle s'est mise au travail, 1 heure, jusqu' au moment où elle a cessé de pouvoir coudre.)

* Il faut noter que cette expérience l'a tellement fatiguée qu'elle est restée malade, et assez malade, avec un atroce mal de tête et un état nerveux des plus pénibles, pendant *trois jours.*

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Telles sont mes trois expériences importantes. J'espère que vous les trouverez satisfaisantes. Celle qui m'a le plus frappé c'est la sixième, mais je crois que la septième est la meilleure. Faites-en tel usage que vous voudrez, et si vous avez besoin de quelque supplément d'instruction, je serais heureux de vous l'envoyer.

In answer to inquiries, M. Richet adds :—

Quant à l'action à distance sur Mme. B., je vous dirai que depuis le jour où je l'ai vue, c'est-à-dire le 26 Decembre jusqu' au 26 Janvier, pas une seule fois elle ne s'est trouvée en état de somnambulisme en dehors des cas où je l'endormais volontairement (près d'elle ou à distance). Deux fois, cependant, elle s'est endormie dans les conditions suivantes : Une première fois elle était à côté de moi, en voiture, et je n'avais pas *l'intention* de l'endormir. Malgré moi et malgré elle, probablement, elle s'est endormie ; mais cela n'est pas étonnant, car j'étais à côté d'elle, et pendant tout ce temps il est possible qu'il y ait en une sorte d'auto-suggestion de sa part, et une suggestion inconsciente de la mienne.

La seconde fois qu'elle est tombée en état de somnambulisme sans que je le veuille, c'est le 25 Janvier, la veille de son départ. J'arrive à 2 heures et je la trouve endormie, les yeux ouverts, ne répondant pas aux questions. Elle tenait à la main une montre en or (qu'on l'avait donnée la veille) et elle regardait fixement le couvercle. Elle m'a dit que ce qui l'avait endormie, c'était la montre ; et en effet elle est sujette à être ainsi actionnée par les objets brillants, et l'or lui donne des crises, si bien qu'elle ne peut pas entrer dans la boutique d'un bijoutier sans avoir une sorte de crise hystéro-épileptique.

Voici les dates des expériences de sommeil à distance, avec les heures, et les effets obtenus (à l'heure indiquée au dernier tableau).

	Effort d'action.	Effet ressenti.	Retard.
1e Exp. Mercredi 12	de 9h. à 9h. 10	9h. 20	10′
2e Exp.—Vendredi 14	de 3h. 10 à 3h. 45	3h. 30	20′
3e Exp.—Samedi 15	de 11h. 1 à 11h. 8	11h. 4	3′
4e Exp.—Lundi 17	de 11h. à 12h. 4	Rien.	—
5e Exp.—Mardi 18	de 11h. à 11h. 25	Rien.	—
6e Exp.—Mercredi 19	de 9h. 11 à 9h. 26 de 1h. 15 à 1h. 40	9h. 18 1h. 35	7′ 20′
7e Exp.—Vendredi 21	de 6h. 20 à 6h. 52	6h. 45	25′
8e Exp.—Lundi 24	de 1h. 38 à 1h. 50	1h. 45	7′
9e Exp.—Mardi 25	de 6h. 55 à 7h. 10	Rien.	—

Ainsi sur sept expériences il y a eu sept fois un retard—qui est en moyenne de 12 minutes.

Si l'on prend la moyenne des retards dans les dix principales expériences de M. Janet et de M. Gilbert, on trouve un retard qui a été de neuf minutes en moyenne.

L'identité très saisissantes de ces deux chiffres, et la constance du phénomène retard, indiquent que n'y a pas là une simple cöincidence. Ainsi sur 17 expériences de Janet et de moi, 17 fois il y a eu retard et pas une seule fois avance. N'est-ce pas un bien bon argument contre l'hypothèse de hazard ? Qu'en pensez-vous ?

CHARLES RICHET.

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CORRESPONDENCE.

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

DEAR SIR,—In my paper entitled "The Possibilities of Mal-Observation from a Practical Point of View," published in Part XI. of the Society for Psychical Research *Proceedings*, I called attention on pp. 415, 416, to the following editorial note in *Light*, September 4th, 1886 :—

"If he [Mr. Davey] or any other conjurer can produce the *appearance* of the conditions which he *seemed* to observe with Mr. Eglinton, and the writing under such *apparent* conditions, so as to induce an inexperienced witness to write such a report as those he wrote himself, it will be time enough to talk of mal-observation as a possible explanation."

If it can be pointed out in what way I have failed to carry out the above prescription in the essential details of my experiments with certain inexperienced witnesses to my conjuring performances quoted in the *Proceedings*, Part XI., I shall then be happy to devote further time and study to the question.

In the meanwhile, as no such attempt to my knowledge has been made, nor to answer the clear charges of imposture already recorded against Mr. Eglinton, a further expenditure of time on my part seems unnecessary, for the conclusion to be drawn is obvious.

I have been asked to reproduce certain extraordinary results in the presence of those who claim to have witnessed them with Eglinton.

Apart from other considerations, it does not seem to have occurred to those who have recently made this proposition that it would be just as difficult for me to duplicate under similar conditions certain avowed conjuring performances, as for instance the following trick performed by Harry Kellar, the American conjurer, before three of the Seybert Commissioners. (See the "Seybert Report on Spiritualism," pp. 78, 79.)

"Professor Thompson was asked to write a question, which he did while the side of the slate on which he wrote was turned away from Mr. Kellar.

"The slate was not turned over, the written question remaining on the under side, and it was held at the usual place under the table, Mr. Kellar's thumb remaining above the table in full view, while the fingers held the slate up under the table.

"A moment after the placing of the slate under the table, it was withdrawn to admit of a small pencil being placed upon it, Mr. Furness having remarked the absence of the pencil. The slate was not otherwise withdrawn from under the table above two inches until its final withdrawal, and the question was always seemingly on the under side.

"When the slate was brought out a communication was found upon it in answer to Professor Thompson's question. The answer was on the upper side of the slate." (Mr. Kellar afterwards revealed his methods to Dr. Howard Furness.)

I may also point out that there are, undoubtedly, methods for producing slate-writing unknown to general conjurers. I have already quoted on pp. 412, 413 *Proceedings*, Part XI., the testimony of a well-known professional conjurer in regard to certain experiments I performed before him. I may

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now supplement this by quoting the testimony of Dr. James Henry Lewis, an experienced amateur conjurer, with whom, personally, I was unacquainted prior to the séance.

Staines.

June 16th, 1887.

Yesterday I attended a séance given by Mr. S. J. Davey, of Beckenham, for slate-writing. The results were simply marvellous. Writing was produced on a locked slate with a genuine Bramah lock, and also between two ordinary school slates unprepared, and which I thoroughly examined, tied together myself, and sealed. Although I know nearly every conjuring trick as applied to slate-writing, I feel quite convinced Mr. Davey did not use any of these, and without an explanation from him I am at a loss to account for the means of production.

JAMES HENRY LEWIS, Ph. D.

The following is the evidence of an amateur conjurer of exceptional ability :—

" I have to-day seen Mr. Davey produce pencil marks within Mr. Spielman's folded slate,* padlocked, corded, and sealed, and having rebates in the frame, so that nothing can be introduced between the frames, and I confess that I cannot imagine any possible method of doing so.

" GEORGE HERSCHELL, M.D.

"June 25th, 1887."

Eglinton has asserted in *Light*, October 16th, 1886, that he refused an offer of 2,000 guineas per annum to perform his manifestations nightly upon a public platform, and he instances this as a proof that his manifestations are not the result of conjuring.

A similar munificent offer was recently made to myself, if I would repeat before a public audience certain slate-writing tricks I had performed in a private studio. I declined this offer upon the ground that conditions essential for the success of my performance could never be obtained in full sight of a public assembly.—Yours, &c.,

S. J. DAVEY.

August 24th, 1887.

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

SIR,—I wrote to you in June last, but as you informed me " the July number was made up before the arrival of my letter," I now write again, and shall be glad if you can find room for this letter in your October number.

I need hardly say that I read the last *Proceedings* with great interest, but I am free to confess that I cannot even now, after this rather long interval of time, see the object of your efforts to show that Eglinton is an impostor. Even if you succeeded in doing so (and as yet you are very far from having

* This slate was specially prepared by a gentleman, with whom I am unacquainted, for a séance with Eglinton. I understand that Eglinton had failed to produce any result whatever, and it was shown to me as being apparently trick proof. After Dr. Herschell had secured it, as he describes, I requested a few seconds non-observation to produce the result referred to.—S.J.D.

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succeeded—at least, in my judgment), what would you have gained? I presume it is not suggested, even by Messrs. Hodgson and Lewis, that *all* the "mediums" that ever appeared have been the clever conjurers that they would have us believe Eglinton is. Spiritualism does not stand or fall with Eglinton, as you and some writers of the Society for Psychical Research seem to imagine. Even if you could show to demonstration that he is all which you suspect him to be, you would not have taken one step in advance. You do not, I presume, expect your readers to believe that girls of fourteen, for instance, can write in locked slates answers to questions which they have never heard or seen, and in languages which they don't understand, by their own unaided powers of conjuring; and, if not, what advantage would you have gained if you could succeed in showing that Eglinton can do so? "His phenomena may be taken as typical," you say, "of the evidence on which the Spiritual belief rests, and an examination of his claims is, therefore, an important step in the examination of the subject." This sentence is the key-note of all that follows, and its argument is founded on a fallacy. Whately would have denounced it as involving an "undistributed middle," and Mill as a "fallacy of ratiocination." If it can be shown that Eglinton performs his feats by conjuring, then his phenomena are *not* "typical of the evidence on which the Spiritual belief rests," unless it can be shown that other mediums—the girl of fourteen, for instance, or the uneducated female—are at least as likely as he is to do theirs by conjuring also. And this, I presume, no one will attempt to show.

I am not concerned to defend Eglinton. I have no personal knowledge of him whatever, but I have, I hope, an Englishman's love of fair play, and fair play is just that which in my judgment he has not received at your hands.

In a former letter I asked that Mr. Davey should do his feats in the presence of some well-known Spiritualists. I find, however, that Mr. Hodgson, who appears to be his "guide, philosopher, and friend," will not listen to such a proposal. He is afraid of the "psychical condition of the Spiritualists." That condition "might be a bar to Mr. Davey's performances," he says. Well, sir, here we have surely discovered a new thing under the sun—a conjurer depending for his success on the psychical condition of his audience! If this does not out-Herod Herod, I should like to know what does.

And in the last number of the *Journal*, I perceive that an answer has been discovered that will meet any and every question that may be raised as to the difficulty of accounting for Eglinton's phenomena, viz., Mr. Davey can do something quite as wonderful, or even still more wonderful by mere conjuring. And when Spiritualists modestly ask to be permitted to witness those feats of skill, they are met with the rebuff—"No, you must take our word for it. We have no reason to regard you persons as experts for the purpose of this inquiry. True, *we* do not take *your* word for what is done in Eglinton's presence, but that is a different matter altogether. We are experts, and therefore every investigation for the subject of this inquiry must be reduced to the well-known formula—Heads we win, tails you lose."

In a second letter I asked how the one word Boorzu was written. I

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confined my inquiry to one word in order that I might get, if possible, a definite reply. And now it appears that after all the flourish of trumpets with which that word was paraded before our wondering eyes, no such word was ever written at all. It was "books," we are told, and not Boorzu, though what the word "books" happened to be doing there at that particular time is another of the mysteries that still remain unfathomed. There is nothing whatever about books in the context. But whether it was books or Boorzu we ought clearly to be thankful for its appearance, inasmuch as it has afforded Mr. Hodgson an opportunity of enlightening us as to the classes and degrees into which conjuring may be divided. These degrees, it seems, are three, and of these three the highest and most wonderful is that in which the spectator does the conjuring for himself, and stands astounded at his own mistake. Something has happened by chance, as, for instance, it chanced that books looked like Boorzu. It is not owing to the conjurer's design or foresight or cleverness that the thing has taken place. He deserves no credit for it whatever it is, and the great triumph of his craft is to accept the credit which he knows he does not deserve, and assent by his silence to what he knows to be untrue. Mr. Davey wrote "books," and Mr. Padshah mistook the word for Boorzu—one of his own names known only to himself, and the crowning act of conjuring consisted in reaping the fruits that sprang from Mr. Padshah's mistake and pocketing the gains. So much for Mr. Hodgson.

As to the séances of Mr. Lewis with Eglinton I turned to them, expecting to find the charges of imposture so frequently made in your pages—not established indeed, for I had met with no evidence to lead me to the belief that those charges could be established—but at all events I expected to find some new light thrown on the subject—something said to strengthen the suspicion which may perhaps not unnaturally lurk in the minds of many of your readers, I was disappointed, however, and with your leave I will state the reasons why I was disappointed.

Mr. Lewis undertakes to show how Eglinton's writing is done in one position only, viz., with the slate held under the table. Now if we are to believe scores or rather hundreds of witnesses writing is often done in Eglinton's presence while the slate is *on* the table, or held out from it between Eglinton's hand and that of one of the sitters. But these conditions, which are by far the most satisfactory and convincing, are altogether ignored by Mr. Lewis; and thus his whole performance reminds one of the play of *Hamlet* with the Prince of Denmark left out.

But still we may take his account, such as it is, and see what it amounts to. I will ask your attention to the well-known book and slate "trick." Mr. Lewis took a book at random from the shelves and then wrote on a slate, "p. 27, line 13, word 2 red, 3 white, 4 blue." He then turned the slate upside down and called Eglinton into the room; the latter having entered, put three bits of chalk, red, white, and blue, with the book on the slate, "put the whole under the table, and taking my left hand in his left, began the séance."

Now let us just remember that this was done in broad daylight, and that Eglinton had only one hand to hold both book and slate under the table.

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In order to perform the trick, he had in the first place to turn the slate over so as to see the words on the other side, then he had to open the book, and as it was not likely he could open it just at the page required, he had to turn over the leaves till he came to p. 27. This being done, he had then to count thirteen lines from the top of the page, and find out the second, third, and fourth words in the thirteenth line. Having done all this he had then to select his piece of chalk three times in succession so as to write each word in the prescribed colour.

Well, the thing was done. Mr. Lewis does not deny the fact, and what has he to say about it? This is what he tells us. After the first pencils had been jerked off the slate, I suppose by Eglinton's "shudderings," "fresh bits were placed along-side of the book," and the séance began *de novo*. "He" (Eglinton) "pushes his arm with the slate far under the table and then, bringing it back towards him again, *looks down*" (as if to read the book). "Now he brings the slate up against the under side of the table and puts thumb above. I now hear the sound of writing."

This is all that Mr. Lewis has to tell us about the book and slate trick, and he is astounded at the simplicity of the performance. It was all clearly done by Eglinton's thumb-nail during that spasmodic thrust of his whole hand under the table! Mr. Lewis does not tell us how long Eglinton's hand was under the table; so it may have been half-an-hour or half a second. Perhaps it did not suit his purpose to say how long; vagueness suited it better. At all events he has presented us with a picture well calculated to excite our admiration. There sits Eglinton looking down with a quiet eye, examining the slate, turning over the leaves of the book and deliberately choosing out his bits of pencil, while Mr. Lewis sits furtively watching him with the "tail of his eye" in dumb wonder. And all this time, good easy man, it never seems to occur to him to "look down to see what Eglinton is doing." Is he restrained by a high sense of honour and afraid of being caught eavesdropping? Certainly, to an ordinary reader like myself who am ignorant of the ways of experts, it does seem a little singular that when he suspected Eglinton to be carefully turning over the leaves, or scrutinising the page, it never occurred to him to take a peep even in that direction. Or shall we think that he was too busy writing notes to have time to look after what Eglinton was doing under the table? And does this also account for the fact that he did not join with Eglinton in holding the book and slate? This is almost invariably done, I understand, and Eglinton never objects to it. Now if Mr. Lewis knew that he should not be able to take this needful precaution in consequence of his being otherwise engaged, why did he insist on being alone with Eglinton? Why did he not take a friend with him who could have either written the notes or helped to hold the book and slate against the table, and so have made it impossible for Eglinton either to read the writing or open the book? Why did a professional conjurer adopt this slip-shod way of investigating a great subject? I think I can tell you why. Mr. Lewis doubtless loved the discovery of truth much, but he loved the display of his own shrewdness and cleverness more. But what could add a taller feather to his cap than to succeed in unmasking the world-renowned medium, Eglinton? Mr. Lewis did not take the most ordinary precautions against

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imposture, and why? Why, simply that he might be able triumphantly to tell us when and where acts of imposture might have been perpetrated.

But, after all, what does Mr. Lewis's account prove, granting it to be correct and trustworthy in every respect? It is clear that his experience with Eglinton is an exceptional one. Eglinton's conduct, as described at the séance—his thrusting his whole hand some eight inches under the table—his stooping down and looking earnestly at the slate, &c., could not have escaped the notice of the most careless observer, and it is incredible that he could have acted in this way in the presence of the hundreds of witnesses who have recorded their experience. Mal-observation on their part is out of the question. Either those witnesses have told us what they knew to be false, or Mr. Lewis's experience is an altogether exceptional one. Granting it, therefore, all that you or he can claim for it, it does not go one hair's-breadth towards proving the non-reality of psychography in Eglinton's presence. The most it can prove, then, on the most uncharitable hypothesis, is, that Eglinton is not above having recourse to trickery when his psychical powers happen to fail him.

But if I were a Spiritualist I should (in view of Mr. Lewis's experience being an exceptional one) adopt another line of argument, which, indeed, is easily pooh-poohed, but, on the Spiritualistic theory, is sufficiently valid for all that. Mr. Lewis was alone with Eglinton—he had insisted on being alone. Here, then, we can conceive a struggle for the mastery between the two personalities (or whatever the word ought to be) and the weaker being dominated by the stronger. If this be so, and if the superiority was on the side of Mr. Lewis, as it probably was, we can easily conceive that Eglinton, though normally an honest man, was, when partially in the trance state, controlled for the time being by a spirit of trickery.

And now, sir, I should like to make a proposal, or challenge if you prefer to call it so, by way of conclusion. Mr. Davey has revealed to Messrs. Hodgson and Lewis the secrets of his conjuring feats, and the *modus operandi*, &c. As an ordinary reader, and as far as possible from being an "expert," I find it exceedingly difficult to believe that Mr. Davey's tricks are done by mere conjuring. It is clear that he is what is called a "medium" or psychic, and it seems difficult to decide where his conjuring powers end and his psychical power begins. Now I will not challenge Mr. Hodgson to do the "tricks" which he says he has learned to do. He has not perhaps had practice, and I suppose practice is indispensable as well as theory. But Mr. Lewis is just the man for the purpose. As a professional conjurer he cannot plead that his brain is too sluggish and his hands too clumsy to learn to do any "trick," however difficult, with a little practice. I propose, therefore, that in order to settle this question, Mr. Lewis will perform those feats which you tell us Mr. Davey performs by mere conjuring. I do not suspect Mr. Lewis of being a medium, and if he succeeds in doing all that Mr. Davey is reported to have done it will be necessary to admit that it has been done by conjuring. If he declines to do this, I would suggest that arguments against Eglinton, drawn from Mr. Davey's performances, should no longer occupy the pages of the Society for Psychical Research.—I am your obedient servant,

GEORGE HARPUR.

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[Mr. Harpur cannot have studied with much care the notices of the Eglinton phenomena to which he refers, or he would not have confounded Professor Carvill Lewis with Mr. Angelo J. Lewis, or described either gentleman as a "professional conjurer"; nor would he have failed to observe that, as long as Professor Carvill Lewis obviously paid strict attention to what was going on, nothing remarkable occurred (which accords with Mr. Angelo J. Lewis's experience, as recorded in the *Journal* for June, 1886); and that it was only when he simulated the non-attention of which Mr. Harpur complains that he obtained any "phenomena" at all.

Mr. Harpur's question as to the *gain* of showing Eglinton to be an impostor is easily answered. The gain is the discovery of the truth in respect of certain phenomena, the nature of which the Society for Psychical Research expressly set itself to probe. In the original programme of the Society, Mr. Harpur will find an expression of the belief of its founders that "amidst much illusion and deception" a nucleus of genuine phenomena might perhaps be found; and in every branch of the research the first obvious duty of the investigators has been to separate the phenomena due to illusion and deception from those (if any such there were) which had some other origin. For further reply on this head it will be enough to quote the sentence of mine which Mr. Harpur has misquoted. I say that "Eglinton's phenomena may fairly be taken as typical, so far as professional mediumship is concerned, of the evidence on which the Spiritualistic belief rests." Mr. Harpur substitutes "Spiritual" for "Spiritualistic," and omits the essential clause "so far as professional mediumship is concerned."

Mr. Harpur seems to have missed the instructive point of the Boorzu incident. What amount of adroitness and presence of mind Mr. Davey displayed is a comparatively unimportant question. What is important is that an apparently inexplicable phenomenon—one which was expressly emphasised as inexplicable by Mr. Harpur himself—proves to admit of an extremely simple explanation.

Mr. Harpur speaks of a girl of fourteen who can write in locked slates answers to questions which she has never heard or seen, in languages which she does not understand. If he really possesses evidence of such a case, it is to be hoped that he will lose no time in sending the details, properly authenticated, to Professor Barrett, the hon. secretary of the Committee for the Investigation of the "Physical Phenomena" of Spiritualism.—Ed.]

To the Editor of the Journal of the Society for Psychical Research.

Sir,—To show how difficult it is to arrive at any conclusion as regards Spiritualism, it should be noted that not only do the phenomena of the séance-room seem in a state of flux, but also the opinions of persons who are apparently calm investigators. It may be that the very fact of such people unaccountably changing front while without doubt being perfectly honest about it, helps to show that there is something supernormal in Spiritualism. I am now referring especially to the letter of Mr. J. G. Keulemans on professional mediumship, in the *Journal* for last June.

Some two years ago now or more, being anxious to inquire into Spiritualism,

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I was advised to call at a house in Great Portland-street, on a certain evening, when one of the members of the then Spiritualist Alliance would be there to give advice to inquirers.

I went round with a friend, Mr. O. A. Fry (of 4, Hare Court, Temple, barrister-at-law), who was as keen about the subject as myself, and we set out, as many have done before us, determined to sift the subject to the bottom, if it should cost us weeks of time.

The evening we went round, we happened to find Mr. Keulemans present, who gave us much kind attention, and answered our crude questions at length.

As neither of us knew anything of the subject what we gathered was forcibly impressed upon us—at any rate I can speak for myself; and what we were then told by him differed considerably from what is to be read in his present letter. As the difference is more in gradation of opinion than actual divergence, perhaps he would not be sorry to be reminded of his former more hearty belief, and others may see in his change of opinion a reflection of their own.

I cannot pretend at this distance to recall all that was said in a two hours' talk, but there are some things which, from their novelty at the time, have not been forgotten either by Mr. Fry or myself.

On referring to the letter in the *Journal*, it would appear, though it does not actually say so, that Mr. Keulemans has no strong belief in the genuineness of the manifestations of John King and other so-called spirits.

I can well remember Mr. Keulemans telling us that John King was well known to him (Mr. Keulemans), and that he looked upon him in the light of a friend, and on Mr. Fry asking the probable cause of J. King's death, Mr. Keulemans replied that he would not think of hurting his feelings by asking such a question of John King, seeing that the life he had led on earth, as a buccaneer, might have been terminated in a manner unpleasant to acknowledge, and he added that though John King had left the body, yet that was no reason why he should be treated with disrespect; he also told us that he had observed a distinct improvement in the moral character of John King, and that such being the case it was not unlikely at some future date, sooner or later, he would leave the sphere he was now in for a higher one, and we might then see him no more.

On the walls of the room in which we were sitting were numerous pictures of spirits, among whom figured John King, and these were drawn by Mr. Keulemans himself, "from life," as he told us. Does he now think his sitters were genuine spirits or was he "taken in" by appearances? One may hardly believe this in so calm an inquirer as Mr. Keulemans is.

About one spirit, however, Mr. Keulemans can have but little doubt, I think, and that is the spirit of the Dutchman who used to come and visit Mr. Keulemans while he was at work, and who used to materialise a voice and try to persuade Mr. Keulemans to come out and drink, so that by a part obsession he might gain a glimpse once more of a pleasure that was now beyond his reach.

This was, be it noticed, told to us most circumstantially, and neither I nor Mr. Fry am likely to be mistaken about the narration of the episode.

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Has the Dutchman, too, gone where the rest of the broken idols are?

Again, what has happened to the belief in the spirit drapery which Mr. Keulemans told us he had cut off from the garments of the materialisations and had placed in a glass box, and had watched the piece gradually melt away and disappear? Nor can I forget the story of the little spirit child, who used to come and sit on Mr. Keulemans' knee and play with his watch and chain.

Mr. Keulemans says in his letter he believes that genuine spiritual phenomena occur sometimes. The above cited cases perhaps are what Mr. Keulemans refers to, but with his advantages he would be doing good service to bring prominently forward these experiences of his. It must be remembered that he was talking to novices when he had this conversation with Mr. Fry and myself, and to more experienced persons he might have more to tell.

There is no better time than the present to come forward, and he will have no lack of listeners.—I remain, Sir, obediently yours,

A. G. Witherby.

4, Hare Court, The Temple, E.C.

I have read Mr. Witherby's letter (printed above) and can fully corroborate every word of it. Either Mr. Keulemans attempted wilfully to deceive us, or else he is now deceiving the readers of your journal, or else his opinions have undergone a most remarkable modification. In addition to what Mr. Witherby has written, I should like to ask Mr. Keulemans what has become of the little girl spirit which used to sit on his knee, and say to him by way of proving its spirituality, "Put your finger in my eye." According to Mr. Keulemans he used to do so, and the eye would then dematerialise and allow Mr. Keulemans' finger to pass into the child's spiritualistic skull at pleasure. This "fact" Mr. Keulemans gave us as "proof positive" of the spiritual existence. I cannot say that Mr. Keulemans did actually deceive us in all these matters, but we talked to him with open minds, and denied nothing nor admitted anything.

Oliver A. Fry (M.A. Oxon.)

Temple, E.C., July 22nd, 1887.

To the Editor of the Journal of the Society for Psychical Research.

Dear Sir,—"H. G. R." has been studying expectation in the percipient. I considered it only in the agent, in the letters to which he refers. "H. G. R.'s" observations of himself would not, therefore, in any case conflict with my theory. If the percipient's expectation of the event facilitated the telepathy, it would be difficult to prove it, because such expectation would also tend to generate hallucination. Moreover, in spontaneous telepathy such general expectation as would correspond to "H. G. R.'s" expecting to guess in experimental thought-transference would be hard to distinguish from the *malaise*, the effect of telepathy. But expectation is not essential in the percipient, though it is quite worth while to observe if it has any efficacy.

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With regard to "H. G. R.'s" agents, I must gather broadly that where their condition of mind is not stated it corresponded to the percipient's, and that there is an accuracy as to it sufficiently close to be at any rate in concordance with the general accuracy of conception of expectancy itself. It has now to be shown that the facts stated by "H. G. R.," though apparently opposed to, are really in agreement with, my views.

It is well not even to seem paradoxical. Let me, therefore, before explaining how this may be, cull two texts from authority. I once, in a hospital ward, heard read a chemical analyst's report. The words occurred, "Sugar is there, I believe." The physician present said, "That means he has considerable doubt about it."

And here is the converse, the hackneyed

> "There lives more faith in honest doubt,
> Believe me, than in half the creeds."

This rises to the dignity of a psychological truth. Real belief is in inverse ratio to conscious belief. Real belief is an unconscious thing. We had it when we were unconscious that we had it. In knowing that we have it, we know that we are habitually unconscious that we have it; though in the few moments we thus allow ourselves to think and know, our belief trembles, even though it be the belief that 2 and 2 make 4. But in doubt there is no conscious belief: hence we may expect to find unconscious or real belief. All this becomes more obvious if for "belief" be substituted "unconceived negative." For what is the pseudo-belief of the analyst above mentioned and of "half the creeds"? It is a conscious belief. The "unconceived negative" is conceived, therefore, in it. It is, in fact, one conception existing in the mind with its negative in antagonism to it, belief—belief, or more exactly a quick alternation of mutually exclusive beliefs. And what is doubt, and in particular experimental doubt? It is positive and negative conceptions existing in the mind, not in antagonism, belief and belief; but so that each may be conceived as possible and as true, and, at pleasure, the one unmolested and unnegatived by the other.

To apply this. It appears that "H. G. R.'s" agents were successful with him in first experiments, though they did not expect to be, and unsuccessful in subsequent experiments, though they expected to be successful; and when they varied the experiments they were successful at first, though they did not expect to be, and unsuccessful afterwards, although they expected to be successful. I should conclude so. The condition of mind in first experiments is hard to be retained for subsequent ones. It is a condition of doubt. The consciousness is lazy, there is suspense, doubt, but not antagonism of conceptions. The positive conception secures activity in a dramatic reality, a hypothetical truth, which the negative does not trouble itself to infringe upon. This state is illegitimate, yet in its essence belief, as man is man under whatever nativity. It is "not far" from belief. It runs in the dry bed of belief. But in subsequent experiments the consciousness is aroused, it applies itself more, brings more *in foro*, more into direct antagonism, the positive and negative conceptions. The positive, if otherwise strengthened by success, has its automatic crescive faculty weakened, the negative being strengthened

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by the increase of attention. There is belief or expectation, but conscious of itself; that is, again, the "unconceived negative" is conceived. Thus there is impure belief, or two beliefs at war. The positive conception is not left alone. It is momentarily annihilated by that very conception of the negative, which is involved in the conscious negation of the negative. Hence success diminishes, ceases. This agrees with what may be gathered from the records of spontaneous telepathy. The agent never deliberately believes that the percipient is or will be impressed. As I have endeavoured to show, in a state of mind more or less of a dream state, he believes unquestionably without a negative conception that the percipient is impressed, or that the relation A to B which he conceives is a really existent relation.

"H. G. R." says that in the only case of a first experiment where there was confidence of success, there was failure. This confidence (I submit) was too deliberate, too forced. The consciousness was too much aroused, the negative conception thereby drawn *in foro* and rendered antagonistic.

The difficulty is in the use of the words expectation and belief, which have a twofold meaning, pure and impure, according as the negative conception is absent or quiescent, or according as it is present or antagonistic. If "unconceived negative" be substituted for belief, the presence or absence of belief in its purity will be easy to determine; and it will generally be found with the presence of such belief there was no present consciousness of believing, but only subsequent recognition of having believed, and that in experiment confidence of success is a factitious state of which the foundations are undermined by the negative conception.

Again, "H. G. R." says that he occasionally guessed a card which the operator had momentarily intended to choose, instead of that which she did choose. I have observed this; and it has appeared to me one of those happy accidents by which the unnegatived conception gets play. For here the operator simply selects a card for the percipient *to guess*, and then drops it before her mind applies itself to conscious expectation, that is to say, before the advent of the negative conception. That "H. G. R." guesses "instantly if at all" might be similarly explained.

It happens with suspicious frequency also that when the percipient is not informed of the cards which are turned up, he guesses not the card which is turned up, but the card turned up just before. This may actually be due to the dying away of the conscious expectation of the agent (upon failure), and to the mere presence in her mind of the unnegatived conception of what might have been, of a card which might have been guessed, of a card guessable.

Finally, let me ask if the conclusion at which "H. G. R." has arrived really differs from mine. He thinks that the agent's success depends upon her power of concentrating thought. But the utmost concentration would, I think, still include, along with the thought, the thought of its transmission, while it would exclude, along with all other thoughts, the thought of its non-transmission, so that the agent would have an unnegatived conception or pure belief that the thought would be transmitted.

And even with regard to himself as percipient, "H. G. R." thinks that his success depends upon his power of "excluding other thoughts," that is,

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except of himself as percipient, that is, except of an unnegatived conception or pure belief that he will perceive.

Upon this last point, if the percipient is quite ignorant that any agent is operating, this of course implies the absence from his mind of the negative conception of non-transmission. If he has, with knowledge of the agent, and with absence of the negative conception, the positive conception of transmission, this may be a still more favourable condition of percipience. But if the negative conception is present and active, opposed to the positive, that is, if there is a conscious and impure expectation in the percipient, this may be a very unfavourable condition.

But with regard to the percipient, I have no opinion. What I have desired to enforce in this letter is that there is a pure and an impure expectancy, and that pure expectancy implies the "unconceived negative." This latter it is which seems to me a necessary mental condition in the agent. But impure expectation I should conclude to be inefficacious in the ratio of its impurity, that is, in the ratio of the agent's consciousness of expectancy.

If it be true that the "unconceived negative" is a necessary mental condition in the agent, then it is a pregnant truth. If it be true also that the will is unconceived negative (see letter in May *Journal*) then a modern notion of the world as will and perception might be varied into a notion of the world as perception and the unconceived negative. Such a notion might both throw light upon and receive it from psychical research. However, the unconceived negative is not anxious to ascend to this metaphysical estate. It desires only that experimenters should put to the test its psychical efficacy. —Yours sincerely,

C. Downing.

P.S.—Such a letter as "H. G. R.'s," so full of valuable facts, seems ample excuse for toying with, by-the-way, not theory, but generalisation. I hope this elucidation of what expectation appears to be in analysis may suggest further observations, even if they tend to destroy the "unconceived negative."

*** It will be remembered that the earliest experiments in Thought-transference described in the Society's *Proceedings* were made with some sisters of the name of Creery; and that though stress was never laid on any trials where a chance of collusion was afforded by one or more of the sisters sharing in the "agency," nevertheless some results contained under such conditions were included in the records. In a series of experiments recently made at Cambridge, two of the sisters, acting as "agent" and "percipient," were detected in the use of a code of signals; and a third has confessed to a certain amount of signalling in the earlier series to which I have referred. This fact throws discredit on the results of all former trials conducted under similar conditions. How far the proved willingness to deceive can be held to affect the experiments on which we relied, where collusion was excluded, must of course depend on the degree of stringency of the precautions taken against trickery of other sorts—as to which every reader will form his own opinion. A further notice of the facts here briefly stated will be published in the *Proceedings*.—Ed.

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NEW MEMBERS AND ASSOCIATES.

MEMBER.

Garry, Francis N. A., St. Mary's Vicarage, Reading.

ASSOCIATES.

Drummond, Miss, Upton Court, Slough.

Roberts, Rev. William W., Brook Dene, 14, Strawberry Hill Road, Twickenham, S.W.

MEETING OF COUNCIL.

At a Meeting of the Council held on the 7th of October, the following Members were present:—Professor H. Sidgwick, Messrs. Edmund Gurney, F. W. H. Myers, H. Arthur Smith, and J. Herbert Stack. The chair was taken by Professor Sidgwick.

The Minutes of last Meeting were read and signed as correct.

The Council was informed of the signing of the Agreement for the Rooms at 19, Buckingham Street, Adelphi. A resolution was passed approving of the arrangements that had been made, and adopting the Agreement on behalf of the Society.

A further Minute was passed authorising the House and Finance Committee to do what was necessary in the way of furnishing and fittings.

The House and Finance Committee was also authorised to let the three Rooms not required by the Society to a suitable tenant, at a moderate rent.

One new Member and two new Associates, whose names and addresses are given above, were elected.

Cash Accounts in the usual form were presented for the months of July, August, and September.

It was agreed that the next Meeting of the Council should be on Friday, the 4th of November.

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CHANGES OF WRITING ACCOMPANYING CHANGES OF PERSONALITY.

The following is a communication addressed by Professor C. Richet to Mr. Myers, in February, 1886 :—

Puisque vous vous occupez si ingénieusement de l'écriture automatique, je voudrais à l'appui de votre opinion apporter quelques faits qui peut-être vous intéresseront.

Vous savez qu'il y a trois ans environ, j'ai pu faire sur les changements de personnalité l'expérience suivante, à peu près nouvelle. Un individu hypnotisable peut, pendant qu'il est dans cet état, subir des influences qui modifient sa personnalité. Ou lui dit, "Vous êtes un vieillard, une petite fille, un général, un prêtre, un avare, un malade," et il se croit alors transformé en vieillard, ou en prêtre, ou en avare, ou en malade. La transformation est étonnante ; tout se confirme dans lui à cette nouvelle personnalité—le langage, les gestes, les goûts, les attitudes ; et ce changement rapide, subit, complet, est un des plus curieux spectacles qu'on puisse observer.

Récemment, avec deux de nos confrères de la Société de Psychologie, MM. Ferrari et Héricourt, nous avons répété cette expérience, et nous avons vu que l'écriture, elle aussi subit des transformations parallèles, qui sont surprenantes.

Il s'agit de deux personnes—une femme de quarante ans que s'appellera A, et un jeune homme de vingt ans que j'appellerai B. C'est à peine s'il est besoin de les mettre en état d'hypnotisme. Une suggestion nettement formulée, et quelques passes rapides determinent le changement voulu. Il va sans dire que tout soupçon de simulation doit être écarté.

A l'état normal l'écriture de A est extrêmement penchée, c'est une grande écriture (car A est très myope), régulière, peu élégante. Je lui dis alors, "Vous êtes Napoléon. Il s'agit d'envoyer un ordre à Grouchy, pour qu'il se hâte d'arriver sur le champ de bataille de Waterloo." Alors la figure de A se transforme ; ses traits prennent une energie extraordinaire, et elle écrit d'une grande écriture, *penchée en sens inverse*, qui se ressemble en rien à son écriture normale ; aucune lettre n'est faite de la même manière que précédemment, tous les traits sont différents ; c'est un griffonnage difficilement lisible, avec des traits épais, écrasés, comme ceux que les graphologues attribuent aux volontés fortes, tandis que son écriture normale est filiforme avec des traits fins et ténus.*

Je lui dis encore, "Vous êtes une petite fille, vous même, telle que vous étiez à dix ans;" alors elle écrit comme un enfant, en s'appliquant beaucoup, en moulant toutes ses lettres avec soin : mais, ce qu'il y a de très curieux, c'est que cette écriture ressemble à celle qu'elle a actuellement, avec cette différence, que c'est celle d'un enfant, tandis que la sienne est celle d'une femme.

A l'état normal l'écriture de B est assez grande aussi, penchée, avec quelques fioritures ; mais quand il a une personnalité nouvelle, son écriture

* Si vous le désirez, je vous enverrai quelques spécimens reproduits par la photographie, et gravés, afin que vous puissiez juger de la différence, et en faire juger les lecteurs.

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est toute changée. Je lui dis, "Vous êtes Napoléon," et son écriture devient énorme, massive, dépourvue de toutes fioritures. Ainsi que A, lorsque elle est transformée en Napoléon, il casse plusieurs plumes en écrivant, tellement il appuie sur le papier.

Si je lui dis, "Vous êtes Harpagon," il prend alors une petite écriture seche; écrivant sur le bord du papier, cherchant à économiser l'écriture ainsi que le papier sur lequel il écrit, ainsi que l'avare même. On peut observer qu'il ignorait tout à fait que les graphologues avaient attribué précisément ces caractères à l'écriture des avares.

Si je lui dis, "Vous êtes un vieillard," son écriture devient tremblée, hésitante; les lettres sont incomplètement formées; personne ne peut s'y tromper, c'est une écriture de vieillard.

D'autres nombreuses expériences, qu'il serait trop long de raconter, m'ont donné des résultats pareils. Eh bien, ne vous semble-t-il que ces expériences, assurément très simples, comportent une conclusion intéressante et importante? Au lieu de chercher une puissance extérieure, une intelligence étrangère à l'intelligence humaine, n'est-il pas plus rationel d'admettre qu'il s'agit là simplement d'un incarnation nouvelle de notre intelligence propre. L'esprit de l'homme est certainement plus vaste qu'on se l'imagine. Il a des profondeurs, des *dessous* qu'on ne soupçonne pas. Son étude nous réserve des surprises inouies, et c'est presque aller dans l'inconnu que d'étudier l'âme humaine. Peut-être trouvera-t-on cette méthode terre à terre, mais, pour ma part, je suis un peu comme vous, et je préfère n'adopter l'hypothèse d'une intelligence extérieure que quand on ne peut absolument pas expliquer un phénomène par l'intelligence humaine.

CORRECTION.

In Prof. Richet's account of some experiments in producing "Sommeil à Distance," published in the October *Journal*, some misprints have to be corrected. In the list on p. 150, "le succès" once, and "un succès" three times, should be replaced by "*in*succès."

INTELLIGENT AUTOMATISM.

From Miss Power, 19, Spring-street, Paddington.

May, 1887.

In 1883 I was asked to try writing by planchette, with a young lady. I believe I procured a new planchette for her, but that I cannot say for certain. I know the planchette we used was a new one. After dinner we were in the drawing-room, and Mrs. ——, mother of the young lady, was sitting some little distance off, and I think her two brothers dropped in from the dining-room whilst we had our hands on the instrument, but were not near us, or in any way assisting. I was only willing to use planchette for the satisfaction of the young lady, and would not allow any but a trivial question to be put to it, and proposed that we should ask "whether it would be fine to-morrow," to-morrow being Sunday. I forget whether the instrument ran about at all, but when we lifted it up the writing faced me, and I

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remember being surprised to see the word "Arthur," very clearly, which I pronounced aloud, and remarked in a vexed tone, quite aloud, that it was a ridiculous thing to be told "Arthur" if we asked a question about the weather. I was at once motioned to silence by my fellow-operator, who could not be induced to touch the planchette again, and looked uneasily in the direction of her mother.

On my retiring with her to put on my wraps before leaving the house, she confided to me that my distinct pronunciation of the word Arthur was very unfortunate (or rather that it should have been written), for Arthur was a forbidden admirer of this lady's, and she had a rendezvous with him at church the next day, if fine. I believe that no impression was made on the mamma, and that it was fine the next day, or as planchette observed, summarising, it was "Arthur."

H. Power.

CORRESPONDENCE.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—Though I occupied so much of your space last month, you will, I am sure, allow me room for a short reply to your notes on my letter.

I mistook, it seems, one Mr. Lewis for another, and carelessly wrote "Spiritual" for "Spiritualistic," and of course I ought not to have done so, though the mistakes do not to any appreciable extent affect the substance of what I wrote. I supposed, and perhaps not unnaturally, that Mr. Lewis must have been more than an ordinary observer, since his evidence was given in your *Journal* as a set off to that of hundreds of ordinary observers on the other side. And I think it is probable that the mistake led me to attach more importance to his letter than I should have done if I had not made it.

However, the Mr. Lewis who I supposed had written the letter and whom I spoke of as a "professional" conjurer (it seems incorrectly), is at least a conjurer of some sort, and adds "professor" to his pseudonym of Hoffman. He has also written several books on conjuring and magic, and may therefore be looked upon as at least a "clever conjurer," if not a professional one. Mr. Davey has communicated to him also "the details of his methods," and therefore my proposal that he should perform Mr. Davey's "tricks," not before select witnesses but in public, may fairly remain unchanged.

I omitted what you call "the essential clause" in that sentence of yours which I quoted, or "misquoted," as you say, viz., "so far as professional mediumship is concerned"; and I did so simply because it seemed to me of no importance whatever to the point which I wished to insist on. The point was that, even though it could be proved that Eglinton did his wonders by trickery, it would not follow that young girls and uneducated women did their wonders by trickery too; and it will not matter in the least to the argument whether those females be professional or non-professional.

As to young girl mediums, my evidence is what has been before the public for years. Mrs. Jencken was a writing medium when she was quite a girl, and sometimes too in a language of which she herself knew nothing. Then, is not Mr. Theobald's maid servant the medium in whose presence

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writing is done in all sorts of places, approachable and unapproachable by human fingers? These and many similar cases have been recorded in scores of publications and are believed by thousands, some say by millions, and as long as this is so, I cannot see what you would gain even if you succeeded in showing Eglinton to be a mere impostor.

But perhaps I may also remind you that you will have to account for more than his slate tricks before you have done so. If we are to believe human testimony at all, scores of persons have seen and conversed with their deceased relations and friends in his presence. Was this done by trickery too? If so, then Mr. Eglinton is undoubtedly the most wonderful man of the age, and what motive he can possibly have for palming the feats of his own unexampled cleverness on unseen intelligences passes my power to imagine. You might as well argue, and indeed with far more show of reason, that some unprincipled knave wrote the plays of *Othello*, *Julius Cæsar*, *King Lear*, *Hamlet*, &c., and then heartlessly palmed them on an innocent and unoffending person called William Shakespeare.—I am, your obedient servant,

GEORGE HARPUR.

[Mr. Harpur still seems to be in some confusion about Professor Carvill Lewis. That gentleman has never written anything in the *Journal*, and if Mr. Harpur will look at his "Account of some so-called Spiritualistic Séances" in the *Proceedings*, he will preceive that it was not published because Professor Lewis speaks with any special authority, but simply because he succeeded in detecting Eglinton in trickery.

It is disappointing to find that Mr. Harpur's previous reference to "girls of 14" who "can write in locked slates answers to questions which they have never heard or seen and in languages which they don't understand," reduces itself to an allusion to the published evidence about Mrs. Jencken and Mr. Theobald's servant, who have neither of them, so far as I am aware, written in locked slates at the age of 14 or since. It would obviously take too long to discuss the evidence for these two mediums here, and I will therefore only say that it appears to me to be inconclusive.

If Mr. Harpur studies American Spiritualistic literature, he will find that Eglinton's materialisation séances are not so unique as he seems to think. The evidence for them is much the same as that for the materialisations of some detected impostors in that country—see, for instance, accounts of recent exposures of Mrs. Ross and Mrs. Wells, of which accounts may be found in the *Religio-Philosophical Journal* for February, March, and April of this year. That Mr. Eglinton, too, has been detected in palpable trickery in materialisations is well known to readers of our *Journal* (see *Journal*, Vol. II., pp. 282-284). Supposed recognition of departed relatives and friends in a so-called materialised spirit is by no means always a satisfactory test of its genuineness. As an instance of this, I may refer to Colonel Bundy's account of how a certain Mrs. H., sitting not more than 18 inches from the curtain, recognised as her mother-in-law what was to Colonel Bundy's eyes the unmistakable masculine and moustached face of the medium (see *Religio-Philosophical Journal*, for September 9th, 1882).

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Mr. Harpur's somewhat singular explanation as to how he came to misquote what I said in the *Proceedings* seems to show that he is still under the impression that my object was to make out a case against Spiritualism. I can only repeat that my object in calling attention to spurious phenomena is simply to purge the evidence brought forward for Spiritualism, as far as may be, of all that depends on fraud and imposture.—ED.]

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

DEAR SIR,—I remember the visit of Messrs. Witherby and Fry at the rooms of the Spiritual Lyceum (not Alliance, as stated by Mr. Witherby), and the chief topics of our conversation. As far as my recollection goes, the statements which Mr. Witherby attributes to me in his letter, are *very nearly* those I made that evening, He has, however, twisted them a little out of their original shape to suit his fancies as a sceptic. I have no means, now, to controvert or dispute the accuracy of his allegations. After such a considerable lapse of time (some four years), and in the absence of any notes or written accounts for reference, I cannot recall in every detail what was actually said; nor disprove what I have been charged with having said on that occasion. I have not the slightest doubt as to Mr. Witherby's honesty of purpose and do not insinuate that he would make a single statement he knew to be untrue; but I must nevertheless point out to Mr. Witherby that whereas he was dealing—and as a novice—with a subject in itself full of confusion and confusing terms, it is perhaps a little hazardous on his part to depend for material for his letter upon his memory alone.

Mr. Witherby is certainly wrong when he writes that I made the assertion concerning the gradual disappearance of the drapery as being an experiment or experience of my own. I gave it as an example quoted in several books I had read on the subject; which is a very different thing. I may have spoken of analogous cases of my personal experience, because I had seen its gradual formation; but the particular case he mentions in his letter was a citation from a book and nothing more. In fact, I do not like to be made responsible for what I never said, and can only answer for what I wrote in *Light* in several articles which bear my signature. In the number for March 21st, 1885, p. 140, the following statement occurs: "The gradual disappearance may be due to other less miraculous causes. . . . . The samples of spirit drapery I have examined did not differ from ordinary muslin or calico sold at the linen-draper's shop"—and to this I still adhere.

But I will first deal with what I take to be a cardinal point in Mr. Witherby's letter, viz., his observation that my opinions (with regard to the reality of mediumistic phenomena) have undergone some modification. I fancy this must have been evident from the remarks I made in my letter which appeared in the June number of the *Journal*. But my objections were not directed against Spiritualism in its philosophical or metaphysical aspects, but against its pretensions as a science based upon demonstrable

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facts. And my contention is still that, if mediums were not professional, that is, dependent upon their mediumship for a living, and that if the occasional genuine manifestations were recorded for what they were worth, Spiritualism would still be entitled to claim spiritual cause for some of its phenomena. Mr. Witherby hints that I still believe in the occasional occurrence of genuine cases and suggests that I should publish them. I fail to see what good could ensue from bringing forward any apparently genuine case. I may be personally convinced of the reality of a certain phenomenon witnessed by other investigators or by myself. Upon what grounds, may I ask, can I expect to be believed when, in arguing the probability of its reality, I feel constrained to admit that the medium in whose presence my case occurred had been previously or subsequently detected in the production of spurious phenomena? Under such regrettable circumstances I feel somewhat diffident as to my ability to furnish your readers with a single case that could withstand even the mildest form of scientific criticism. And hence, I hope you will excuse the conciseness of my reply to the different questions raised in Mr. Witherby's letter. If you will grant me the necessary space to deal more elaborately with the subject of professional mediumship, I will devote a whole chapter to each separate question.

All I can state now is that in my present opinion the John King of which I spoke, is either a phantasy created by the medium's somnambulic consciousness (as suggested by Dr. von Hartmann), or the medium under "control" of a disincarnated but intelligent being—"spirit"—the medium being influenced to act unconsciously the part of that "spirit." How far in such a case the "form" represents the "spirit," or how little of the medium remains in it, I cannot now determine. I hope to recur to that hypothesis on a future occasion.

The names and titles of séance-room spirits such as John King, or Charlie, or the Prince Imperial, are, I believe, creations of the medium's somnambulic phantasy or expectations. But I must observe that under the present conditions of investigation it is impossible to discriminate between a genuine somnambulic case and a fraud. I imagine Mr. Witherby has not given sufficient attention to the theories propounded by Dr. Eduard von Hartmann.

The life-history of séance-room spirits, and the various kinds of information given by them, I no longer regard in a serious sense, not even in those cases in which I assume the medium to have been actually in a somnambulic state; and do not now believe in the veracity of any statement of quasi-materialised spirits and professional mediums alike. The drawing to which Mr. Witherby refers represents, to the best of my present knowledge, a portrait of the medium, slightly transformed, in his somnambulic trance.

The spirit of the Dutchman was, I am now almost certain, a mere fancy of my own, a fancy, the result of undetected imposture. But here again Mr. Witherby makes a mistake in his allegations, for I did not tell him that it (the spirit) used to visit me while I was at work. I said the voice told me it was that of a "spirit" present (at the séance) who knew me in earth-life and did often visit me at my own rooms. I ought to have added, unaware to myself, because it (he) could not manifest without the medium. As regards the

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temptation by that spirit to make me drink, I must refer to my explanation in a letter to yourself, in which I gave you a narrative of what statements I made to the before-named gentlemen. I still maintain that, as I explained to you, persons, especially sensitives, in the habit of frequenting séances with physical mediums, are, at the time, and for a short period after, (half an hour or so) to a certain degree under hypnotic influence, a condition not unlike the alert state in the mesmeric subject. I will refer to this on a future occasion.

In the spirit of the little child (which I said stood at my side and not "sat on my knee") I have no longer any faith, because I have, on more than one occasion, detected the medium's daughter performing the part of a spirit-child.

I wish it to be well understood, by Mr. Witherby in particular, and Spiritualists in general, that although I have still faith in many of the phenomena called Spiritualistic, I have been must cruelly deceived by physical mediums and their confederates. Hence, I make no apology for having changed my opinions. Nor do I, on the other hand, beg Mr. Witherby's pardon for the admission that I still believe in the spiritual origin of some of the phenomena. The idols are not all broken. Metaphorically speaking, I should say they merely want a fresh coat of paint of a less brilliant hue. But no matter in what modest garb I may now offer them to Mr. Witherby for acceptation, he will, I am afraid, not look at them. He will not be contented until he sees me smash the things into atoms and scatter these atoms before the winds. May be that further disillusionment necessitates the application of a still duller coat of paint. But until it be demonstrated by incontrovertible proof that a whole host of witnesses to these facts, including myself, have been the victims of delusion, I shall keep my idols for what I think them to be worth and still believe that there is a nucleus of solid facts behind the mysteries of the séance-room.

I must conclude by calling Mr. Witherby's attention to the fact that at the time he and his friend interviewed me I had not personally met with suspicious conduct on the part of mediums and had not discovered premeditated frauds. The information I gave them was in perfect harmony with my convictions. I must also mention that I believe that I informed my visitors of the fact that, prior to my investigations, I had personally experienced such as yet but partly explained mysteries as clairvoyance, and other preternormal perceptions; that the "apparition" of my favourite child at the moment of his death was the chief cause of my meditations on the destiny of man; and that the books I consulted on this subject further induced me to search more direct information from the Spiritualists.

I did not approach the subject in the mood of a miracle-hunter, nor as an unprejudiced sceptic hoping to be converted, far less as an antagonist determined to expose its fallacies, but as a searcher after truth. Nor did I depend entirely upon my own powers of judgment and observation but looked for guidance and instruction from what is considered to be the best literature on Spiritualism; and the arguments and theories propounded by the authors of this literature were in full accord with my notions; they seemed to explain my personal experience in every way, and hence I believed in the truth of

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the whole of these phenomena. How could I be expected to think otherwise? I had never read or heard a single serious argument against their reality. With implicit faith in mediums—for the suspicion that a person could be so debased as to deceive a fellow creature in his holiest beliefs and noblest aspirations, did not for a moment enter my mind—who can blame me for accepting as true that which appeared to be true? Not that I accuse the authors and defenders of Modern Spiritualism of having wilfully misrepresented facts. My present contention is that they have, like myself, trusted too much in the *bona fides* of their mediums, and have given as examples a good many cases which were, though real to them, the mere work of deception. If these authors taught me much of what is true, they unconsciously led me to accept also much of what is false.

And I must here remark that, after discovering direct fraud on the part of mediums, I did not fail to inform those most interested in the matter. My first experience with a medium (then very much in favour with Spiritualists) included a series of exceedingly doubtful manifestations. I expressed my opinion as to their apparent spuriousness, in a paper which I submitted to the then President of the Spiritual Lyceum. Most of my subsequent discoveries of imposture were communicated to the late editor of *Light*, who took the best means in his power to prevent further imposition by refusing these mediums advertisement in *Light*.

I hope I have now fully explained my present attitude towards Modern Spiritualism and its alleged phenomena. Should Mr. Witherby or any of your readers wish for additional information, or require a more detailed account of my séance-room discoveries, I am prepared to give them all the particulars of my personal experience.—I am, dear sir, yours obediently,

8, Primrose Hill Studios, J. G. KEULEMANS.
October 22nd, 1887.

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

SIR,—Mr. Myers, in his very able paper at the last General Meeting, appeared to me to offer a solution in one sentence of the question of multiplex personality. It was but a hint. I refer to his suggestion that development may lie at the root of the matter. Leaving too altogether esoteric assumptions on one side, the majority of civilised folk believe in the existence of body and mind. The *cogito ergo sum* satisfies most of us. Not a few of us also have a vague belief in the existence within us (or at any rate in some particular relation to us individually) of a something we call spirit. This leads to the guess that, as mind has been added to body, so spirit is being added to mind.

Mr. Myers gave us a new definition of genius which certainly accords with the use of the word as the generally accredited Latin translation of δαίμων, though whether genius in our sense should mean spirit itself or the action of spirit (the unconscious stratum) on mind, as the lecturer suggested, philology will hardly determine for us, as *ingenium* originally seems to have meant an innate quality, and so inclination or even character, while the word *spiritus*, a breathing, supports the latter view. Inspiration would thus

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mean activity of spirit, while according to the other interpretation men of genius would be the spiritually-minded.

Belief has, of course, always jumped at external influence. The *δύναμις πάρεδρος* of Nonnus, which we find practically in the *Paredrus Spiritus* of Tertullian, is not dissimilar to the old Hesiodic idea that the *δαίμονες* were the souls of men of the golden age helping their posterity. The genius which Servius, in a note on Virgil, says may be *loci vel rei vel hominis*, and which we find substantiated on a coin, "Genius Populi Romani," the precursor perhaps of the Zeitgeist, is rather apart from the subject, though opening a very interesting field for inquiry.

It is a striking fact that the interference of *δαίμονες* was always thought to be supernatural, and conversely Pythagoras attributed dreams and signs and divination entirely to *δαίμονες*. No wonder Socrates in his defence considered his direct method superior to the indirect rule of thumb divination of the augurs. Probably it was the supreme difficulty of being conscious of a second self that made the philosopher deny that his *δαίμων* was only his own prudence, which Nepos asserts it was. A word as to method. If we have to be most stringently scientific in the study of the relation of mind to body, this stringency must be redoubled when we attempt to determine the relationship of a something, spirit perhaps, to mind. In conclusion, I may be permitted to remark that this theory of development seems on all fours with the subtle suggestions of St. Paul, a veritable genius.—I am, &c.,

R. A. H. Bickford-Smith.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—The interesting letter of "H. G. R." in the July number of the *Journal* suggests a point which would, I think, repay investigation in connection with experimental thought-transference; and that is—how far the power of visualisation in the percipient is a condition of success. "H. G. R." says that when his experiments succeed, he instantly *sees* the card before the agent; when the trials fail, he does not see it. I have myself frequently made small experiments in thought-transference, and have almost invariably noticed that the percipient, when he makes a successful "guess," says he *sees* the card, diagram, or whatever it may be. For myself, I am so utterly without power of visualisation that I never understood what people meant by it until I recently read Mr. Galton's *Enquiries into Human Faculty*, and my own experiments as percipient have invariably been total failures.

Of course, I do not wish to do more than suggest that the two things—power of visualisation and success as a percipient—may be connected; but it seems to me that the question is worth some inquiry, which it would not be difficult to make. It would be interesting to know, first, whether the successful percipient always *sees* the object thought of, or in what way it enters his consciousness, and secondly, whether, apart from thought-transference, he possesses a power of visualisation, and to what extent.—I remain, &c.,

B. W.

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

DEAR SIR,—The announcement which appears in the last *Journal* that my daughters were detected using a code of signals in some thought-transference experiments at Cambridge, has given me intense pain; and I have no desire to excuse their misconduct, nor to extenuate their guilt, for which they now grieve quite as much as I do. But I do not believe that signs, signals, and hints of any kind were used in the earlier experiments. It would, of course, be impossible to say that a sign was never used in the thousands of experiments that were made, not only before scientific and literary men, but in numerous drawing-rooms as an evening amusement, during the two or three years in which we were interested in the matter, though I was never aware of it; but that anything like a code of signals was ever in use during the early experiments with which I had anything to do, I do not believe.

To show the positive grounds on which this conviction rests I must give a condensed account of our first experiments, and the method in which we conducted them.

Having heard, with great scepticism, of some curious things that occurred at a friend's house, during the playing of the "willing game," I resolved to test their truth with the members of my own family, almost all of whom were then children (in 1880), and entirely unacquainted with any experiments like those of the "willing game."

But before giving details, I may say, that after experimenting for three or four months I gave a lecture on "Thought-reading," before a scientific society in Derby, which was reported in a Derby paper the same week. The MS. of that lecture is now before me, and from it I quote the details of our first experiments in thought-transference, which I now propose to give.

". . . . I made notes at the time of all that occurred, and from these notes I compile the present lecture. On the first evening it was agreed that the children should go out of the room in turn, remaining in another room until called. And this arrangement was carried out through the whole series of experiments.

"The first evening was spent in trying the 'willing game,' as it had been described to me; and though many mistakes were made, the successes were so much in preponderance that we all began to feel there was something in it. It then occurred to me to dispense with 'contact,' to see whether it was really a willing game, or a merely pushing game, and we found at once that want of contact did not interfere with the results. On the second evening we fixed on the names of objects that were to be guessed, and had very few mistakes. On the third evening we settled on the names of foreign countries and chief towns, and had no mistake during an hour; and as, during this time, fully thirty trials were made without a mistake, the explanation must be looked for in some other hypothesis than that of chance. The succeeding evenings were spent in repeating experiments with names of towns, of people, and of objects—such as a pin, a match, a carpet-tack, in fact anything we could think of; and during an hour, whilst we made five-and-twenty trials not one mistake occurred. It was then suggested that they should try and guess cards selected out of a pack whilst the guesser was

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absent, and on being recalled the question was asked: What card have we chosen? And in sixteen trials thirteen were named at once without a mistake, the other three being guessed on the second attempt. We then made a similar experiment with a bundle of fifty photographic cards, and in fourteen trials twelve were named correctly at once, the other two on the third attempt."

Now I wish to call attention to the fact that during the first three or four evenings the successes were as great as they ever afterwards became; and that the subjects selected for guessing were of the most varied kinds—names of persons, fancy names, of towns, and countries, and objects, &c., for which it would have been impossible to frame a code of signals so as to convey to the guesser the idea of the thing selected—the selection having been always made by me just at the time. Besides, when they began to guess cards, there was a very keen emulation amongst them as to who should do the best, as in order to stimulate them I had promised to give to the one who had made the highest "score" a halfpenny for each right guess. So that, had any signs been made by any one of the company, the cry of unfair play would immediately have been raised; this we never heard.

The report of my Derby lecture having been forwarded to Professor Barrett, he paid us a visit at Buxton. And for more than a year afterwards we were visited by numerous scientific gentlemen, to whom my house was always open,—morning, noon, and evening, to suit their convenience. No one was ever refused who brought a proper introduction; and the children (for children they all were at that time) were always at their disposal, and willing to be placed under all sorts of conditions, not only in our own house, but in their private lodgings in Buxton. And yet, during all that time I never heard they were suspected of using signals. Had they been in the habit of doing so, we might have expected to find them improving in their guessing, according as "the code" became more perfect by practice; but the very reverse was the case. And as I found, after the early part of 1882, that their faculties of percipience were gradually deteriorating, I resolved to give up the experiments; and it was contrary to my advice and wish that they were recommenced after a lapse of five years, knowing the power of the temptation, which in somewhat kindred matters has proved almost universally fatal, to simulate by tricks what formerly came spontaneously and naturally.

The last word that I shall say on this matter is this: that if the scientific investigators, all of whom afterwards became prominent members of the "Society for Psychical Research," could have been deceived by a few children practising a "code of signals," their keenness of vision, and their faculty of "continuous observation," are less than I could have imagined. Than the above statement I know no more, and I can say no less.

Faithfully yours,

A. M. Creery.

October 18th, 1887.

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No. XLV.—Vol. III. December, 1887.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Saunders, Frederick A., F.R.C.S., L.R.C.P., Denburn, Crail, Fife, N.B.

Tancred, Mrs. Clement, 23, Duke-street, Manchester-square, London, W.

ASSOCIATES.

Bonus, Joseph, Major-General, R.E., E.I.U.S. Club, 14, St. James's-square, London, S.W.

Bruhns, Theodore, Simferopol, Russia.

Dickinson, Goldsworthy L., B.A., King's College, Cambridge.

MacNaughton, Rev. Samuel, M.A., Rose Bank, Addison-road, Preston.

Mason, Miss M. H., Morton Hall, Retford, Notts.

Moul, Mrs., 10, Cheniston-gardens, Kensington, London, W.

Pitcher, Charles A., The Knoll, Lodge Hill, Farnham.

Walker, Reginald T., 27, Hanover-square, Leeds.

MEETING OF COUNCIL.

There not being a quorum of Members present on the 4th of November, some necessary matters of business only were considered, and a confirmatory minute was passed on the 2nd of December. The following report includes the matters so confirmed.

The Members present at the meeting of the Council on the 2nd of December were:—Professor Sidgwick, Messrs. Walter H. Coffin, Edmund Gurney, F. W. H. Myers, and J. Herbert Stack. The chair was taken by Professor Sidgwick.

The Minutes of the last Meeting were read, and signed as correct.

Two new Members and eight new Associates, whose names and addresses are given above, were elected.

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Information was received with regret of the death of Mr. Titus Salt, J.P., a Member of the Society.

A small number of books were on the table, presents to the Library, for which a vote of thanks was passed to the donors.

Cash accounts in the usual form were presented for the months of October and November.

A circular was authorised, under the title of "Free Distribution Fund," inviting contributions towards a fund for placing the *Proceedings* of the Society, and a certain number of copies of *Phantasms of the Living*, in the free public libraries of the country and in other kindred institutions. It was agreed that the circular should be sent round to members with the December *Journal*.

The arrangements that had been made for the Meeting to be held on the evening of the 2nd of December were sanctioned. It was further resolved that a General Meeting of the Society should be held on the evening of the day of the Annual Business Meeting; a convenient date to be fixed about the usual time at the end of January. Full notice of this will be given later.

The next Meeting of the Council was fixed for the 13th of January, 1888.

A MEETING OF THE SOCIETY.

A meeting of the Society, for the description and discussion of some recent experiments in Hypnotism, was held in the Council Chamber of the Westminster Town Hall, on the evening of the 2nd of December. About 150 members and friends were present, cards of admission having been sent to those who applied, in accordance with the previous announcement.

Mr. Edmund Gurney described some further experiments of the same character as some described in his paper on "Peculiarities of Certain Post-hypnotic States," in Part XI. of the *Proceedings*; the point being that the subject, in a normal state, but unknown to his normal self, executes distinctly mental work which has been suggested to him in the hypnotic state, and the performance of which cannot apparently be referredto "unconscious cerebration," since on re-hypnotisation he remembers the mental process involved.

An interesting conversational discussion followed, in which Mr. O. Elton, Mr. Ion Perdicaris (of Tangier), Mr. F. W. H. Myers, Mr. H. Venman, and others, took part. A variety of points connected with the experiments were further elucidated by Mr. Gurney's replies.

Mr. Perdicaris referred to some apparently important experiences

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of his own in years gone by, in connection with hypnotism, the particulars of which he was strongly urged to supply in a written form.

Some questions were asked as to the possibility of employing hypnotism as a means of education. To these Mr. Myers replied that the power of attention could undoubtedly be strengthened by hypnotic suggestion. Mr. Myers pointed out also how dreams sometimes supply a link between a normal continuous memory and the markedly discontinuous memory of hypnotic and other abnormal states.

In reply to some questions as to the facilities for obtaining "subjects," Mr. Gurney said that in France the hospitals supplied the greater number of "subjects," but that in England the only effective method seems to be by giving entertainments, at which persons were invited to allow themselves to be experimented upon. He thought it exceedingly desirable that the experiments which he had described should be repeated on persons of more education than the "subjects" who were obtained in this way; and he should be very glad if such would offer themselves. He had no idea what proportion of persons would be found to be sensitive.

Mr. Gurney then proceeded to describe some other experiments on the hypnotisation (anæsthetisation and stiffening) of one or another of the "subject's" fingers which were concealed from his view, while the hypnotiser held his hand without contact over the selected finger. The novel point was that the finger as a rule remained unaffected if the operator directed his will to the *non*-production instead of to the production of the result.

EXPERIMENTS IN THOUGHT-TRANSFERENCE.

The results here printed of various sets of trials in Thought-transference have been accumulating for some time. It is earnestly to be wished that more of our friends would join in this most important branch of the work.

(1). The following experiments were made by Mrs. Shield, of Bowers Gifford Rectory, Essex, with two maid-servants and a "rough farm lad" as percipients. Mrs. Shield writes, June 18th, 1887:—

"There was no thought of deception, I am sure, and I carefully abstained from suggesting any. No motive for deception existed, for right answers came more quickly than a pretender would have thought prudent—generally as quickly as a question could be answered. If there was delay, there was failure." When the object to be thought of was being selected, the percipients went into a lobby, closing the door behind them. "We spoke

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in whispers, or by dumb signs, needlessly, that no one should even imagine he or she 'heard,' and numbers, &c., were always turned from the percipient, however blindfolded. And they were desirous of excluding every ray of light, 'that they might see the better,' and impressed the necessity on occasional visitors who tried. A few boys from the night school came in with Sam—an assistant in the school was there once—and most were successful in one or more attempts. But as these were made in a somewhat scrambling way they are omitted. On the other hand, when we were able to make a real series of attempts, *I entered every one*, successful and unsuccessful. All three servants were good agents as well as percipients, but we got on faster when I acted agent—the only part I am capable of. I have written as if all four persons were always present. It was not so. Twice a week Sam attended night school, and if he was to bring in a schoolfellow I waited for him after my usual time. One or other of the girls was often absent for long or short periods, and I utilised opportunities to test each singly—finding no difference. Some percipients could not explain how they got their answers. Sam always *saw the thing*. He is very intelligent, and I regret that he has left the service and gone to a distance. Other domestic affairs broke up our meetings—to be resumed some day, perhaps.

"To me the experiments are very easy and very interesting. I cannot but wonder so few people are disposed to give a little time and attention to the subject.

"I have omitted to say that when by the Secretary's advice I ceased to make all present acquainted with the object, the interest much declined, though I did my best to maintain it, and the answers came more slowly. The agent and the percipient were left to settle the particular question, and only the result interested the others.

"MARY E. SHIELD."

FINDING ARTICLES, WITH CONTACT.

December 31st, 1886.

AGENT.		
Mrs. Shield.	3	trials with Clara, all successful.
	3	do. Phœbe do.
	3	do. Sam, 2 complete, 1 partial success.

GUESSING ARTICLES, WITHOUT CONTACT.

Not blindfolded; eyes shut.

AGENT.	PERCIPIENT.	ARTICLE OR ACTION THOUGHT OF.	RESULT.
Mrs. Shield.	Sam.	Making toast.	"Toasting fork." (? Prompted.) "Toasting bread."
do.	do.	Threading a needle.	"Using a needle." (How?) "Threading of it. Threading a needle."
do.	do.	Pouring out tea.	"Pouring out water." (Try again.) "It's from a teapot—pouring out tea."

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February 3rd, 1887.

AGENT.	PERCIPIENT.	ARTICLE THOUGHT OF.	RESULT.
Mrs. Shield,	Sam.	Monkey.	"Ape."
Clara, and	do.	Box of matches.	"Lucifers."
Phœbe.	do.	Pony carriage.	"Horse and trap."
Mrs. Shield,	Clara.	Lamp.	"Lanthorn."
Sam, and	do.	Boy's cap.	"Cap." (Like yours?) "No;
Phœbe.			boy's black cap."
	do.	Loaf of bread.	"Saucepan. Kettle. Bread and butter."
Mrs. Shield.	Female School Assistant.	2 numbers (2 experiments).	Right.
do.	do.	A knife.	Right.
do.	do.	Two names.	Guessed partly right.
do.	do.	I wrote "York."	She said, "New York."
do.	do.	I wrote "Benfleet."	She said, "South Benfleet."
Feb. 12, 1887.			
Mrs. Shield.	Sam.	Ace of Diamonds. / Knave of Hearts. } looked at.	Right second guess. / Not guessed in 3 trials.

February 18th, 1887.

AGENT.	PERCIPIENT.	ARTICLE THOUGHT OF.	RESULT.
Mrs. Shield.	Clara.	Ball of wool.	Right.
do.	do.	"What colour?"	Red (right).
do.	do.	Thimble.	Knife.
do.	do.	Button.	Right.
do.	do.	Sixpence.	Halfpenny.
do.	do.	Ring. *February 19th.* *	Knife.
Mrs. Shield.	Phœbe.	Ring.	Nothing guessed.
do.	do.	Silk.	Nothing guessed.
do.	do.	"Days" (printed word).	Right.
do.	do.	"Hand" (printed word).	Right.
do.	do.	Scrap of red morocco.	Something red.
do.	do.	Double number (32).	84.

* On the 18th and 19th the agent and percipient were alone present. Mrs. Shield says, "The objects, including words, were, to use your own expression, 'chosen out of all the objects in the whole world.' In the afternoon of the 18th I prepared in my own room a collection of fresh objects—excepting everything that resembled what we had used. These I put into an envelope, and the envelope into the pocket of my gown, whence I could withdraw one thing without exposing the others. They included a few words cut from waste paper—all short nouns, such as I could easily see with eye and mind, to use as other things, without saying they were words."

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GUESSING DOUBLE NUMBERS.—'SAM,' *Percipient.*

Date.	Trials.	No. right 1st trial.	No. right 2nd trial.	No. right 3rd trial.	Agent.	No. right in 3 guesses.
Feb. 5	8	3	4	1	Mrs. Shield, Phœbe, Clara.	8
,, 10	3	0	0	1	Mrs. Shield only.	1
,, 11	9	3	5	1	do.	9
,, 12	2	0	0	0	Mrs. Shield and Phœbe.	0
,, 14	5	2	1	1		4
	27					22

CLARA, *Percipient.*

Feb. 2	3	0	1	1	Mrs. Shield and Phœbe.	2
,, 4	7	2	3	1	do.	6
,, 5	3	1	1	1	Sam.	3
,, 10	3	1	1	1	Mrs. Shield only.	3
,, 11	14	3	5	5	do.	13
,, 12	1	0	0	0	do.	0
,, 14	4	0	2	2	Sam.	4
	35					31

PHŒBE, *Percipient.*

Feb. 2	3	0	2	1	Mrs. Shield and Clara.	3
,, 4	6	2	2	2 (one figure right)	do.	4
,, 5	3	1	1	1	Sam.	3
,, 10	3	0	1	2	Mrs. Shield.	3
,, 12	2	0	0	0	do.	0
,, 14	11	1	5	2	Sam.	8
	28					21

BETTIS (boy), *Percipient.*

Feb. 10	3	0	0	3	Mrs. Shield.	3
Total	93				Total	77

NOTES :—

Mrs. Shield remarks that on February 10th, when she acted as agent *alone*, the results were unusually poor.

On February 12th, when there were observers present—Misses Evelyn and Lucy Williams—the experiments were nearly all failures, a *card* being the only success, with Sam.

After the 12 experiments on December 31st, Mrs. Shield suffered for 20 hours with nervous headache.

On all dates after February 8th the agent and percipient were *alone*, except where otherwise stated.

(2). The next set of experiments is from Mr. Henry G. Rawson, of 23, Old Square, Lincoln's Inn (percipient), L., a young lady friend

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(agent). He had never tried any experiments of the sort before. The trials were made in a railway carriage, but notes were taken. Mr. Rawson writes, January 26th, 1885 :—

"I was seated opposite her [L.] in the railway carriage, the remaining four of our party, in the other seats, being perfectly quiet, as they were tired out by a long day. Our method was this : I closed my eyes ; she then cut the pack, the one thus sent to the bottom being the card to be guessed. She then said 'Yes' as a signal. It seemed to me that certain cards presented themselves to me, apparently at the back of the eyes. In each case I had three guesses. In the cases which came right the correct card appeared to me within five seconds of her saying 'Yes.' "

TRIALS.	CARD CUT.	1ST GUESS.	2ND GUESS.	3RD GUESS.
1	Knave of clubs.	*Knave* of hearts.	8 of hearts.	3 of *clubs.*
2	3 of diamonds.	Quite wrong.	2 of *diamonds.*	Quite wrong.
3	8 of spades.	do.	10 of *spades.*	*8 of spades.*
4	Queen of hearts.	*Queen of hearts.*		
5	2 of hearts.	7 of *hearts.*	10 of *hearts.*	4 of *hearts.*
6	No record.	Quite wrong.	Quite wrong.	Quite wrong.
7	do.	do.	do.	do.
8	7 of clubs.	*7 of clubs.*		
9	Ace of spades.	Quite wrong.	Quite wrong.	2 of *spades.*
10	No record.	do.	do.	do.
11	do.	do.	do.	do.
12	Ace of clubs.	*Ace* of spades.	do.	do.

Mr. Rawson adds that in trials in guessing *colours* of cards, L. was right *8* times out of *11* in a first series, and *13* out of *20* in a second.

Mr. Rawson writes, May 18th, 1885 :—

"I have kept the records of all my experiments that proved at all successful ; and am able from memory to state pretty accurately the number of times I tried in vain.* With regard to the latter, I should explain that if in the first 4 or 5 tries I neither see a card at all (which often happens) or see one which is neither right in number nor suit, I give it up as hopeless for that day. Therefore, if you count the abortive trials on an average as 5 entire failures you will be probably well over the mark ; indeed, I should say that the attempt has usually been abandoned after 3 tries with a new operator."

A month later he writes :—

"I am positive I have overstated the number of failures, as I desired not to exaggerate the success of the experiments. I have been the percipient in all the recorded cases. . . . In each case I have sat facing the agent, with my eyes shut, at a distance varying from 3 to 6 feet ; in the first instance it was in a railway carriage."

The following are his results :—

* It is of course most desirable—essential, indeed, for scientific purposes—that *all* records should be kept.

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Experiments with Cards.

From August, 1885.

Agent: Miss B. L. *Percipient:* Mr. Rawson.

Card cut.	1st guess.	2nd guess.	3rd guess.
Knave of d'monds.	*Knave* of hearts.	*Knave of diamonds.*	
7 of spades.	9 of hearts.	*7 of spades.*[1]	
Queen of hearts.	*Queen of hearts.*		
2 of spades.	9 of *spades.*	*2 of spades.*	
3 of diamonds.	*3 of diamonds.*		
9 of hearts.	7 of *hearts.*	Knave of spades.	Knave of spades.
10 of clubs.	*10 of clubs.*		
7 of clubs.	7 of spades.	*7 of clubs.*	
No record.	Wrong.	do.	do.
Queen of clubs.[2]	7 of hearts.	2 of spades.	2 of hearts.

[1] He saw 7 of spades as soon as the agent said "Yes," but did not think it could be right, coming so soon, so said 9 of hearts. Then came back to 7 of spades for the second guess.

[2] Agent, Miss C. J. H., who stated that she had *thought* of selecting 2 of spades. Three other trials were completely unsuccessful.

Agent: Miss K. H. *Percipient:* Mr. Rawson.

	Card cut.	1st guess.	2nd guess.	3rd guess.
1	10 of hearts.	3 of *hearts.*	5 of *hearts.*	Queen of *hearts.*
	Ace of spades.	7 of *spades.*	10 of *spades.*	2 of *spades.*
	5 of spades.	*5 of spades.*		
	9 of diamonds.	6 of clubs.	*9* of clubs.	*9 of diamonds.*
	4 of spades.	*4* of diamonds.	Knave of *spades.*	King of *spades.*
	Ace of hearts.	10 of *hearts.*	*Ace of hearts.*	
	10 of diamonds.	5 of *diamonds.*	8 of *diamonds.*	9 of *diamonds.*
2	2 of spades.	3 of hearts.	7 of hearts.	*2* of hearts.
	King of clubs.	8 of spades.	*King of clubs.*	
	7 of hearts.	*7* of clubs.	9 of clubs.	Queen of clubs.
	3 of hearts.	*3 of hearts.*		
	7 of hearts.	Ace of *hearts.*	6 of *hearts.*	Queen of *hearts.*[4]
3	8 of hearts.	*8 of hearts.*		
	9 of spades.	*9 of spades.*		

[1] Five other experiments completely unsuccessful in this batch.

[2] Four other trials completely unsuccessful in this batch.

[3] Mrs. C. P. and Miss R. joint agents. Mr. Rawson is not quite certain (the notes being lost) whether there was not more than one guess in the second experiment under these conditions. After this there were five abortive attempts with Miss F. A. R., at other trials on other days.

[4] Then came four trials with Mrs. C. P., Miss R., Miss G., with no results—except once the guessing of a card that Mrs. C. P. *intended* to choose.

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The following table shows results when no third guess was made :—

AGENT.	CARD CUT.	1ST GUESS.	2ND GUESS.	
Miss K. S. R.	7 of spades.	10 of *spades.*	*7 of spades.*	
	Queen of clubs.	*Queen of clubs.*		
	10 of spades.	9 of hearts.	*10* of hearts.	
	5 of clubs.	*5 of clubs.*		[1]
	8 of diamonds.	*8 of diamonds.*		
	2 of spades.	3 of *spades.*	Ace of *spades.*	
	8 of hearts.	9 of *hearts.*	*8 of hearts.*	
	7 of diamonds.	4 of *diamonds.*	*7 of diamonds.*	
	[2]			
	10 of clubs.	6 of *clubs.*	7 of *clubs.*	
	2 of hearts.	Knave of *hearts.*	Ace of *hearts.*	
	5 of hearts.	*5 of hearts.*		
	9 of diamonds.	*9* of clubs.	Queen of clubs.	[3]
	6 of diamonds.	*6 of diamonds.*		
	2 of spades.	*2* of clubs.	4 of hearts.	
	Knave of clubs.	*Kna.* of diamonds.	King of diamonds.	
	7 of diamonds.	9 of *diamonds.*	*7 of diamonds.*	
	[4]			
These and following were in March, 1887. All before were anterior to July, 1886.	8 of diamonds.	4 of *diamonds.*	Knave of *diamonds.*	
	9 of spades.	6 of hearts.	*9 of spades.*	
	Knave of spades.	*Knave of spades.*		
	6 of diamonds.	5 of *diamonds.*	3 of *diamonds.*	
Miss F. A. R.	8 of spades.	4 of *spades.*	*8 of spades.*	
	3 of clubs.	*3 of clubs.*		[6]
	9 of diamonds.	7 of clubs.	*9* of clubs.	

[1] Four complete failures also in this batch.
[2] Six trials, all complete failures, except in one case where the *suit* was named.
[3] Four complete failures in this batch.
[4] Three separate attempts, all unsuccessful each time.
[5] Three complete failures also in this batch.
[6] These were all *with contact.* There were four complete failures in this batch.

Later, Mr. Rawson again tried experiments in guessing cards with Miss L. and Miss K. H., but the results then were not so striking. With the former he made 26 experiments, guessing the card once right on the second trial, and the *suit* right twice on the first trial, and the number of pips right *once* on the first trial. With Miss K. H. he made 20 trials, guessing the card quite right once on the second trial, the number of pips twice on the second trial, and twice on a fourth.

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He also made four experiments in drawing objects looked at by Miss L. A crochet needle was the only thing approaching success, which was fairly reproduced, with a barb [—>].

(3). The next account is from Major Taylor, Royal Military College, Sandhurst. "*June* 15*th*, 1887.

"The experiments were in every respect *bonâ fide*, and so arranged that no accidental information could reach the percipient. The percipient sat either in an arm-chair or at a small table; her eyes were lightly bandaged with a silk handkerchief, and care was taken that there were no reflecting surfaces available for her. The agents sat behind the percipient, one of whom held up a card on which was drawn what was to be thought of, and when ready said *Now*, everyone else remaining silent. When the guess had been made, nothing was said as to its correctness or otherwise, but another picture held up, and the word *Now* repeated." Trials were first made with letters of the alphabet, with Miss Manders as percipient and Major Taylor and Dr. Manders as agents. The percipient, who held Major Taylor's hand, knew that letters of the alphabet would form the subject of experiment. In the first 10 trials with different letters two were rightly guessed; in the second trial with 10 letters one was correctly named. Two series of 11 trials, with figures from 0 to 9, were next tried. In the first series Miss Manders gave one figure correctly, and in the second series three were rightly named.

Trials were then made with simple coloured figures prepared by Major Taylor, such as Star, Diamond, Crescent, Arrowhead, Shamrock-leaf, Oxford Frame, Maltese Cross, &c. Miss Manders was informed that they were geometrical figures which could be easily described.

Ten experiments were made in May, 1884, with Miss A. Manders as percipient, and Major Taylor, Dr. and Mrs. Manders, and Mrs. Good, agents. Two were given quite correctly in colour and shape, and two right in colour but wrong in shape.

Fifteen experiments were made on June 1st, with the same percipient, but with Major Taylor and Dr. Manders only as agents. Two *shapes* were correctly named, with the wrong colours, and two *colours* with the wrong shapes. Twice during these experiments some domestic article was looked at without warning, and something domestic was named, viz., jug ("spoon"); key ("cup").

Later in June, 18 similar trials were made with fresh drawings, and the same agents and percipient. One was correctly described both in shape and colour; three were right in colour, but the shapes wrong. On this occasion a jug unexpectedly used was described as a "cup."

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On November 9th, 1884, 6 trials were made with Miss G. Manders as percipient; agents: Major Taylor, Dr. and Mrs. Manders, and Mrs. Good. One figure was correctly described—a skull and cross bones.

In reference to these experiments, Miss G. Manders writes that as far as she can remember she did not see any of the pictures until after the experiments were over.

(4). The following experiments in guessing *suits* were made by some friends of Miss Porter, in December, 1886, and January and February, 1887. Miss Porter says:—

"Three girls were lodging together in Kensington—art students. They each guessed a few cards every evening, two acting as agents; sometimes, however, one was absent, and then the remaining two made the experiments. I cannot find in these cases that the success was less with one than with two."

Mr. FentonAylmer, brother of one of the ladies, also tried guessing on some occasions.

	GUESSES.	RIGHT.
Miss Helen Aylmer	276	123
Miss Ada Costerton	324	130
Miss Florence Costerton	261	116
Mr. Fenton Aylmer	60	21
	921	390

The most probable number of successes for chance to produce was of course 230.

In addition to these trials, Miss Porter adds that Mr. Fenton Aylmer, as agent, made about 200 trials both with his sister and with Miss Costerton, with even greater success; but the records of these are lost; and "Miss Aylmer tells me that she has succeeded in drawing simple designs when agented by her brother." Miss Porter hopes to induce the young ladies to continue the experiments.

(5). Mr. J. G. Keulemans, of 28, St. Mary's-road, Harlesden Park, N.W., supplies the following account of experiments:—

"On several previous occasions I had tried to establish a *rapport* between myself and four of my children, experimenting alternately with each for a short time and at irregular intervals; but the results were invariably failures throughout. I now attribute the failures to my acting upon the principle that, being their father, I ought also to be their agent, and they my subjects or percipients. By mere accident I discovered that by reversing the parts a *rapport* was established between my eldest son (aged 18) and myself. This was on August 10th last. We happened to be the only occupants of the house. The place was remarkably quiet, and the causes that might lead to interruption in these trials totally absent. I had just finished reading the last paragraph of your correspondent, 'H. G. R.'s' communica-

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tion in the July number of the *Journal*, where the writer quotes it as his experience that he succeeded as a *percipient* but failed as *operator*. This induced me to also reverse the parts previously adopted in the case with my children.

Asking my son, in his capacity of *agent*, to look at a number he could find in a newspaper or book within his reach, and fix his gaze upon a single figure, it at once struck me that he had cast his eye upon a bold 8. Awaiting his decision, I wrote down 8 on the cover of the *Journal*, which was out of his sight. Seeing I was ready, he said, pointing to a figure before him, 'Eight.' I then showed him the figure 8 as put down by myself.

Six more trials followed—he looking at a single figure, and I trying to read his thought—and on four occasions I guessed rightly. But of these latter six trials no record was kept, because I did not expect such a decided success, and hence had made no preparations to write down the results. Seeing, however, that a striking improvement was now apparent, I took a book, placed a sheet of paper on it, and turning my chair with my back towards the agent, at once prepared to note down the results that would follow. My agent could not, from his position, notice what I would write on my paper. He stood before my writing-desk, facing the west. I faced the south-east, the distance between us was three feet.

Trial No. 1.—The agent wrote 7	... ...	Guess 1.
Trial No. 2.—The agent wrote 9	... ...	Guess 7.
Trial No. 3.—The agent wrote 3	... ...	Guess 3.
Trial No. 4.—The agent wrote 9	... ...	Guess 8.
(Agent had previously thought of trying 8.)		
Trial No. 5.—The agent wrote 3	... ...	Guess 3.
Trial No. 6.—The agent wrote 7	... ...	Guess 9.
Trial No. 7.—The agent wrote 2	... ...	Guess 2.
Trial No. 8.—The agent wrote 4	... ...	Guess 4.

(The last guess, although correct, may have been due to anticipation on my part, as the figure 4 had not as yet occurred in the experiments. My agent, however, stated that he never thought of the figures already used, and did not select the 4 by way of varying the figures.)

Trial No. 9.—The agent wrote 8	... ...	Guess 8.
Trial No. 10.—The agent wrote 5	... ...	Guess 5.
Trial No. 11.—The agent wrote 5	... ...	Guess 5.

Now, out of these *eleven* trials, *seven* guesses were correct, and one, No. 4, was partly so. These coincidences could not, therefore, be attributed to mere chance only. Especially in the last trial, viz., No. 11, where a previous figure is repeated, the probability of chance, or that of anticipation, is well-nigh excluded. I must also state that in all the cases, except No. 4, where the guess was correct, the figure seemed to flash instantaneously into my mind and caused me to think that, after all, *I* was the agent and my son the percipient. As to the experiment No. 4, where the agent first intended to write 8 but afterwards wrote a 9, no such instantaneous impression was conveyed to me; on the contrary, it took a long time—perhaps a minute—before I saw the 8 in my mind's eye. I have, or rather what I

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will call 'my mind's eye' has, on more than one occasion *seen* either the object or the figure thought of by the agent as a whitish, semi-objective representation coming out clearly against a dark background. If I cast my eyes in the direction of a wall (instinctively I will always look towards the darker part of the room when expecting a telepathic impression) then the object thought of by the agent will appear as before described, and leave the impression that it is near that wall—at least, much nearer to the wall than to my eyes. If the room be large, the vision will seem to be farther away from myself, but it will become visible always near the background, no matter what its distance. In experiment No. 4, the 8 appeared against a set of books, placed on a shelf in a shaded corner, at a distance of three yards from my eyes. The figure seemed to be coming forward about two feet away from the books.

You will, I hope, not object to a description of these details. I quote them because my experience agrees to some extent with that of your correspondent, 'H. G. R.,' who sees the object slightly above his eyes. I see mine straight before me, or slightly *above* my eyes in case I am sitting in an easy chair, my head resting against the back, or in a recumbent position.* From this it is evident that the 'visible impression' is built up in the brain.

After the first series of eleven trials we took a short rest, chiefly because I thought the guessing at single figures was too simple, and perhaps too inconclusive, and that besides, in some cases a figure may be guessed by expectation. Whilst I was meditating upon some more conclusive experiment, my agent proposed to throw numbers by dice. He had a set of exceedingly small proportions (taken out of a fancy solitaire, I believe) and threw them out into an empty cigar box. The trial consisted in my reading or guessing the *total* of the three respective figures.

Trial 1. Agent throws three 3's or total of 9, and writes out 9, fixing his eye upon it ... ... Guess 9.
Trial 2.—Agent throws 4, 6, 3, or total of 13 ... ... Guess 15.
Trial 3.—Agent throws 2, 2, 1, or total of 5 ... ... Guess 5.
Trial 4.—Agent throws three 6's.

Before he had time to write out the total I saw the dice (in my mind's eye) and observed: 'There is a lot this time.' 'Guess,' said agent. I guessed two 6's and a 5. Very nearly correct!

In trial 5 agent throws 5, 3, 4. Total 12.

I felt unable to guess. The two 6's and the 5 were still occupying my mind. After a pause, I *saw* a 5, but could not perceive the remaining 3 and 4.

Trial 6.—I now asked my agent to concentrate his gaze upon the separate figures of the dice and not to count the total. I saw a 4 (on the right), a 5 (on the left), and the remaining 3 a little lower down. Not only did I perceive the different numbers, but also the position of each of the dice. I described my impression to my agent, *i.e.*, that the dice were not far apart and formed a crescent. Here the agent became quite excited, calling out

* If I recollect well, I gave you a detailed description of the direction in which I saw the vision, quoted in *Phantasms of the Living*, Vol. I., case 184. I believe it was in reply to a letter of yourself referring to that case.

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loudly, 'It is quite right!' This caused me to leave my chair and see for myself. I found the dice just as I had seen them telepathically. But here, I must remark, we had both overlooked a somewhat important point. In experiment 5 the agent threw 5, 3, 4, and it struck me as being strange that in the next trial we should again obtain the very same figures. Were they the same throw as experiment 5, or a fresh one? Unfortunately neither agent nor percipient could tell for certain. Yet my agent said the dice were differently arranged in trial 5. He was sure that the figure 4 was at the other end of the box, and not on the right of figure 3 as on last occasion. In the hurry to verify the results by actual inspection, I had also forgotten to note down my impression before leaving my chair.

Trial 7.—Taking extra precautions, I noted down 6, 1, 6, this being my impression as soon as I heard that the dice had ceased rolling, and before my agent informed me he was ready to hear my report. On comparison my impression was found to be again correct.

Trial 8.—Was a complete failure. My agent had thrown 2, 4, 5. He was still jubilant over the last successes, and made the mistake of writing down the total 11 instead of fixing his eye upon the separate figures. I could see nothing.

Trial 9.—Agent throws 4, 4, 1	...	...	...	Guess	4, 3, 2.
Trial 10.—Agent throws 6, 3, 4	...	...	...	Guess	1, 3, 4.
Trial 11.—Agent throws 1, 1, 2	...	...	...	Guess	2, 1, 1.

I *saw* the 2 nearest to his left hand, the box being placed at his left. Hence I mentioned the 2 first.

Trial 12.—One of the dice fell in the corner. Agent lays it flat between the other dice—with the figure 6 upwards. I could only see that 6.

Trial 13.—Agent throws 5, 5, 3. I guessed a 5 and tried hard to see the other figures, but did not succeed. The return of the other members of the family put a sudden stop to further experiments.

My agent has for some time been staying with a relative. He will be home again in a few days, when further experiments will be made and the results forwarded to you."

(6). The next set in guessing suits, conducted early in this year, is from Miss Hopkinson, of 37, Woburn Place, W.C.

The trials were with young lady friends. A full pack of cards was used.

"We adhere rigidly to the rules as to position, cutting, &c.—indeed, I should not consider it an experiment if we did not do so. . . . My three young lady friends had no idea I was trying an experiment with them. Owing to a slight accident I have been confined to my room for many weeks, and they imagined they were playing a sort of 'willing game' with cards to amuse me. Had I mentioned my object, both the parents of my young friends and they themselves would have felt annoyed, and I should not again have had their company."

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	AGENT.	PERCIPIENT.	QUITE RIGHT.	SUIT RIGHT.
200	L. H.	G. C.	6	49
500	L. P.	L. H.	21	131
500	L. H.	G. C.	22	127
500	L. H.	L. L.	17	106
300	L. H.	G. C.	28	106
200	L. H.	B. A.	6	52
2,200			100	571
500	L. P.	and L. H.		126

(7). The following experiments in card-guessing were made early in this year by the Hon. Miss Tracy, of 44, Grosvenor Gardens, S.W. The percipients were in most cases her younger brothers and sisters. The trials were carefully conducted according to instructions; and the fact that some of the percipients were young children in no way detracts from the value of the results.

Miss Tracy writes, June 7th, 1887:—

"The 'guesser' has always sat back turned to the 'thinker,' generally with eyes shut—though, of course, with the quite small ones one cannot ensure that; and the distance apart has generally been from 6 to 12 feet."

GUESSING SUITS.

TRIALS.	RIGHT.	
2184	588	(out of pack of 52.)
320	91	(out of pack of 40.)

GUESSING NO. OF PIPS.

TRIALS.	RIGHT.	
1092	120	(out of pack of 52.)

GUESSING A SINGLE CARD.

52 Cards. One Guess.

NO.	QUITE RIGHT.	SUIT ONLY RIGHT.	PIPS ONLY RIGHT.	
25	2	4	1	("Baby.")
25	1	5	1	(Masser—the nurse.)
25	1	6	2	(Marian.)
25	2	8	0	(Ida.)
24	3	5	0	(Ida.)
26	3	5	2	(Ida.)
25	0	6	1	(Mother.)
25	1	7	1	(Mary—maid.)
25	1	6	1	(Mary.)
12	0	2	0	(Florence.)
25	0	8	3	(Rhona.)
24	1	6	1	(Rhona.)
286	15	68	13	

40 Cards. One guess. Chosen card *not* replaced.

40	guesses ...	2	right ...	15	suits ...	2	pips ...	(Masser.)
40	,, ...	3	,, ...	8	,, ...	1	,, ...	(Ida.)
80		5		23		3		

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CORRESPONDENCE.

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

SIR,—In answer to Mr. J. G. Keulemans' letter, printed in the November number of the *Journal*, we would say (1) that Mr. Keulemans assumes too much in talking of our "fancies as sceptics," for neither of us were or are sceptics in the sense of not being open to conviction; (2) that neither of us now depends "upon his memory alone," since our memories are corroborative of each other, though in several vital points not so of Mr. Keulemans; (3) that we were shown *many* drawings done by Mr. Keulemans from "spirits" (one we both remember of a spirit with claws like those of an eagle instead of hands), and especially several of spirit lamps, or lights and phases of materialisation (some of which drawings he supplied to *Light*, we believe), all of which Mr. Keulemans told us he had "drawn from life"—(you will have noticed that in his letter Mr. Keulemans refers to a *single* drawing, and omits to notice our mention of *many*)—and finally, that we distinctly remember Mr. Keulemans telling us the various incidents described by us in the October number of the *Journal as having happened to himself and within his own experience.* We were most particular to ask at the time if each incident, as narrated to us, had happened to Mr. Keulemans himself. It is possible that Mr. Keulemans being at that time, by his own admission, duped, was anxious to convert others, and so exaggerated (perhaps unconsciously) his "facts."

Neither of us can forget—and this seems to us a strong point in Mr. Keulemans' explanations—the very impressive way in which he warned us against ever believing anything until we had absolutely satisfied ourselves, by ocular demonstration or otherwise, of its truth; *he assured us that he himself never did so.*

As Mr. Fry has already said, Mr. Keulemans distinctly told us of the little girl-spirit—whether she sat on his knee or stood by his side would not seem to signify; that he used to pass his finger through her eye into her skull, "up to the hilt," so to say; this point you will notice he has ignored. We will now only ask Mr. Keulemans one question, since he admits that the little girl-spirit and her pleasing ways *were* within his own experience. Does he still believe that story, as he undoubtedly told it to us; and does he now think that he used to put his finger into the skull of the medium's daughter? If the first, then our position is proved good; if the second, then we shall be entitled to our own opinion of the value of Mr. Keulemans' evidence.—Yours obediently.

A. G. WETHERBY.
The Temple, E.C. OLIVER A. FRY.

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

SIR,—I have been much impressed by Mr. Downing's analysis of expectation into pure and impure—(see his letter in the October number of the *Journal*)—and may at once admit that I am quite satisfied with his conclusion, and with his reconciliation of our apparently conflicting views. Nay,

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more; his analysis enables me to understand a phenomenon which was beginning to puzzle me extremely in my experiments, viz., the increasing difficulty which I find in preventing myself from trying to "think out" the card, instead of waiting for the impression to strike me. I send you the result of several experiments made during the Long Vacation, none of them nearly so successful as those previously recorded. For the present purpose it will be sufficient to remark, in curious corroboration of my July letter, that the best result achieved (three right out of nine) was with a lady with whom I had had but little success comparatively the previous year, and that it was only on the first trial with her on this occasion that there were any correct guesses, two subsequent attempts turning out blank. On the other hand, to my great disappointment, two very successful agents of 1886 produced no séance nearly as satisfactory, though we made three trials. I also send you some results of a "thought-drawing experiment" (if I may coin a word) with Miss K. H., the former of the two ladies mentioned [above].

I have endeavoured to get from the three agents with whom I have been most successful, hitherto, some opinion upon Mr. Downing's theory that success depends on the "pure" expectation of it in the agent's mind—in other words, on the non-conception of the negative. Also I asked whether there had been any conscious exertion of the will in those cases where success resulted. The answers must be qualified by consideration of the difficulty which they have all found in recalling their state of mind on successful, as distinguished from unsuccessful, occasions.

My sister, with whom, as I have before told you, I guessed seven out of twelve on the first occasion, tells me I was always right, or more nearly right, when she "felt we would succeed." She believes she "never, on successful occasions, expected any other result." (This, I conceive, is the "non-conception of the negative.") But she remembers on some occasions having felt "disappointed" when she was "sure" that I would see it and I did not. She further believes that success attended more often an effort of her will. This, however, I am much inclined to doubt, not only in her case, but in all, for the following reasons:—(1) The vision of the card in such a large majority of instances comes instantaneously, and before any concentration of will could well be produced; (2) cards are so often guessed which the agent did not intend, much less "will" me to see; (3) as the result of several experiments, I find it is no good waiting for the card to appear. I have tried as many as a dozen "shots" at the same card, extending over a period of five minutes, without getting anywhere near it. This, I may remark, tells considerably against the theory of mere coincidence.

Miss B. L., the other very successful agent of 1886, thinks Mr. Downing's theory agrees with her recollection, and that she "did make up her mind to succeed." She does not, however, explain our subsequent comparative failures, both last year and this. Miss K. H. also confirms Mr. Downing.

Before reverting to my own experiences as percipient, I may express an opinion, founded partly on my correspondent's replies, that after our successful first experiments there were present to their minds not only conjectures as to success, *i.e.*, conception of the negative, but also reflections

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upon the remarks of third persons; all tending to make concentration of thought, or will, impossible.

It will be seen that I have frequently used above the term "guess"; and, with a view to "B. W.'s" letter in the November number, I ought to say a few words on this point. The word is distinctly a misnomer; it is my great object to avoid guessing, if possible; and for this reason I always ask the agent to avoid making any inflection of the voice in answering "No" to my first incorrect guess, for otherwise I knew sometimes from the tone that I was nearly right, and then a conscious "shot" was very difficult to avoid. But, except the word "see," I do not know what term to use; and I must confess that since my earlier experiments I have had less and less power of visualisation, and seem to reach the card by a more purely mental effort.

But, seeing that my results have certainly fallen off, it may be that the failure to "see," and the attempt to supply its place by mental effort, are at the root of my non-success. As to a power of visualisation apart from thought-transference, I may mention, in reply to "B. W.," that I possess, in common with many people, the faculty of seeing a passage in a book which has roused my attention, and thus finding it with comparatively little difficulty; but am not aware that I otherwise possess any such power.

Before concluding, I may be allowed to make a remark suggested by my own experience and by Mr. Creery's letter. If loss of capacity commonly attends continued experiments of this sort, how great must be the temptation, especially where credit or pocket is concerned, to call in the aid of art to produce effects which were undeniably genuine in the first instance. Your readers will recall Browning's *Sludge, the Medium.*—Yours truly,

H. G. R.

November 15th, 1887.

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since the last list ("Journal" for July):—

ANGELS (GOOD AND EVIL). By a Country Pastor (Archbishop Whateley) *London*, 1851*

MARTINEAU (HARRIET), Letters on Mesmerism, second edition (bound up with two other pamphlets) ..... *London*, 1845

PROCEEDINGS OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Vol. I., No. 2 ..... *Boston*, 1886

DELBŒUF (J.), Une Visite à la Salpêtrière. (*Revue de Belgique*, October and November, 1886) ..... *Brussels*, 1886

DE ROSNY (Léon), La Méthode Conscientielle ..... *Paris*, 1887

DESCOURTIS (Gabriel), Du Fractionnement des Opérations Cérébrales (a second copy) ..... *Paris*, 1882

LUYS (J.), Les émotions chez les sujets en état d'Hypnotisme... *Paris*, 1887

REVUE SCIENTIFIQUE, Nos. 23, 24, 25, 26 of 1884, and Nos. 1, 2, 3, 4, 5 of 1885 ..... *Paris*, 1884-5

ROMANES (J. G., F.R.S.), L'Intelligence des Animaux. Two vols. *Paris*, 1887†

SERGI (Professor G.), La Psychologie Physiologique. From the Italian by M. Mouton ..... *Paris*, 1887†

THORE (J.), Communications sur une Nouvelle Force ..... *Dax*, 1887

VOISIN (Dr. Auguste), Etude sur l'Hypnotisme et sur les Suggestions chez les Aliénés ..... *Paris*, 1884

——, De l'Hypnotisme employé comme moyen de Traitement de l'Aliénation Mentale, et des nervoses et comme Agent Moralisateur *Paris*, 1884

——, De l'Hypnotisme et de la Suggestion Hypnotique dans leur application au Traitement des Maladies Nerveuses et Mentales *Paris*, 1886

——, Migraine chez une Fille de Neuf Ans guérie par la Suggestion Hypnotique ..... *Paris*, 1887

——, Du Traitement de Aménorrhée par la Suggestion Hypnotique *Paris*, 1887

——, Traitement et Guérison d'une Morphinomane par la Suggestion Hypnotique ..... *Paris*, 1887

DU PREL (Carl), Das Gedankenlesen ..... *Berlin, N.D.*

GURNEY (Edmund), Telepathie: Eine Erwiderung auf die Kritik des Herrn Prof. W. Preyer ..... *Leipzig*, 1887‡

SCHUBERT (Dr. G. H. von), Ueber Ahnen und Wissen ..... *Munich*, 1847

ST. ——(J.) Die Psychologische Bedeutung des Gedankenlesens *Leipzig*, 1885

* Presented by the Rev. Canon Wood. † Presented by M. Félix Alcan.
‡ Presented by the Author.

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No. XLVI.—Vol. III. January, 1888.

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PROFESSOR BALFOUR STEWART.

The newspapers will have informed our members of the sudden death of our eminent and esteemed President. He had passed through an unusually laborious term's work at the Owens College, but appeared perfectly well and in good spirits when he left his friends in Manchester to join his family in Ireland. At the death of his uncle he had inherited, a year or two ago, a pretty country residence, with some 500 acres of ground, at Ballymagarvey, near Drogheda; here he spent his vacations, which, however, were merely change of scene without the much-needed relaxation of his work.

On Saturday, December 17th, he arrived at his Irish home, and on Sunday, without any apparent cause—except perhaps that he had a somewhat rough passage across the Channel—a sudden effusion of blood on the brain took place, which proved fatal in a few hours. At his funeral the Senate of the Victoria University, and the Professors and Students of Owens College were represented by Professor Osborne Reynolds, Professor T. H. Core, and Mr. Haldane Gee. The Physical Society, of which Professor Stewart was President at the time of his death, was represented by Professor G. F. Fitzgerald and Professor W. F. Barrett, the last-named also representing the Society for Psychical Research. Professor Balfour Stewart was also President of the Literary and Philosophical Society of Manchester, and a Fellow of numerous scientific societies.

Professor Stewart was born in Edinburgh on November 1st, 1828, so that he had only entered on his 60th year at the time of his death. In his youth he studied at the Universities of St. Andrew's and Edinburgh, and became assistant to the Professor of Natural Philosophy in Edinburgh University. Devoting himself with enthusiasm to

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meteorology, he was appointed Director of the Kew Observatory in 1859. In 1870 he received the appointment of Professor of Physics in the Owens College, and on his way to Manchester to undertake the duties of his chair he met with a frightful railway accident at Harrow. From the effects of this terrible collision he never fully recovered, being permanently lamed and passing in a few months from the prime of life to grey-headed old age. But, as Professor Tait truly remarks in *Nature*, in spite of this awful blow, his characteristic patience was unruffled. Happily his intellect remained unimpaired.

In 1862 he was elected a Fellow of the Royal Society, and in 1868 received the Rumford medal from that society for his remarkable and important discoveries in Radiant Heat. Later on, the University of Edinburgh conferred upon him the honorary degree of LL.D., and from numerous home and foreign scientific societies he received marks of distinction.

The amount of work Professor Stewart accomplished from the time of his appointment in Manchester was most remarkable. In addition to the duties of his chair, he wrote his famous *Treatise on Heat*, which is still the standard work on this subject; his admirable *Lessons on Physics* in Macmillan's series; his *Elementary Physics* for beginners and, in conjunction with Mr. Gee, an excellent handbook on *Practical Physics*. Besides these he wrote a popular work on the *Conservation of Energy*, a lengthy and exhaustive article on "Terrestrial Magnetism" in the new edition of the *Encyclopædia Britannica*, and, in conjunction with Professor Tait, the well-known work on the *Unseen Universe*. The twelve editions through which this last-named book rapidly passed are sufficient evidence of the profound interest it excited and the general appreciation with which it was regarded by the public. *Paradoxical Philosophy*, the companion volume, by the same authors, which followed, did not excite the same widespread interest, though it is a work that deserves to be more generally read, and doubtless would be if it had not been written in the tiresome form of dialogue. All this literary work, together with numerous original memoirs to scientific societies, was only possible to a man of most methodical habits, and of indefatigable labour, and these were eminently Professor Stewart's characteristics. He had, moreover, a simple-hearted and lovable nature, which endeared him to all his friends.

Like Faraday, Clerk Maxwell, Stokes, and other eminent men of science, Stewart found scientific knowledge consistent with a humble Christian faith. In fact, the object of his work on the *Unseen Universe*, and of more recent efforts in which he was engaged, was to establish the fact that Christianity rightly regarded, was not inconsistent with, but the only intelligible solution of, the profounder problems of physical

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science. Whilst a cautious and careful investigator, he was also an intrepid thinker, and has led the van in some of the most abstruse and difficult regions of physical and metaphysical inquiry. Of his services to our Society, it is needless to speak; they are fresh in the memory of us all, and testify to his courageous devotion to truth.

The following extract from the obituary notice of Professor Balfour Stewart which appeared in *Nature* will be read with interest, as it is from the pen of the distinguished Professor of Physics in the University of Edinburgh, Professor P. G. Tait:—

"In the genial Manchester Professor the scientific world has lost not only an excellent teacher of physics, but one of its ablest and most original investigators. He was trained according to the best methods of the last generation of experimentalists, in which scrupulous accuracy was constantly associated with genuine scientific honesty. Men such as he are never numerous; but they are the true leaders of scientific progress: *directly*, by their own contributions, *indirectly*, though (with rare exceptions) even more substantially, by handing on to their students the choicest traditions of a past age, mellowed by time and enriched from the experience of the present. The name of Stewart will long be remembered for more than one striking addition to our knowledge; but his patient and reverent spirit will continue to impress for good the mind and the work of all who have come under its influence."

In conclusion, Professor Tait adds a personal testimony, which the writer of this notice can heartily endorse:—

"Of the man himself I cannot trust myself to speak. What I *could* say will easily be divined by those who knew him intimately; and to those who did not know him I am unwilling to speak in terms which, to them, would certainly appear exaggerated."

W. F. B.

SPURIOUS MEDIUMSHIP.

By S. J. Davey.

On September 30th, 1887, the *Newcastle Daily Chronicle*, and the *Newcastle Daily Leader*, contained reports of a private view of "Slate-writing," given by a person calling himself "Mr. Wilson." From a careful perusal of these reports, it would be difficult to form any other conclusion than that the phenomena of Mr. Wilson, "the most renowned psychographic medium of America," are identical with the tricks of Dr. Henry Slade. That Dr. Slade should have elected to visit England under a disguised name is not surprising, when past circumstances in his history are taken into consideration. Apart from the prosecution by Professor Ray Lankester at Bow-street Police-court, there are other records connected with his career that seriously compromise his pretensions to "mediumship."

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In 1883, according to the *Belleville* (Ontario) *Intelligencer*, Dr. Henry Slade was exposed in a most complete manner, and the mark of his guilt in the shape of a prepared slate was retained by his exposers. He then confessed his crime, subsequently pleading, however, that "the gentlemen had made him drunk." On being allowed to leave the town of Belleville, and having made good his escape, he circulated a report that the exposure had not taken place with the genuine Dr. Slade, but with some one falsely bearing his name.

The *New York Sunday Times*, of July 5th, 1885, contains a noteworthy exposure by a lady Spiritualist, and again in the *Boston Herald*, February, 1886, an article appeared entitled, *Exposure of a Writing Medium. The celebrated Dr. Slade comes to grief in Weston, W. Na., writes upon slates which lie upon his knees, under the table, and moves tables and chairs with his toes.* It is further recorded that Mr. E. S. Barrett, a Weston Spiritualist, publicly denounced Slade before a concourse of people, in the Justice Hall, and in the medium's presence explained how his imposture had been detected.

Passing over numerous other exposures, the *Report of the Seybert Commission*, recently published in America, devotes upwards of 20 pages to a discussion of the artifices employed by Dr. Henry Slade during his séances before the Commissioners. It has been alleged that although Dr. Slade has been clearly exposed on many occasions, it is possible that his recent performances are perfectly genuine. It is, however, worthy of note, that there exists a complete exposure of the fraudulent methods used by "Mr. Wilson" at a private séance he recently held at Newcastle-on-Tyne.

I have personally discussed this exposure with the medium. He explained that the allegations of trickery on his part must be false, since he suffered from paralysis on the right side. His subsequent behaviour, however, betrayed the absurdity of the excuse.

Some amount of prominence was recently given in the pages of *Light* to the report of "Mr. Wilson's" performance as given in the *Newcastle Daily Chronicle*, September 30th, 1887.

At first sight the record is "a fair one to all seeming," but for the benefit of those interested in the question, I reproduce another report of the same sitting from the *Newcastle Daily Leader* of September 30th, 1887.

For my part, after a careful comparison of these reports, I feel that the difficulty of estimating the value of human testimony under certain peculiar conditions, is well demonstrated by the writers. I have italicised some of the points, consideration of which will, it seems to me, prove instructive.

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NEWCASTLE DAILY CHRONICLE, *September 30th*, 1887.
No. 1.

SPIRITUALISM IN NEWCASTLE.

[A] Yesterday afternoon, Mr. Wilson, "psychographic medium," gave a select slate-writing séance at his apartments in Newcastle, to which representatives of the Newcastle Press were invited.

[B] Mr. Wilson states that the manifestations given by him are given under the control of Dr. Davis, who was a physician at Manhattanville, now New York, above 100 years ago, and that he is also controlled by other spirits. Our reporter gives the following account of what took place :—

[C] The slates used were sent direct on Wednesday from the North of England School Furnishing Company, and the table at which the visitors and the medium were seated was an ordinary deal table, about three feet by three.

[D] The parties having joined hands, silence reigned for a few minutes. It was broken by the medium, who stated that spirits were then in the room. This was confirmed by a Spiritualist present, who, being a clairauditor and clairvoyant, stated that he saw the spirit of the venerable Wesley present, and that he also saw a gentlemanly-looking man in a frock coat, and otherwise beautifully dressed, standing by the side of the medium. The latter remarked, "Yes, that is Dr. Davis." "Will you consent to write for us?" was the question put to the spirits, and there was an immediate knock underneath the table. The next question was, "How many are present?" and the correct answer was rendered by a number of knocks.

[E] *The medium then proceeded to arrange for slate-writing. A couple of slates, which were first of all critically examined by those present, were placed together, one on the top of the other, a piece of chemical pencil, about a quarter-of-an-inch in length, being placed between them. The slates were entirely new, quite dry, and absolutely free from marks or writing. They were held at arm's length by the medium, in the full light of day, and placed with one end on the shoulder of a gentleman present. Meanwhile, the company had entered into a conversation on Spiritualism, in the course of which the doubts of the public, and even the shams that had been perpetrated in the name of Spiritualism, were discussed.*

[F] *The medium stated in the course of this debate that he had often to complain of the suspicions aroused in certain minds regarding manifestations such as that taking place that afternoon, but he hoped to show to those present that there was no trickery in what he was about to do, but that it was the work of powers beyond him.*

[G] *While he was talking, there was, to the astonishment of everyone present, the sound of vigorous writing between the slates.* It was impossible that the medium could be writing, as both his hands were to be seen, and it was equally certain that the sound of the writing proceeded directly from between the slates. It proceeded rapidly for a time ; there was the sound of a stroke being made, and then again the writing went on as rapidly as before. "There are several doing it," was the remark of the medium, and the finish of what was evidently another stroke was supplemented by a knock indicating

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that the writing was done. The slates were removed from the shoulder of the gentleman on which they had rested, were laid on the table, and one was removed from the other. When this had been done, the under slate was found to be covered with expressions, divided by almost straight lines. The wording of these expressions was as follows :—

Un homme sage est au-dessus de toutes les injures qu'on peut lui dire.—L. de Mond.

The best answer that can be made to such outrages is moderation and patience.—Dr. Davis.

Davis.—Sie haben nicht unrecht.—J. S.

[H] Quanto sinio felici di avere un tempo evoi bello la preyo de muei respetti a tutta la di lei cara famiylia.—Z. E.

[I] The writing was of a good kind, and it was clearly in different styles of caligraphy. The first and second sentences had a direct bearing on the conversation that had previously taken place, and referred evidently to the part where the suspicions of the outside world had been referred to. Other slate manifestations followed. At times the hand of the medium shook as if he could scarcely hold the slate, so great, stated he, was the spirit influence upon it, and at another time it was removed from his hand under the table and transferred to the hand of a person sitting opposite.

[J] A question, "What profession are two of the inquirers present?" brought the words on the slate, "They are all present." This, however, was not the right answer, and the slate, after being under the table again, held nearly fast to the corner by the finger and thumb of the medium, returned with the word "Pressmen," which was correct.

[K] *The question was written, it should be explained, by one of the sitters, and was handed to the medium, with the writing downwards, so that he could not possibly see it, or know what it was.*

[L] While these manifestations were going on, a heavy iron bed suddenly shifted its position to the extent of about three feet, a chair was thrown from a position near the wall in the direction of the table, and raps were experienced on their legs and knees by the sitters. One of the Spiritualists present, after throwing his hands up in an agitated way, suddenly had his eyes closed, and stated that he could not, despite all his efforts, open them again. He stated, however, that Wesley and other spirits were still in the room, and that he was asked by one to state that these manifestations were given by the spirits to people on earth in order to prove that mind could never die, and was eternal. He was also asked to thank the gentlemen of the Press for their presence, and to state that the spirits had often received great favours at their hands. One of these gentlemen, he said, was both a healing and a seeing medium. When this question, however, was put to the spirits, the answer on the slates was, "He is not a medium," and with respect to another gentleman present the words written were, "He can be a medium."

[M] The slate was taken from the medium's hands, and transferred to a person in the room, but the latter, it is only fair to state, expressed the belief that he could transfer the slate, if he placed it on his foot, to the

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medium at the opposite side of the table, and succeeded in doing so at the second and third attempts.

[N] The slate had been previously transferred to persons seated in a position that it seemed impossible for the medium either with his legs or his hands to reach. A most remarkable thing in connection with the proceedings was that, when any of the sitters put their hands under the table, a strong current of air was felt—a current that could not be perceived at any other part of the room. The manifestations, in short, seemed in several instances to be beyond the power of the medium, and it is equally certain—for the visitors were particular in examining everything—that Mr. Wilson had no confederates whatever in the room. Everything was done in open daylight, and the removal of the bed and the chair, together with the writing on the inside of a slate, covered with another, and held openly to view, contributed considerably to baffle the thoughts of the non-Spiritualists present. There was mystery in nearly all they saw and heard, and, unless the doctrine of Spiritualism has more in it than the majority of people allow, they were unable to form any conclusion whatever for the things they had witnessed. Whether the results were due to natural or supernatural means, the sitting, which lasted about an hour and a-half, was full of interest to all present. It is the intention of Mr. Wilson, we believe, to remain in Newcastle for a few days longer, and any communications for him are to be addressed to Mr. W. H. Robinson, bookseller, The Market, Newcastle, secretary of the Spiritual Evidence Society.

NEWCASTLE DAILY LEADER, *September* 30*th*, 1887.

No. 2.

VISIT OF A PSYCHOGRAPHIC MEDIUM TO NEWCASTLE.—INTERESTING MANIFESTATIONS.

A "Press view" was given yesterday by the most renowned psychographic medium of America, now travelling *incognito*, and at present on a short visit to Newcastle. [A] The Spiritualistic power of "Mr. Wilson" is in slate-writing, and those who would see the manifestations must be introduced, as we were introduced, through Mr. W. H. Robinson, the secretary of the Spiritual Evidence Society, at his bookstall in the Market. The latter, like the worthy alderman and presiding deity at the Art Gallery, has received "the light," and "sees visions" and "dreams dreams"; they know what they know. If a Chippendale or a Huxley would be equally knowing, here is a grand opportunity, under such guides, for studying really astounding phenomena. There were no pretentious expectations on the part of the medium. True, it came out casually that his travels had been world-wide, that he had been at one time with the Czar in St. Petersburg, and at another with the settlers in the backwoods of Australia, [B] always, as appeared, accompanied by his "familiar" or influencing power, the spirit of a Dr. Davis, to which time and distance were as nothing. He had died more than 100 years ago in Manhattanville (now New York), and, by long practice through the medium, was an expert in manifesting by writing. Mr. Wilson is an elderly gentleman, of English, French, and Scotch descent; that is to say,

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his maternal grandfather was a Scotch general in France and his father an Englishman. He survives all his nearest kinsfolk, as well as two wives, to both of whom he was so attached that their shades are frequently with him, and the secretary of the Spiritual Evidence Society had scarcely sat down before he, being a "seer," startled us by the visions present to him. The saintly John Wesley was there an interested observer, and one he described and named was identified as a wife of the medium.

The two strangers saw nothing, although both the medium and secretary felt the "influence" to be strong, the room being perfectly peopled by ghostly visitors! In this pleasant condition of affairs the strangers sat down at one side of a square deal table, which was enlarged by the raising of two wings on supports, while the medium sat at the head and the secretary at the foot.

[C] Several new slates, freshly imported from a shop in town, were laid down, with tiny fragments of slate pencil, made square, as was explained, to keep the writing material from rolling off the slate.

[D] Our quartette formed, presumably, a "charmed circle," with their hands on the table, and immediately tappings were heard on a slate, rappings under the table, on the floor, and on the backs of the chairs, and specific knocks made by the medium, such as with the close and open hand, were exactly imitated. Asked as to how many spirits were prepared to manifest, the slate tapped out "four." All this time the medium was restless, and appeared to be suffering more or less from the control which, by-the-way, he claimed to have had all his life. He believed the influence of the spirits had been born with him, as his parents were gifted as "seers."

[E] *Chatting went on quite freely at the table, while the medium seemed to be forcing a slate with a bit of pencil under the leaf of the table. Failing in doing this at the time, another slate was placed on the top of it, frame to frame, with the little bit of pencil between. It was held over the left shoulder of the writer in his and the medium's right hands, the left hands remaining in the circuit on the table.*

[G] *Almost immediately the sound of slate pencil work was heard between the slates so held*, and whenever the medium lifted his left hand from the table the influence seemed broken and the sound of writing ceased, to recommence immediately on the hand being replaced. The action was like the elimination of the safety fuse in an electric circuit, the psychic force, or mysterious power being gone. A tap on the slate informed the medium that the task, or rather request, was done, and on opening the slates the side of one was seen to be covered with writing, as even as if it had been done on ruled lines. According to Pope—

> Heaven first taught letters for some wretch's aid,
> Some banished lover, or some captive maid—

but here was a use little dreamt of in that poet's philosophy. It had been stated that there were four spirits prepared to manifest, and there were the examples of their "handiwork." The first was in French :—

Un homme sage est audessus de toutes les injures qu'on peut lui dire.—L. de Mond.

[The wise man is above all the injurious things said of him.]

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The next paragraph was in bold English, and seemed to bear out the assurance of the secretary that the viewless apparitions in the room were much interested in our conversation. It was :—

The best answer that can be made to such outrages is moderation and patience.—Dr. Davis.

Again the cosmopolitan character of the assembly was manifested, and a German had his say, although the writing was not in the native characters :—

Davis—Sie haben nicht unrecht.—J. S.

[Davis—You are not wrong.]

The fourth was in a language we were not musician enough to understand, but as Artemus Ward would say, it was "somethin' to this effek" :—

[H] *Quanto sinio felici di avere un tempo evoi bello. La preyo de mici respetti a tutta la di lei cara famiglia.—Z. E.*

[L] The slate-writing feat appeared to have excited the unseen caligraphists, for on a sudden a large heavy bedstead in a corner of the room was turned half-way round ; the secretary was agitated, and, saying they had "sealed his eyes," appeared to fall into a kind of trance : the writer felt like a hand grip his right knee, and looking at his neighbour discovered the latter turning an equivocal look at him as much as to say "none of your larks," yet our hands were all on the table. Then the chairs on which we sat got shifted a bit by no visible means, an empty chair on the opposite side of the table was turned round, and altogether things were, for a little, somewhat lively and pleasant. The medium ever and anon cried out suddenly, as if he had received a shock from an electric battery, yet we, the strangers, felt in no way discomposed, and nothing happened when we ventured upon a little laugh—quite natural and not at all hysterical, it may be explained—on our own account.

[M] The medium, in attempting to get more writing under the table, this time said he felt the power pulling the slate from him, and passing out of his hand it emerged at the opposite corner and was impelled with some force back towards him, both his hands being above the table. The secretary and the other observer had it passed to them, and before receiving it, oh ! gruesome to relate, affirmed that they each felt as if a chill breath—"the cold wind rushing" spoken to by Mrs. Hemans, perhaps—was being blown upon their hands ! All the same, one of the strangers fancied the slate might be so passed on the foot and tried it, but no such movement could be detected on the part of the medium. We were asked to write a question unseen by the medium on the slate with a view to an answer.

[J] The question was, "What is the profession of the inquirers at the table ?" After some little time there was writing on the slate which read, "All of you."

[K] *Another trial, but it is only fair to say after the question had been told to the medium, it was correctly answered.* The most mysterious part of the séance, which took place, of course, in broad daylight, was the writing between the slates. A bit of chair-turning awoke the secretary from his trance, and relieved his closed eyes, after which "Good-bye" was written on the slate, and the extraordinary phenomena ended. We asked the

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medium why the writing could not take place above as well as below the table, and in our clear view? His answer was that the human eye, the reflex of the mind and will power, had an influence which destroyed that of the manifesting spirits, and he illustrated this with the case of a bird fascinated by the eyes of a serpent. There was a vital power transmitted that could not be seen, it could only be felt! This is the latest if not last and great mystery, and, much puzzled, we quitted the scene.

In report No. 1 [C] we are told:—"The slates used were sent direct on Wednesday from the North of England School Furnishing Company." No. 2 [C] says:—"Several new slates, freshly imported from a shop in town, were laid down." It appears probable from the above statement that the slates had previously been sent direct to the medium. If we compare the statements marked [E] and [G] we find that reporter No. 2 made a note of an important point not recorded by reporter No. 1. We find that "chatting went on quite freely at the table, while the medium seemed to be forcing a slate with a bit of pencil *under* the leaf of the table. Failing in doing this at the time, another slate was placed on the top of it, frame to frame." This does not appear such a straightforward proceeding as that described by the *Newcastle Daily Chronicle* reporter. Again, reporter No. 1, in the passage marked [I], remarks that some sentences in the long message had a direct bearing on the conversation that had recently taken place, but it is noteworthy that the medium himself took a leading part in this very conversation.

Reporter No. 1 in passages [J] and [K], mentions that the medium could not possibly see or know what the question was, and he alludes to the subsequent correct answer, and *actually* omits to record the important fact, mentioned by reporter No. 2, that it was not until the question *was told to the medium that it was correctly answered.*

[M] It does not appear that a special experiment was devised to exclude the possibility of slates being moved under the table by the medium's foot, after the discovery made by one of the sitters that with practice he could repeat himself one of the movements. We are simply told that in previous experiments the slate had been moved in a way that seemed impossible.

During a subsequent séance at Newcastle-on-Tyne, "Mr. Wilson" was detected in the act of moving a slate in the manner indicated. At the time he was wearing a sock cut down so as to admit of a free working of the toes of his right foot, which, by reason of his wearing a low shoe, could be easily brought into play. This method is well known as being somewhat peculiar to Slade, and there is evidence to show that he has been detected on several occasions in its employment.

"Mr. Wilson" informed me that he was the originator of

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"Slate-writing"! I believe this statement to be correct. In conclusion, I may remark that I addressed a letter to the Editors of the *Newcastle Daily Chronicle* and *Newcastle Daily Leader*, in which I stated my conviction that the "phenomena of 'Mr. Wilson,'" as recorded in the above-mentioned papers, were identical with the tricks of Dr. Henry Slade, and I requested the publication of my statement to that effect. In reply I learnt that "my surmise was believed to be correct." That Dr. Slade has a repertoire of adroit as well as barefaced methods of imposition seems universally admitted by Spiritualists and sceptics, hence it is right that the public should be warned in regard to the so-called "spirit manifestations" of "Mr. Wilson."

S. J. Davey.

CASE SUPPLIED TO THE LITERARY COMMITTEE.

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From the Rev. W. S. Grignon, of The Grove, Pluckley, Kent.

April 5th, 1887.

I send you herewith some details of a first-hand record of two apparitions of the same deceased person to two persons, relatives, at intervals of two to four years after the death, apparently on the same spot. The case came to my knowledge through the uncle of a pupil now with me, a retired colonel of R.E., to whom the two percipients stand in the relationship of aunt and uncle's wife respectively. Through him I sent some questions to these two ladies, and with the replies received a letter from one of them, Mrs. J., from which it appeared that she was an acquaintance of my own, mother of two boys who were under me at Felsted. I knew her late husband also very well. She gives reasons, not flimsy and fanciful, but practically connected with the past and present ownership of the house in question, why great trouble and annoyance might arise for herself and her sister-in-law if the facts were to "leak out" in connection with the real names, and binds me not to disclose them. I am compelled, therefore, to ask you to rely upon my word for the following account of the parties concerned. The initials which I have given are not the correct initials of the persons described. Mr. J. was a professional man of high character and good position in a country town of no great size, which I call X. "Miss R. J." is his sister, a lady now far advanced in life. "Mrs. J. S. J." is his widow—a sensible woman—not, I think, likely to be fanciful and credulous in such a matter. The father of my friend, Colonel B., of the R.E., married a Miss J., sister of Miss R. J. and Mr. J. above mentioned. Miss F. B. is his sister (Colonel B.'s), now deceased. The old lady who is supposed to have appeared was the mother of Miss R. J. and of Mr. J. I made such inquiries as occurred to me, but can send more, if there be any questions which you would care to put.

William S. Grignon.

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STATEMENT OF MISS R. J.

After two years since the death of my mother, when all sad recollections were gone, I was walking one day, at 10 a.m., downstairs by myself. All of a sudden I heard a kind of scuttle, and turned round to see what it was, and there saw distinctly my late mother coming out of her morning-room, dressed as usual, black silk dress, large white apron and collar, white stockings and black shoes. I watched for a moment or two, and saw her turn to go up a pair of stairs to her late bedroom, when all of a sudden her head went off and the apparition disappeared. I related the fact at the time, and it was considered nonsense. I only saw it once, and hoped I should not again.

Miss R. J. has kindly replied to certain questions sent to her as follows:—

1. "Where is the house situated, and has it any special name?"

High-street, X.

2. "Have any peculiar and unaccountable sounds ever been heard by yourself or by others?"

No.

"Could you sketch, however roughly, a plan of the part of the house where the apparition was seen, marking the points where it first appeared, and where it disappeared?"

Can't draw, and have left the house some time.

4. "Did you recognise the apparition by the face or only by the dress, or by dress and figure?"

By the face, dress, and figure.

5. "Did you mention the apparition at, or shortly after, the time of its occurrence to any persons who could now state their recollections of the circumstance?"

I mentioned the occurrence to my sister, who is dead, and another, who is dead also, and was not believed.

6. "Has this appearance ever to your knowledge been seen by any person other than yourself? If so, when, and by whom?"

I believe so.—J. S. J.

7. "Have you on any other occasion seen an apparition of the same, or of any other person?"

No.

8. "Had your mind just before been in any special way turned towards the deceased?"

No, not in the least.

STATEMENT OF MRS. J. S. J.

On leaving the nursery, about eight o'clock in the evening, I saw the apparition of an old lady going slowly up a few stairs at the end of passage. There was no light where I was, but there was partial light on the stairs from the hall gaslight. I stood still, astonished, knowing there was no one in the house like her. She vanished before reaching the top stair. Some weeks after I mentioned the circumstance to a young lady, F. B., who was on a visit to us, and described the apparition. She said, "That is my grandmamma." (Died August 3rd, 1855.) I never saw the old lady in her

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lifetime. I did not keep a date of the occurrence, but, as far as I can remember, it was the winter of 1859.

Mrs. J. has also kindly replied to questions.

1. Question as above.

High St., X. No especial name in the time of the J. family.

2. Question as above.

Have no idea of drawing. Passage 40 feet long. Six stairs at end of this passage, leading up to bedroom. Apparition seen from other end of passage on second stair, moving feebly up that stair and two next—disappeared.

4. "Did you see the face or the figure and dress only? Could you give now the description of the appearance which induced F. B. to say, 'That is my grandmamma'?"

The lady had her back to me, an elderly lady, rather small, a dark dress, a little shawl or something light about the shoulders, a cap.

5. Question as above.

I mentioned it to Miss F. B. some weeks after the occurrence. She was not in the house at the time. Miss F. B. is now dead.

6. Question as above.

Miss R. J.: I have only known this lately.

7. Question as above.

I have only seen the old lady in question once.

8. Question as above.

No.

I will put down on paper the length of passage, and the number of stairs where I saw the apparition. These few stairs led to the bedroom this old lady used in her lifetime. [A plan accompanied the account.]

As I said in my former letter, I had never seen the old lady in her lifetime, but from Mr. J. (my husband) I had heard a great deal of her goodness and kindness, so that the sight I had—for I felt at the moment who it was—gave me some astonishment but no fear. I think it right to add the reason I did not communicate to others what I had seen. We were a large family party, and some members of the same were of a highly nervous temperament, and I had two little children who went up and down this passage daily. If what I had seen had become known, we should have had endless trouble with the children.

I made my communication some weeks after to Miss F. B., sister of Colonel B. She was on a visit to me, and I made her promise not to tell "the J. family." She died some few years ago, and it is only just lately that I became aware she had mentioned the circumstance to her family.

CORRESPONDENCE.

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

SIR,—May I once more ask you to allow me space for a reply to Messrs. Wetherby and Fry's letter? I am reminded of assuming too much when I referred to your correspondents as being sceptics. It is evident they are so by their own admission. For to be "open to conviction" means that

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although not as yet convinced they might become so upon certain conditions. Judging from the tenor of Messrs. Wetherby and Fry's last letter, it appears that the conditions required for their acceptation of the truth of spiritual phenomena have not as yet been supplied to them. Hence, I maintain that Messrs. Wetherby and Fry are still sceptics, and most likely will remain so for a long time to come.

Their memories, as regards certain statements of my own, may be corroborative; but this does by no means prove that their memories are not at fault. I presume, in fact, I feel certain, that after their visit the subject was further discussed and the principal subjects of our conversation recapitulated. That is the very time when confusion comes in. I am positively certain that if the after talk had been held in my presence, many slight corrections as to details would have been introduced. *I* do not go so far as to pretend to recollect the whole of a conversation occupying fully two hours' time, no more than I do pretend to remember what I had for my lunch or dinner on that particular day. And I would not venture to again remind your correspondents of the fallacies of human memory were it not that but for notes kept of my personal experience I should have forgotten many incidents and many details. But I have a perfect recollection of my personal experience as an investigator, experience of which I have, in almost every case, kept record and to which I can refer; and I most emphatically deny ever having quoted as examples of my own experience cases which did not happen to myself. Nor was I anxious, as Messrs. Wetherby and Fry suggest, to convert others by exaggerating my facts; because I have invariably referred inquirers to the mediums with whom I was acquainted in order that they might judge for themselves. I remember recommending Messrs. Wetherby and Fry to the séances with Husk as medium, so as to afford them the opportunity of witnessing the very phenomena I had described to them. Instead of following my advice, Messrs. Wetherby and Fry went to a public séance at Williams's, where they did not meet with these phenomena. If they failed to verify my statements it is certainly not my fault. I object to the insinuation that I (perhaps unconsciously) (*sic*) exaggerated my facts in order to convert others, although being, by my own admission, a dupe. I was not then aware that mediums cheated, and could never have admitted having been duped. Such derivations are utter nonsense. The facts are, and I am in a position to prove it, that from the moment I found that premeditated fraud on the part of mediums was clear beyond a doubt, I withdrew from public séances altogether. My letter in the June number on professional mediumship was written immediately after my discovery of undoubted trickery, and was forwarded to you some 18 months before its publication. I think this letter is a sufficiently clear warning against—rather than a recommendation in favour of—the Spiritualists' pretensions.

As to the pictures to which your correspondents refer, true, I only described one because one was specially mentioned. I hope Messrs. Wetherby and Fry are not so exacting as to expect a separate description and explanation of each. There were "14" of my pictures in the room! The space of the *Journal* cannot be sacrificed to the introduction of a subject which

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scarcely interests its readers, and be filled by a catalogue of pictures which few (if any) members of the Society have seen. Besides, I do not know which of the pictures were—and which were not—seen by your correspondents; there have been as many as 23. But since Messrs. Wetherby and Fry again point to a special subject, viz., the "spirit" with the eagle claws, I will give them the explanation they desire. At the same time, I beg to inform your correspondents, in case they are interested in the history and origin of all the drawings, that further information must be obtained, not through the pages of the *Journal*, but upon personal application to myself.

The figure designated by Messrs. Wetherby and Fry as the "spirit with claws like those of an eagle" (an ornithologist would have said, "nails like a pigeon") represented a subject exactly as it was presented to me. I do not now regard that "form" as a visitor from the "world unseen," or as a representative of a distinct type of some ultra-mundane creature, but rather as the medium in an abnormal condition. This may appear a startling declaration, perhaps not much better than an admission that it was a "real spirit." But, strange as this statement may appear, I still adhere to previous assertions that genuine phenomena occur at times; and that although such a "presentation" does not necessarily imply the presence of a temporarily visible spiritual being, my picture represented an occult manifestation. The results of investigation may demonstrate that so-called materialisations are not what Spiritualists believe them to be, but it has not as yet been definitely settled what these manifestations really are. And if there were not "something" extraordinary in these manifestations, Spiritualism and its phenomena could not have lasted a single month.

It is perfectly true that I advised my visitors (Messrs. Wetherby and Fry) not to believe in anything (Spiritualistic) until they had absolutely satisfied themselves of its truth. I remember having told them that I could not help believing in the reality of what I had witnessed over and over again. Is there, may I ask, anything extraordinary either in my advice or in my remark? Does not everyone believe in what he considers to be true? It does not follow, however, that A should necessarily be satisfied with the same evidence which convinces B. If all *my* personal experience had been shared by Messrs. Wetherby and Fry they *might* have arrived at the same—partly erroneous—conclusions, or they *might* have by this time been converted to the most orthodox form of Spiritualism; or, assuming the other extreme, found out all the trickery at a moment's notice. To make use of an example:—Did not the whole of thinking and observing humanity up to the time of Copernicus and Galileo believe that the heavens moved and the earth stood still? Did the ocular demonstration that the sun rose in the east and set in the west satisfy Copernicus? and did the evidence of the latter satisfy the Church and priesthood of his time? Would Messrs. Wetherby and Fry, like a modern Copernicus, prove that I am wrong and point out my fallacies, I would be thankful indeed.

As to the statement of the spirit-child, which your correspondent, Mr. Fry, insists in distorting into a parody, permit me to refer him to my answer on that subject in the letter addressed to yourself about a year ago. It may afford Mr. Fry a certain amount of delight to turn my description of an

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incident into an absurdity, but he must not expect that I shall answer it in that form. Let him give my proper version and I will give my reply. But you will notice from that letter, in which I gave you my explanation, that Mr. Fry has mixed up the details of two distinct cases, and draws conclusions from facts belonging to the wrong case. His conjectures are, as you will see, based upon false premises. I certainly do not believe in the possibility of any human head presenting such striking anatomical abnormalities as those he suggests, whether it be the head of a daughter of a medium or of any one else. I might as well ask Mr. Fry whether he believes that, if one friend of his has sailed to the Antipodes and another friend had jumped a ditch, the former could jump the distance between England and Australia.—I remain, yours truly,

J. G. KEULEMANS.

8, Primrose Hill Studios, N.W. January 1st, 1888.

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

SIR,—I have read with a certain amount of interest the criticisms of Mr. S. J. Davey on the slate-writing performances of professional mediums, which have appeared in the *Journal* of the Society.

He attributes them to trickery, and shows by testimony that he has completely deceived a number of persons by producing apparently identical effects through the agency of pure conjuring, adding that there are several ways of obtaining these deceptions, but gives no clue to the *modus operandi* of even one.

Now, a large proportion of inquirers, at the very outset of their investigations, arrive at this conclusion, though they are unable to detect the method adopted.

Beyond confirming this view to some extent, these papers give no information from which a fresh start in the inquiry can be made.

I therefore submit that they are unsatisfactory. What is wanted is just that which is omitted, and that is how these writings can be produced by sleight-of-hand.

Perhaps, however, Mr. Davey contemplates enlightening the Society on this point in another paper, though I still think, and many will, I believe, agree with me that the article would be much more complete had the omitted information been embodied in the account already published.—I am, sir, your obedient servant,

GEORGE G. BEAZLEY.

74, Redcliffe-square, S.W.
November 1st, 1887.

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No. XLVII.—Vol. III. February, 1888.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW ASSOCIATES.

Darell-Brown, Mrs., 1, Douro Villas, Cheltenham.
Freer, Miss, 6, Westbourne Grove Terrace, London, W.
Fry, R. E., King's College, Cambridge.
Lindsay, Dr. Robert, 59, Caversham Road, London, N.W.
Major, Albert, 77, Clapham Road, London, N.W.
Meade, Miss, Heywood, Ballinakill, Queen's County, Ireland.
Robertson, Miss N., 63, Rosaville Road, Fulham, London, S.W.
Samuel, Mrs., 33, Trebovir Road, South Kensington, London, S.W.

ANNUAL BUSINESS MEETING.

Owing to the absence of a quorum on the 28th ult., the necessary business was informally gone through, an adjournment for its completion being held on the 4th inst., in accordance with Rule 15.

The chair was taken by Professor H. Sidgwick. He placed before the Meeting the audited balance-sheet of the receipts and expenditure of the Society during the year 1887, which appears on another page.

Mr. M. Theobald, as auditor, expressed his satisfaction at the care with which the books were kept, but called attention to the excess of the Society's liabilities over its assets at the close of the year. This, it must be understood, is without taking any account of the value of the library, or of the stock of the *Proceedings*. A statement of the assets and liabilities was on the table. It appeared that the deficiency would be to a considerable extent met by the saving consequent on the removal of the rooms of the Society, by the change in the place of holding the General Meetings, and in the probable expenditure in printing during the current year.

The actual number of the Society has slightly diminished during the year, mainly owing to the names of some who had become only nominal members having been struck off the list. The effective strength of the Society remains almost exactly what it was a year ago.

The nominations for seats on the Council being just sufficient to fill

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the vacancies, the following were declared duly elected :—G. P. Bidder, Esq., Q.C., Oliver Elton, Esq., A. T. Myers, Esq., M.D., C. Lockhart Robertson, Esq., M.D., Professor H. Sidgwick, J. Herbert Stack, Esq. This was formally done at the adjourned Meeting on the 4th.

A conversation took place as to the means by which the general interest of the members in the work of the Society might be extended and increased. It was decided to issue a circular letter to the members in reference to some of the points discussed.

GENERAL MEETING.

A General Meeting was held on the evening of January 28th, at the Westminster Town Hall. Professor Sidgwick took the chair.

The Chairman, in opening the Meeting, spoke of the great and irreparable loss which the Society had suffered through the sudden death of their President, Professor Balfour Stewart. It had been of the greatest advantage to them that one bearing so high and undisputed a reputation as a physicist had been willing to lead and direct their endeavours to penetrate the obscure region of psychical research. Of the work that had been done under Balfour Stewart's leadership it was not now the time to speak in detail: but all who had watched his management of their affairs would agree that it was marked by three characteristics :—it was thoroughly fearless, it was uniformly circumspect, and it was genuinely sympathetic. He believed it was only by this combination of qualities that they could hope to succeed in the difficult task that they had undertaken : and it was because they could hardly hope to find them again combined in a President of Balfour Stewart's scientific eminence that he had spoken of his loss as irreparable.

Mr. F. W. H. Myers then communicated to the meeting two "Remarkable instances of automatic messages," introducing them with some remarks, of which the following is an abstract :—

I may begin by briefly reminding my audience of the position in which our inquiry into Automatic Messages at present stands. First of all, I tried to show that automatic writing, with planchette or pencil, may often be automatic in the fullest sense, as proceeding from a stratum of the writer's intelligence which forms no part of his conscious life at the time. Next, I gave some cases where the automatic messages have reproduced facts which were never in the writer's conscious mind, but have apparently been transferred to his unconscious mind from the mind of some other person, usually present in the room. Of these telepathic messages the Newnham case was our leading type. It next seemed needful to discuss the singular assumptions of one or more definite *personalities* so common in automatic script,

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and which are by Spiritualists taken to imply the communication of one or more definite spirits. By analogies drawn from dreams, from hypnotism, and from various morbid states, I showed that such apparent duplications or splittings-up of personality may occur within the operation of a single mind, and need not be taken to imply any extraneous agency. Next, extending the survey from writing to other forms of automatism, I tried to show that these automatisms are an active or motor form of hallucination; or, if it be preferred, that hallucinations of the senses are a passive automatism. I mean by this that in both classes of phenomena alike we have a message of some kind originated in some unconscious stratum of our personality and then rising into consciousness, whether as a *vision* or as an *audition* or on the other hand as a *movement*. Thus it comes to much the same thing whether a man *writes* a message—not knowing what he is writing—or whether he *hears* it, as though spoken, either within himself or outside himself, but not *by* himself. All these forms of reception of a message —vision, audition, movement, or a mere impression less *defined* though often not less *distinct* than any of these—may come interchangeably to any percipient. And as soon as we thus look at these forms of message in connection with each other, it at once occurs to us that writing need not be the only form of motion through which the message from the unconscious part of our being makes its way into our conscious life. The tilts of a table, or other easily movable object, so familiar in Spiritualistic circles and so much derided by the unbeliever who asks "whether the spirits live in the table," are now seen to form a simple modification of that automatic energy of which we have reviewed so many other examples.

In thus speaking, I am for the time setting aside the question as to *raps*, or as to movements in tables, &c., which the unconscious muscular action of the sitters could not effect. Such movements, if genuinely occurring, indicate the existence of some unexplained source of physical energy, but they do not in themselves suffice to show that such energy may not be developed in some unknown way from the persons present. At any rate, the vast majority of table-tiltings occur under conditions such that the muscles of the sitters might have effected them, just as the muscles of the automatic writer undoubtedly move the pencil. In the case of the tilts, then, as in the case of the written messages, it is from the substance of the message, not from the mere mode of its production, that we must form our opinion as to its source. It may be necessary to add that the conventional ways of getting a message by tilts are two: Either the inquirer slowly repeats the alphabet and the table tilts at the letter required, or the table tilts out the letters by repeating its movement

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wice for B, five times for E, 20 times for T, &c., according to the position of the letter in the alphabet. One marked tilt conventionally signifies No, and three tilts Yes.

The cases which I am about to give differ from those previously cited, not only in the fact that the messages come through tilts of a table, but in the nature of the intelligence apparently communicating. In one of them, Mrs. Kirby's case,[1] we have apparently a message proceeding from a living personage asleep at a great distance. In the other case, here to be cited, we have the alleged communication of a disembodied spirit. I need not say to readers of our *Journal* or *Proceedings* that an interpretation of this latter kind must not, in our view, be lightly accepted; and to some minds the singular coincidences which I shall recount may seem explicable by chance alone. I have been anxious, however, to cite the case in order to show how deeply interesting are the problems involved, and to induce other informants, if possible, to send me cases of a similar kind, should such exist.

Mrs. FitzGerald's Case.

For the following account I am indebted to Mrs. FitzGerald, of 19, Cambridge-street, Hyde Park-square, W., and her son, Mr. Desmond FitzGerald (at one time a member of the Council of the Society for Psychical Research), to both of whom the cordial thanks of our Society are due.[2]

Mrs. FitzGerald and her daughter-in-law, Mrs. Desmond FitzGerald, have been for some years in the habit of sitting quietly together to receive messages by slight tilts of a table. Mr. FitzGerald has occasionally joined the group, but strangers have rarely been admitted, and the communications have been throughout of a very private kind. I was, therefore, especially grateful for the permission to be present at one of these meetings (May 13th, 1886), and afterwards to print here an abstract of some of the cases in which messages admitting of a definite test have been received by this group. The members of the group, who are all Spiritualists, believe that they can recognise the communicating spirit by certain indications, given by movements of the table, which have never deceived them. They allege that although purely frivolous and untrustworthy messages are sometimes given by unrecognised spirits, the recognised communicants have never stated anything false, nor shown any inconsistency. The three spirits that will here be mentioned (whose true names, with particulars, have been communicated to me) are a Mr. E., an intimate friend of Mrs.

[1] This case will be printed on a future occasion.

[2] Mrs. FitzGerald has revised the abstract of her papers here given.

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FitzGerald's, Lord X. (a near connection, who died in 1870), and Lady S. (her daughter, who died in 1858), through whom the bulk of the communications formerly came, though now this spirit (I use throughout the phraseology of the messages themselves) has passed into a sphere too high to allow her to communicate.

Notes have been taken throughout the whole course of sittings, either during the sittings or at their close. The messages have been awaited in a serious spirit, without impatience or interference, and frequently the group, having met, has separated again at once, on being informed that the occasion was in some way unsuitable; or, as it was generally phrased, that low or strange spirits threatened to assume control. However we explain the messages received, I think it likely that this temper of mind has conduced to their reception; and from this point of view there is an advantage in a previous readiness to attach high value to the expected communication. It is quite possible that, *if* such messages do ever proceed from the spirits of the dead, Spiritualists may be more likely than sceptics to receive them; and it, therefore, seems to me urgently important that Spiritualists should make constant and patient attempts of the kind—adding to their faith, I need hardly say, the care and candour of which Mrs. FitzGerald's group, I think, has given proof.

I cite one case in connection with each of the three communicating spirits mentioned above.

I. Mr. E., when on his deathbed, sent for Mrs. FitzGerald to come and see him. She visited him in his chambers in the Albany and said farewell, he being then past hope, and his death expected at any moment. He blessed her and promised to watch over her. Afterwards his spirit was one of the habitual and most trusted communicants, and Mrs. F. believed herself able to feel sure of his identity, when he came. After many such messages she alluded one day to his death in the Albany. "I did not die in the Albany" was tilted out. Shocked at what seemed the intrusion of some lying spirit in the friend's name, Mrs. F. solemnly repeated the question, "You died in the Albany, did you not?" The answer was an emphatic No. This was repeated several times, and then Mrs. F. was so pained and bewildered at the breakdown of her cherished belief in this spirit's identity and trustworthiness that for a considerable time she sought no further communication. She had no thought of testing the truth of the message, as she considered that she absolutely *knew* that Mr. E. had died in his chambers. It was not till some months later that a common friend accidentally mentioned that Mr. E. had been removed from the Albany at his own wish, when almost at the point of death, with the idea that he would be better nursed in a private house.

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It is deeply to be regretted that Mrs. F. did not inquire from the communicating spirit *where* he had died. If the address had been given the test would have been excellent. No further facts, it appears, can now be got from Mr. E.'s spirit. The coincidence is therefore reduced to a single fact; but that one fact is a striking one, and cannot be said to have been in Mrs. FitzGerald's mind.

II. The second point is connected with Mrs. F.'s deceased connection, Lord X. This spirit also came at intervals, and during the winter 1872-3 mentioned, after a prolonged absence (from late in 1872 till May, 1873), that he had been with his son, the present Lord X., at Malta. Mrs. F. had, as she believed, good reason to know that Lord X. was in Scotland, and she set down this message also as false—with less of a shock than in Mr. E.'s case, as this spirit had communicated less frequently and intimately. Some time afterwards a friend (whom Mrs. F. has again found, and who remembers the circumstance) mentioned casually that she had seen in a society journal that Lord X. was at Malta in his yacht. Mrs. F. believed this, without seeking further corroboration, till May, 1886, when, at my request, she wrote to Lord X.'s solicitors as to his whereabouts in 1872-3. The answer, which I have seen and copied, was as follows:—"Lord X. went abroad in November, 1872, and returned about the end of March, 1873. During his absence his address was Yacht ——, Corfu. There are no letters addressed to him at Malta, and we cannot give the exact date when he was there." It seems, therefore, pretty certain that the society paper was rightly informed, and that the present Lord X. was actually at Malta about the time when his father's spirit so asserted.

It deserves notice, as an instance of the characteristic *bizarrerie* of these communications, that this spirit never once gave the title by which they had known him best, nor the title which was his at death, but generally his surname merely, which being a not very uncommon one, did not in any way suggest him to their minds, so that they puzzled for nearly three-quarters of an hour when it was first given.

III. The third case involves a name and date, which were certainly unknown to the sitters. The question here is whether the coincidence can have been due to chance. I prefer to give an abstract of the written account in my possession, as the answers are intermixed with religious matter—too sacred in the eyes of those who received it to be quoted in a paper where the actual origin of these messages is still a subject of discussion. Mrs. FitzGerald's deceased daughter, already mentioned, is represented in messages purporting to come from her as carrying on beyond the grave the same work of befriending the friendless, which was hers on earth. Amongst other names none of them

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accompanied with sufficient facts to be traceable, of spirits thus aided in an upward struggle, the name of Mary Allen was given. "She died at a Paddington hospital." "Which hospital, St. Mary's?" "No, at the Lock Hospital, at the age of 18, 16 years ago." This answer was given in 1881. On inquiry at the Lock Hospital the following answer was received:—"Mr. B. begs to inform Mrs. FitzGerald that a registry of deaths is kept in this hospital, but that no person of the name of Mary Allen has ever *died* here. A person named Mary Ann Allen was in this hospital from March 10th, 1865, to March 24th, when she was discharged at her own request, nearly cured."

On further inquiry the alleged Mary Allen said that she had given the hospital as the best place where she could be *traced*—she having died shortly after quitting the hospital at a small cottage, since destroyed, belonging to a tailor named Gibbs, in Wells-street, Kilburn. No such name or street appears in Kilburn in the *Suburban Directory* for 1866, but this proves nothing, as Kilburn was then a somewhat squalid suburb, and some small streets are doubtless omitted, the *Directory* not professing completeness. The Register of Deaths affords little aid, as Mary Ann Allen is a common combination of names, some eight or ten persons of that name dying in London annually, nor is it by any means certain that the death of a poor woman of this kind would be registered under the same name. We are left, therefore, with the coincidence of date, name, and sojourn at the Lock Hospital. It is observable, moreover, that these alleged facts form part of a series of messages which have maintained a consistent character over some 18 years or so, and have never, as I am informed, been discovered to be false. Few of the communications, however, have admitted of any definite proof or disproof.

In the present state of this inquiry it would, I think, be premature to express, or even to form, any decided opinion as to the origin of these messages. One strong argument against the Spiritualistic hypothesis lies in the extreme paucity of recorded cases where there is any real evidence that facts have been communicated which were unknown to the sitters, and were in any way connected with deceased persons. The exact force of this argument, however, depends on the number of serious and persistent efforts (such as that which I have just recounted) which have been made to obtain communications of this kind. From the vague expressions used by some Spiritualists, I had at one time supposed that such efforts were very numerous, and, therefore, that the negative argument from their general ill-success was almost insuperable. But I have now seen reason to believe that the number of persons who have hitherto used the care and patience requisite to make their efforts of any value is in reality by no means large. There is,

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therefore, the less reason to fix an assured limit to the results conceivably attainable, if only I can persuade those who hear me to do their utmost to put these strange alleged possibilities to actual test.

Mr. Edmund Gurney followed with a paper on "Apparitions occurring soon after Death." In most of the cases where persons have professed to have seen or held communication with deceased friends, there is nothing to distinguish the experience which they describe from purely subjective hallucination. It must be remembered that the very idea of purely subjective hallucinations of the senses of sane and healthy people is comparatively a novelty; before the days of scientific psychology (notably through all the witch-period) every fictitious appearance was held to have some objective—usually a Satanic—basis We now know that the most definite and distinct appearance, se n in waking and sober moments, may still be nothing more than a projection of the percipient's own brain. And among such appearances, some are practically sure to take the form of deceased persons known to the percipient. In cases of this kind, there is no *coincidence* with any external reality, such as we have held to constitute a proof of an objective origin in the case of certain phantasms of the *living;* and very stringent conditions would have to be fulfilled before we should be justified in assigning to the phenomenon any cause external to the percipient's own mind.

There is a curious point, however, which deserves very careful notice; namely, that a disproportionate number of these *post-mortem* appearances follow *closely after* death. In cases where the fact of the death is known to the percipient, this seems easily explicable; because his thoughts may be supposed to have been emotionally exercised with the subject. But we have a number of cases where the fact of the death was unknown to the percipient at the time of his experiences. Many of these—those, namely, when the interval after death was under 12 hours—were published in *Phantasms of the Living* —on the hypothesis that the impression was actually conveyed to the percipient at the moment or before the moment of the death, but that it had remained latent in his mind, and had only after an interval emerged into consciousness and projected itself in sensory form. But this is only a hypothesis—one resting on a certain amount of evidence and needing careful consideration, but by no means to be assumed as certain. And there are other cases, where the interval between the death and the appearance was longer, to which the hypothesis of latency seems decidedly inapplicable. It seems, therefore, that the alternative hypothesis—that the condition of the phenomenon on the agent's side (be it psychical or physical) is one which only comes into existence at a distinct interval after death, and that the percipient

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really is impressed at the moment, and not before the moment, when he is conscious of the impression—is one that must be steadily kept in view.

The cases where the appearance or impression shortly followed the death (like all other cases where the percipient of a phantasm has recognised in it some dead person) fall under two heads, which we may distinguish as the *personal* and the *local*. That is to say, the experience either befalls some person who has been linked with the deceased by close ties; or it befalls some one in a place in which the deceased, when alive, was strongly interested. (The remainder of the paper was occupied with the reading and brief discussion of some cases of both classes, most of which have already appeared in the *Journal*.)

MEETINGS OF THE COUNCIL.

A Meeting of the Council was held on the 28th of January, Professor Sidgwick taking the chair, and an interim Meeting was held on the 4th of February, for the formal completion of some of the business. At one or both of these Meetings the following Members were present:—Professor H. Sidgwick, and Messrs. Edmund Gurney, F. W. H. Myers, H. Arthur Smith, and J. Herbert Stack.

The Minutes of the Meeting on the 2nd of December were read and signed as correct.

The Council was informed of the result of the Annual Business Meeting as reported above.

The following were unanimously elected officers of the Society for the ensuing year:—President, Professor H. Sidgwick; Hon. Treasurer, H. Arthur Smith, Esq.; Hon. Secretary, Edmund Gurney, Esq.

The following Committees were appointed, with power to add to their number:—

Committee of Reference.—Professor Adams, Professor Barrett, Mr. Edmund Gurney, Professor Lodge, Lord Rayleigh, Dr. C. Lockhart Robertson, Professor Sidgwick, Professor Thomson, and Mr. J. Venn.

Literary Committee.—Messrs. Edmund Gurney, F. W. H. Myers, Frank Podmore, Professor Sidgwick, and Mrs. H. Sidgwick.

Library Committee.—Dr. A. T. Myers and Mr. F. W. H. Myers.

House and Finance Committee.—Messrs. H. Arthur Smith, J. Herbert Stack, and Major G. L. Le M. Taylor.

The lists of the Corresponding Members and of the Honorary Associates of the Society were read over; and the majority were re-elected for the ensuing year.

Eight new Associates, whose names and addresses are given on a preceding page, were elected.

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A Cash Account for the month of December was presented in the usual form, as well as the audited statement of receipts and expenditure for 1887, which had previously been before the Annual Business Meeting. This was referred to the Finance Committee, who were requested to prepare an estimate of receipts and expenditure for the current year.

It was agreed that a General Meeting should be held the second week in April. [Friday, the 13th, was subsequently fixed on.]

The next meeting of the Council will be on Friday, the 2nd of March, at 4.30 p.m.

RECENT EXPERIMENTS BY M. CHARLES RICHET ON TELEPATHIC HYPNOTISM.[1]

The phenomena of Telepathic Hypnotism or *sommeil à distance* have been especially studied in the case of a subject, Madame B., while she has been living in Havre. The first record of these observations was made by Professor Pierre Janet in *Bulletins de la Société de Psychologie Physiologique*, 1885, Tome I.,p. 24, and Tome II. (1886), p. 76. Some further experiments made by Mr. F. W. H. Myers at Havre in April, 1886, are detailed in his paper on "Telepathic Hypnotism" in *Proceedings of the Society for Psychical Research*, X.,126 (October, 1886), and the large proportion of successes obtained on the whole under very careful observation attracted considerable attention to the experiments. In December, 1886, Madame B. came to stay with M. X. in Paris, and in January, 1887, M. Charles Richet had full opportunities of testing the effects which he could himself produce at a distance, when the conditions were entirely under his own control. The results he obtained he has published in *Revue de l'Hypnotisme*, February 1st, 1888, pp. 225-240, and they contain so much that is of high interest and importance that it would seem appropriate to reproduce them here in *résumé*.

When Madame B. had come to M. X.'s house in Paris, December 28th, 1886, M. Richet thought it best to begin by hypnotising her in the ordinary fashion for 13 days in succession before trying any telepathic experiments. She was a good subject, and full control was easily gained. He hypnotised her, as a rule, in the afternoon, some time between 3.30 and 6.30, and kept her asleep for several hours. The house where she was living was about half-a-mile from his own.

EXPERIMENT I.—On January 12th he went out towards M. X.'s house at 9.10 a.m. with the intention of hypnotising Madame B. before

[1] A brief account of these experiments was given by M. Richet himself in the *Journal* for October, 1887.

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he saw her. He had told no one of his intention. On reaching her room, at 9.30 a.m., he found her awake, said he wanted to speak to M. X., and went out with him. In the afternoon when he was with Madame B. and had hypnotised her as usual, she said she had felt tired all day, and added, without any suggestion on his part, that she began to feel sleepy 20 minutes before he came in the morning, and that her drowsiness was because he had been thinking of it as he came. This was not a success inasmuch as she had not gone to sleep, and her remark may possibly have been suggested by seeing him at such an unusual hour, but there was some encouragement to be drawn from it.

EXPERIMENT II.—He thought it best to draw lots to settle the day and hour of his experiments; this fixed the next experiment for Friday, January 14th, 3 p.m. On coming out of his physiological laboratory about a mile from Madame B., at 3.10 p.m., he turned his attention to putting her to sleep until 3.45. He then went into the house, found she was out and had been out for an hour, and waited for her return. She returned at 3.51 and said to C., who opened the door, before she knew of M. Richet's presence in the house, "I can't get on: my legs are trembling so." She was then told M. Richet was there, but there was nothing surprising in that, for it was his usual time for a visit. He put her to sleep as usual and then she told him, without any questions asked, that 20 minutes before she had got home she felt very uncomfortable, could not tell what she was looking at in a shop, and turned quickly to come home in fear she would fall and be run over, her legs were so unsteady. It was not like anything else she had felt. On the whole this experiment deserves to be considered as only a partial failure.

EXPERIMENT III.—He had given Madame B. almost distinctly to understand that he would not hypnotise her on Saturday, January 15th. However, when he got home he changed his mind and made the attempt from 11.1 to 11.8 a.m. He reached M. X.'s house at 12.28 p.m., and on inquiry learnt that Madame B. had been in a sleepy state, of which she could recollect very little, from 11.5 a.m. up to noon. It was in fact a partial but not perfect success.

EXPERIMENT IV.—On Monday, January 17th, an attempt made from 11.51 a.m. to 12.4 p.m. produced no result at all, either in action at the time or in description under subsequent hypnotism. Madame B. had had a bad night and was not feeling well.

EXPERIMENT V.—On Tuesday, January 18th, another attempt from 11.15 to 11.25 a.m. produced no result. M. Richet's attention was a good deal disturbed when he had been trying to concentrate it.

EXPERIMENT VI.—On Wednesday, January 19th, an attempt was made from 9.11 to 9.26 a.m.; and during the day, from 1.15 to 1.40 p.m., M. Richet talked over his experiment with a friend and showed him how he set about it. He went to M. X.'s house at 5.10 p.m. and found Madame B. in a somnambulic state. She told him that when she was dressing in the morning she felt a sudden headache. She finished dressing and went downstairs, but the headache go worse and she went back to her room and lay on

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her bed. From the evidence of the other members of the household she must have gone downstairs about 9.20, and it is likely the headache began about 9.13 a.m. She was found at noon lying on her bed, saying she was tired and could not manage to go down. This was the first time such a thing had happened to her in Paris, and they were surprised to see her come down at 1.35 p.m. in a somnambulic state. She made her excuse by saying M. Richet had put her to sleep at 1.30 and had ordered her downstairs at 1.35. She lay asleep during the afternoon on a sofa, saying she had orders to wait for him. This was a partial success; she had felt some influence when he first tried to act on her at 9.11 a.m., and she had passed into a somnambulic state at 1.35, when he was showing his method of procedure to his friend.

EXPERIMENT VII.—This was on the whole the most successful experiment. On Friday, January 21st, he was very busy and did not reach M. X.'s house till 6.10 p.m. He found Madame B. tired, and as he was in a hurry he said he would not put her to sleep that day. At the time he spoke he genuinely meant what he said, and Madame B. took him as speaking in good faith, for she was a little annoyed and said that if he did not want her she would go home the day after to-morrow. After she had left the room the idea struck him that he would try to put her to sleep telepathically nevertheless. He pretended to go out, slammed the front door, and slipped noiselessly into the drawing-room, which was separated from Madame B. by the hall and the dining-room. He told Madame X. his secret but ordered her not to speak on any account to Madame B. or to C., and not to allow them to see her. From 6.20 p.m. onwards he tried to induce sleep in Madame B. at a distance. At 6.25 he heard her go upstairs; at 6.34 he requested Madame X. to tell C. to ask Madame B. to come downstairs. C. had no idea he was not gone. At 6.38 Madame B. came down and went into the kitchen. From 6.42 to 6.56 M. Richet concentrated his attention again on putting her to sleep. About 6.45 Madame B., when talking to C. in the kitchen, said she felt sleepy and tremulous. To avoid sleep she put her hands into cold water, a proceeding she had on some previous occasions found effective; but this time it was not adequate, and after five minutes she lay down on the kitchen table, and Madame X. who came into the kitchen for the first time at 6.52, found her there in a somnambulic sleep. M. Richet followed at 6.55 and she said to him, "Why have you not waited? I was just coming into the drawing-room because you were calling me?" This was to M. Richet the most valuable and convincing of the experiments. Madame X., who was the only person who knew of his presence, had not seen Madame B. from 6.20 to 6.52; she had spoken once to C., but had given her no clue whatever. The weak points in the experiment were that M. Richet had on all the other days but this been in the habit of hypnotising Madame B. at various times between 3.30 and 6.30, and that it was conceivable she might have come to know of his presence by some unexplained means.

EXPERIMENT VIII.—On Saturday and Sunday, January 22nd and 23rd, no attempt at telepathic hypnotism was made, and M. Richet found her wide awake when he called. On Monday, 24th, he resolved to try again, and

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the time determined by lot was 2 p.m. That happened to be a particularly inconvenient time, and one when she would have very little expectation of seeing him. From 1.38 to 1.50 p.m. he gave his thoughts to it; at 2.5 he reached Madame X.'s house, entered quietly with a latch-key, and asked Madame X. to look for Madame B. She was found in light somnambulic sleep in the workroom. From 2.5 to 2.15 he tried to put her to sleep more deeply, without success. At 2.15 Madame X. brought her into the drawing-room with her eyes shut, stumbling over the pieces of furniture; M. Richet watched her from a small back room adjacent for five minutes, trying to induce her to come to him, but she sat where Madame X. had placed her and did not move. At 2.20 he came out and spoke to her, and she said she had been put to sleep by him at 1.20. That was before his attempt had begun, but there was good reason to think her time inaccurate. She had gone into the workroom at 1 p.m. to mend a stocking, and when she was waked she admitted that the amount of work she had done must have taken her three-quarters of an hour. If she had gone to sleep at 1.45 that would have coincided with his attempt to influence her. The experiment on the whole was a partial success, but incomplete inasmuch as he could not attract her to the small back room where he was, and that her somnambulic sleep was not nearly so deep as was usually produced when he was in contact with her.

Experiment IX.—On Tuesday, January 25th, he made no trial from a distance, but called at M. X.'s house at 3 p.m., and found Madame B. in somnambulic sleep of an abnormal type. She did not answer him at first or Madame X. Her eyes were half shut and fixed constantly on the back of a gold watch which had been given to her the day before. When he had touched her forehead and closed her eyes she said that it was the watch which had put her to sleep, and begged to be forbidden to look at it in future. At 6.50 he waked her, said good-bye, and pretended to go away, but in reality stayed and tried to put her to sleep from 6.55 to 7.10. This produced no perceptible result. The condition which followed upon gazing at the back of the gold watch was like that which Braid has described as consequent on fixing the eyes on a bright object.

Two other experiments were made by M. Pierre Janet in M. Richet's presence at Havre on Madame B. in September, 1886, and have not hitherto been published. In the first, when lunching together at noon, they agreed that M. Janet should put Madame B. to sleep at about 3.30 p.m. He was more than half-a-mile from Madame B., and made the attempt from 3.33 to 3.45. They went together to her house, which they reached at 4 p.m., and found her hypnotised. She said to M. Janet, "You put me to sleep at half-past three"; which was nearly accurate. The second trial was next day, from 3 to 3.12 p.m. M. Richet went alone to the house at 4 p.m. and found her asleep, and learnt from Mademoiselle Gibert that she had been awake at 3 p.m., and was probably asleep about 3.15 or 3.20.

This series of observations M. Richet wishes to subject to strict criticism. The hypothesis of *voluntary* deception by Madame B. he rejects as receiving no support from the long watching and examination by M. Janet,

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M. Gibert, M. X., and himself. It is at any rate as certain as the *bona fides* of M. Janet, M. Gibert, and himself. That expectant attention or auto-suggestion might produce such results he fully admits, but contends that previous knowledge of the day and hour would be necessary for that, and that such knowledge was impossible in the cases he counts as successful. A comparison of the times adopted by the operator and the times of the sleep effected shows that on an average the effect followed about 10 minutes after the beginning of the distant attempt. It is interesting to observe that in the 10 cases in which M. Janet can claim similar effects the average interval has been nine minutes.

He suggests four possible hypotheses of explanation:—

(1) Chance. (2) Deliberate cheating. (3) Expectant attention. (4) A real telepathic influence.

As to chance, he remarks that in all the 22 cases of success that he and M. Pierre Janet together have met with the sleep does not precede but follows the attempted influence. The chance against that would be the same as against tossing "heads" 25 times running, viz.:—500,000 to one. The facts, however, may perhaps be regarded as not so absolutely certain as to warrant this application of the calculus of probabilities. Supposing it might be assumed that the choice of a time for somnambulic sleep must be taken between 8 a.m. and 5 p.m., this would give about 21 periods of 25 minutes each. It would then be 21 to one against the chance that his attempt would coincide within 25 minutes of Madame B.'s sleep. Now, out of nine trials he had six successes. The probability against that by chance would be 500,000 to one. That is about the same chance, says M. Richet, as that I shall die in the next 10 minutes, and does not deserve any attention; the interesting point is the accuracy of the experiments.

The hypothesis of deliberate cheating may be dismissed for the reasons previously given.

The hypothesis of expectant attention needs very careful consideration. That no previous hint should be given such as a hypnotised person may catch requires minute care. M. Richet feels this strongly; he hopes and believes he has avoided these difficulties, but he cannot be absolutely certain. Those who can be absolutely certain of what they say are very lucky men. If he were one of them this question of telepathic hypnotism would be now decided. But taking things as he is obliged to take them, he would give his verdict that either his observations have been very incomplete and very untrustworthy or else there is really such a thing as telepathic action. This is the conclusion of his reason, but it is not sufficiently in accord with his general habit of thought to be as yet received as a firm faith. Still, why should action at a distance be so difficult a hypothesis? Is it not the hypothesis of gravity and of magnetism? We are so familiar with them that we think them easy, but for all that we do not understand them. In this matter of telepathy we have no other hypothesis open to us, but we need more experiments to drive conviction home.

A. T. M.

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CORRESPONDENCE.

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

DEAR SIR,—In the January number of the Society for Psychical Research *Journal*, Mr. George G. Beazley mentions that it is desirable I should give some further clues to the *modus operandi* of my slate-writing performance described by numerous witnesses in the Society for Psychical Research *Proceedings*, Part XI.

The object of my paper referred to was to demonstrate what the testimony of honest witnesses might be like under certain peculiar conditions, and I had no intention of placing myself in the position of a public instructor of legerdemain.

It seems to me (for reasons I referred to in the October *Journal*, 1887) that it is undesirable to intrude this question further upon the readers of the Society for Psychical Research literature; it may, however, interest Mr. Beazley and others to know that for some time past I have contemplated such a paper as they propose, and provided the publishers of a forthcoming volume regard my contribution as being of sufficient public interest, I shall be quite willing to make public many of my own methods and those of others. In the event of their publication, I will see that due notice is given to all those whom I think are likely to be interested in the subject. Up to the present time I have been debarred from carrying out my intention, owing to circumstances I need not detail here.—I am, yours truly,

S. J. DAVEY.

Bournemouth.
February 8th, 1888.

The following is the translation of an extract from a recent letter of Dr. Liébeault, of Nancy, to Mr. Myers :—

"February 1st, 1888.

"We have had, at six leagues distance from Nancy, some remarkable facts—not noises merely, but objects thrown in a closed room, persons, or rather one young girl, raised from the ground and undressed in the dark, though in the charge of several persons who were holding her. This happened at a village on the frontier, Berzanges-la-Petite. The girl was brought to me, in order that I might calm her nerves, which had been over-excited by the hidden assaults of which she had been the object. M. Liégeois and I brought her into a somnambulic state at the first sitting. She departed, calmed, and they promised to let us know if the persecution recommenced. It recommenced in an intensified form, and they actually called in the police to protect the girl, and the members of the force who were sent made a report which confirmed the previous information. But no message was sent to us, for fear that our coming should cause some expense to the country people with whom we should have lodged!"

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SOCIETY FOR PSYCHICAL RESEARCH.

RECEIPTS AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1887.

Dr. 1887.		£ s. d.	£ s. d.
Jan. 1.	To Balance Invested in Consols ...	63 0 0	
	,, Do. in hands of Treasurer	62 15 3	
	,, Do. ,, Secretary	10 0 0	
			135 15 3
Dec. 31.	,, Subscriptions:—		
	,, Members	380 0 0	
	,, Associates	288 15 0	
			668 15 0
	,, Life Subscription		10 10 0
	,, Donations		51 2 7
	,, Free Distribution Fund		6 10 0
	,, Sale of Publications:—		
	Per Trübner & Co. (July 1886 to June 1887)... ...	64 11 5	
	,, ,, Secretary	26 9 6	
			91 0 11
	,, Rent—(Two upper floors at 14, Dean's Yard, 12 months to Michaelmas 1887)		55 0 0
	,, Interest from Investment		1 17 10
	,, Sundry Receipts		0 10 0
			£1,021 1 7

Cr. 1887.		£ s. d.	£ s. d.
Dec. 31.	By Literary Committee		178 16 9
	,, Library		14 6 2
	,, Printing:—		
	Proceedings, Part X.	112 13 6	
	,, Part XI. (on acct. of)	25 0 0	
	,, Part VI. (2nd edit.)	24 0 0	
	Journals, Nos. 33—35 and Supplement of 35	79 4 6	
	Index and Title Page to Vol. II.	5 2 6	
	General	15 0 0	
			261 0 6
	,, Covers and Binding		5 6 6
	,, Journal (Early Nos. of)		2 19 0
	,, General Meetings		34 17 0
	,, Advertising		13 10 0
	,, Travelling Expenses (Members of Council)		4 13 6
	,, Salary to Secretary (Sept. 1886 to Sept. 1887)		130 0 0
	,, Rent and Service (12 months to Michaelmas 1887)		150 0 0
	,, Housekeeper (2 months, 19, Buckingham-st.,)		2 0 0
	,, Furnishing		2 14 3
	,, Reading Room and Stationery		5 2 1
	,, Postage (Secretary's)		56 12 0
	,, Gas and Coals		10 16 3
	,, General Expenses		39 12 1
	,, Balance Invested in Consols ...	63 0 0	
	,, ,, in hands of Treasurer ...	35 15 6	
	,, ,, ,, Secretary ...	10 0 0	
			108 15 6
			£1,021 1 7

I have audited the above account with the books of the Society and find it to agree, and I have seen vouchers for all payments.

3rd January, 1888.

MORELL THEOBALD, F.C.A.

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No. XLVIII.—Vol. III. March, 1888.

JOURNAL

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NEW ASSOCIATES.

Bicknell, Norman L., Foxgrove, Beckenham, Kent.
Birks, Rev. Edward B., M.A., Trinity College, Cambridge.
Earle, Mrs. C. W., 5, Bryanston Square, London, W.
Hook, Rev. Cecil, M.A., Hook Memorial Vicarage, Leeds.

MEETING OF THE COUNCIL.

A Meeting of the Council was held on the 2nd of March, at which the following Members were present :—Professor H. Sidgwick (in the chair), and Messrs. Edmund Gurney, F. W. H. Myers, and H. Arthur Smith.

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

Four new Associates, whose names and addresses are given above, were elected.

Two presents to the Library were on the table, for which thanks were awarded to the donors.

Cash accounts were presented in the usual form for the months of January and February.

These included donations from Miss Bertha Porter of £5 ; and from Mrs. Russell Gurney of £2 18s. (In sending her subscription of £2 2s., Mrs. Gurney had forwarded a cheque for £5.) They had been duly acknowledged with thanks.

The House and Finance Committee presented a report stating that they had carefully gone through an estimate of receipts, and a scheme of expenditure for the current year, which they submitted to the Council. If the anticipated income is realised, and the proposed expenditure carried out, the deficiency of current assets over liabilities will be extinguished at the close of the year. With some slight modification in regard to one or two items, the report was adopted.

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Having regard to the pressure upon the finances of the Society, it was agreed that the minute passed on the 13th of February, 1885, relative to the expenses of Members of the Committee of Reference in attending certain Council Meetings (see *Journal*, Vol. I., p. 260), should be rescinded. It was, however, felt that the position occupied by Professor Barrett, as a Founder of the Society, and as residing in Ireland, was an exceptional one, and that the minute should be retained in his case, as a special exception.

The next Meeting of the Council will be on Friday, the 13th of April, the day fixed for the General Meeting, at 4.30 p.m.

FURTHER CASES OF AUTOMATIC WRITING.

A few more cases of automatic writing should, perhaps, from time to time be submitted to the readers of the *Journal*, not necessarily on account of any great intrinsic importance in most of them, but rather to help in keeping alive an interest in the subject, and a willingness to make experiments. I continue to feel disappointed at what seems the indifference of the Spiritualistic body to this class of experiment,—so eminently interesting, one would have supposed, to those who start from the belief that a mind external to the writer's is concerned in the replies thus given. Hardly any record of such messages at present appears in the Spiritualistic papers,—beyond the mere commonplaces, reflecting the writer's attitude of mind, which so many persons can obtain almost at will. A few good cases, however, have been sent to me, for which I am extremely grateful. Two of the best of these were read at the last meeting of the Society for Psychical Research. Meantime I must continue to rely mainly on the kindness of those readers who may be willing to make an attempt at automatic writing in response to my appeal. Records thus obtained, even if not individually very striking, have the advantage of freedom from pre-possession; and in so obscure an inquiry we must collate many cases, some of them apparently trifling, before we can expect to see our way.

I. In the first place, a few more details may be given with regard to the "Schiller Case." (*Proceedings*, XI., p. 216, *sqq.*). Mr. F. C. S. Schiller writes from Oxford, September 18th, 1887: "I have lately succeeded in tracing some more of planchette's productions; in this case some of 'Irktomar's' Provençal. I happened to look up Boucoiran's *Dictionary of French Dialects*, and found s.v. '*Goumet*,'—'*Gilet*,—voir *boumbet*,'—and under the latter the following quotation

'La blodo de telo cirado
Am soun boumbet de tafetas.'

Now planchette wrote 'Goumet de telo arciado;' which is, I think a

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distinct reminiscence of the above; *goumet* being substituted for its equivalent *boumbet*, and *cirado* having its letters transposed. The other couplet which we could make out by ordinary French, I also found to be linguistically correct." It happens that these messages were written in my presence, and Mr. Schiller inquires whether I have any knowledge of Provençal, which could have been transferred to Mr. F. N. Schiller's mind (for whose own ignorance, see *Proceedings*, XI., 223); but I was quite equally ignorant, and when I saw the words *goumet de telo arciado* written, I certainly had no idea of any possible meaning to them.

II. I shall next quote a fews entences from Mrs. Ellis, 40, Keppel-street, W.C., who has long been in the habit of writing automatically, in obedience to a strong impulse, though without belief in any agency external to her own mind. Mrs. Ellis has kindly allowed me to examine much MS. of this kind, the production of which seemed almost forced upon her, in the midst of assiduous literary work which might well indispose her for needless writing. These MSS. contain much of the usual hortatory matter, which the unconscious self always seems so anxious to inflict upon us, and also a certain number of prophecies, undoubtedly written before the event, and most of them fulfilled. Several facts thus predicted were unexpected by the writer, and in themselves improbable; but they are mostly foretold with a strange oracular ambiguity, and Mrs. Ellis cannot feel certain that the coincidences are beyond the range of chance. The following extract from a letter of November, 1887, describes the sensations felt during writing —a point on which I should be glad to receive further communications.

"I find in reading Professor Richet's letter (on variations of handwriting accompanying different imaginary personalities imposed by hypnotic suggestion), that he speaks only of the automatic writing of hypnotised persons. I have never written in a hypnotic state, being not at all a good subject, but I have come to the conclusion lately, through noticing certain slight mental and physical peculiarities, whilst the automatic writing is going on, that I must be more or less in an abnormal or semi-hypnotised state, though how that state has come about I cannot understand. I described to you the curious twitching, restlessness, and slight muscular pain in the right arm and hand which precedes the writing; also the sense of nervous constriction of the throat, and swelling of the chest, as I seem unable to breathe freely. But with this is an inability to *speak*. I have tried repeatedly, and could only get the words out in a fragmentary stupid fashion, like a person speaking half asleep. I have tried over and over again to read a book while the writing was going on, but found it was excessively painful—I might say torturing—

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and the writing then only consisted of confusedly-scrawled repetitions. I could not comprehend a word I was reading, as it seemed as if all the brain-power was *dragging away* to the automatic writing. I can write when my eyes are shut, but even then I get a worried feeling that the words are running crookedly into each other; and the slightest distraction stops the flow of the writing. A troubling recollection, no matter how trifling, spoils it; it then becomes only the normal voluntary writing. I have noticed lately that at times when at work on my regular 'copy' for the printers, my writing, especially if I am getting wearied, changes into writing like some of the specimens of automatic writing which I have shown you;—never into the large scrawling script, but into another style, a small hard formal writing. A peculiarity of my normal composition, a tendency to tautology, which gives me endless trouble, appears in the automatic writing in a most intensified form.

"One thing more. As M. Richet speaks of the physical changes in his subjects, I have observed there is a difference even of attitude required by some of the automatic messages. With one especially, I must sit up straighter, squarer, with my head held stiffly up, and feet extended, with the impression that a *man* is writing. Another, is a small, pale, slanting, prim writing. I write very slowly and carefully, the pen just gliding up and down in old-fashioned feminine writing. The impression is that a lady is writing,—a woman whose style is old-fashioned,—a neat, gentle, characterless sort of person. Of course, were I a Spiritualist, I would tell you who the writer *seems* to be. But though I would fain believe in the prophetic quality of these messages, yet I feel almost sure that all the phenomena can be explained by the intelligence within."

It will be seen that in some points there is a close analogy between this case and the cases described by Mr. Gurney where the awakened hypnotic subject manages with difficulty to carry on concurrently two performances, involving different strata of his being. Just as Mr. Gurney's subjects sometimes find it hard at the same time to read a book aloud with their normal intelligence and to write out with their hypnotic intelligence sentences which have been suggested to them in the trance state;—just as the piece of work which the primary consciousness is performing presents itself to the secondary consciousness as a vague and painful disturbance intruded upon the secondary activity (*Proceedings* XI., 319); even so does the attempted combination of primary and secondary activities in Mrs. Ellis's case—as when she tries to read a newspaper whilst writing automatically—present itself as a vague and painful disturbance, referred to the whole tract of graphic energy, from hand to brain. In each case we have a message from one stratum of the

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writer's psychical being conveyed to another stratum; and though in one case the dislocation of psychical strata originates in a definitely distinguishable layer of hypnotic personality, in the other case in some vague conglomerate of irregularly-fused impulses or conceptions,—yet in each case the conditions of outcrop are approximately the same—in each case similarly they teach the observer on the surface how little he knows of the subjacent structure of the mind of man.

FREDERIC W. H. MYERS.

EXPERIMENTS IN HYPNOTISM.

(Abridged from the Original German.)

In *Sphinx* for December, 1887, appears a paper by Albert von Notzing describing the experiments of a special committee of the Psychological Society in Munich, formed in May of the same year for the investigation of transcendental psychical phenomena in the hypnotic state, which paper was communicated to the Society on September the 29th.

After a series of 40 sittings, attended in all by 75 witnesses (among whom were Professors of various faculties), the committee felt itself in a position to offer a preliminary Report, with the promise of a detailed treatise on Thought-transference later on.

During the experiments the committee specially aimed at the confirmation of certain passages in the programme of the Psychological Society, which, translated and abridged, run as follows:—

"By means of hypnotic research, is opened out a wide and productive field for the foundation of an experimental psychology, and we may now look forward with greater confidence to the science (with even more than usual energy) taking that flight which every branch of learning has taken as soon as it has become possible to pursue it experimentally. . . . .

"Above all, there is no profession, scientific or artistic, that could not derive benefit from the investigation of this matter. . . . .

"The artist may believe that he can gain nothing; but gestures and mimicry in the hypnotic state (not being responsive alone to extraneous ideas), are expressive to a degree unattainable in the waking state, because they are worked from within outwards."

Taking into consideration the limited extent to which experimental researches can be carried out by private individuals even in a scientific spirit, and submitting to all tests for the exclusion of deception, the committee confined its activity to as exact a verification as possible of psychical facts—so far as they have not yet been generally acknowledged. They refrained from considering the specialities of hypnotism so thoroughly investigated by numerous French inquirers,

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only seeking to adduce proofs of their *artistic* importance, on account of the many hostile attacks called forth by the passage cited above.

The experiments, of which the number amounted to 200 (excluding 15 per cent. of failures) are arranged in three groups :—

1. Supersensuous Suggestion (in the hypnotic state).
2. Experiments in the Substitution of the Senses.
3. Photographic Experiments.

I. Supersensuous Suggestion.

Many witnesses attended these trials, the majority asserting themselves convinced that thoughts and impulses were imparted to the hypnotised subject without the intervention of the usual channels of sense. The conditions under which they were carried out having been made so widely known by publication in various periodicals, no repetition was offered by the committee. It was, however, thought advisable to mention that during the latter half of the sittings, experiments were made for the express purpose of convincing sceptics, and differed from those reported, inasmuch as :—(*a*) Simpler commands were given; (*b*) All hints and assistance were stringently avoided.

II. Experiments in the Substitution of the Senses.

In their 33rd sitting, the investigators were surprised at the appearance of a sort of clairvoyance or abnormal transposition or substitution of the senses. By this is to be understood the perception of external impressions which in the normal state would only reach the central organ through the bodily sense. In the subject operated upon by the committee (who in all cases was a girl called Lina), as soon as the deep hypnotic stage was reached, the functions of the eye were executed by that portion of the head corresponding to the anterior fontanelle of infancy, situated at the junction of the sagittal and coronal sutures.

The committee recommended to consideration the somewhat analogous case of response to light-stimulus in some blindfolded animals, such as the frog and the earth-worm, and the anatomical and embryological researches justifying the assertion of the skin being the original seat of the whole organ of vision.

The fact appeared incontrovertible in the trials undertaken to verify it. Fraulein Lina, when in the hypnotic state, was verbally commanded to read with her skin, and on being blindfolded and carefully watched by a couple of witnesses, was given a book, the contents of which were unknown to those present—a precautionary measure for the exclusion of thought-transference. The order being given, she opened it at hazard, and laid it on the portion of her head described

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above, and then, as she slowly drew the book along, she read the words which happened to be exactly over the sensitive part, and which were taken down by someone present. Her whole body was then convulsed, she groaned deeply, and sometimes painfully, soon became fatigued, and when about a line was read the book fell from her hand, and she sank back in her chair breathing heavily. She was then, as a rule, induced to sleep for some time, during which suggestions were made for the prevention of unfavourable after effects, which mostly succeeded. Still, on waking, she declared that she felt as though that portion of her head was open, and complained of considerable pressure there.

When hypnotised (specially in the deep or lethargic stage) she used this faculty precisely as an eye, as long as her eyes were closed. She examined those present by means of it, surveyed the objects which she was mentally commanded to find, and indeed knelt down and laid her head on the floor in order to observe a cushion there.

The fact that large print was preferred and more easily read than small pointed to the co-operation of hindering physical factors, but it was impossible to attribute this faculty to the mere refinement of the sensory nerves, as in the extraordinary performances of the blind, because the attempts at reading from smooth surfaces (photographed writings or the position of the hands of a watch under the glass) were as successful as any others. Writing was especially photographed by a member of the society, and kept by one of the witnesses in a sealed envelope until the decisive moment.

The idea that rays of light were indispensable proved to be unfounded, for, in most cases, the passages seen were in contact with the skin, and at another time the investigations took place in complete darkness.

Though unable to offer an acceptable explanation of the occurrence, the committee regarded it as a fact still looked upon as within the boundaries of the mysterious, but one for which the recognition and investigation of orthodox science should be demanded, on account of the simplicity of the conditions of demonstration and the absolute certitude of the results.

III. Photographic Experiments.

With Fraulein Lina the phenomena of *imitation automatique* were produced in a marked degree. No physical help was required in order to bring about any desired position of the limbs; if such an attempt was made, the fidelity of the representation was destroyed at once. Mere suggestion, verbal or pictorial (especially if it had been repeated several times), sufficed to produce the expression required, and the bare command was enough to fix it on her face at the precise moment

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for taking the photograph. At the same time it rested entirely with the subject to work out the impressed idea and represent it by gesture.

During three sittings with Fraulein Lina, 20 representations were obtained under the direction and in the studio of the artist Albert Keller, Lieutenant Höhn, a member of the Psychological Society acting as the photographer. Three of these are reproduced in the December number of the *Sphinx*.

In the January number for this year of the same periodical is published Dr. Carl du Prel's report on Supersensuous Thought-transference, communicated to the Psychological Society in Munich on the 14th of April, 1887.

Hypnotism, according to Dr. du Prel, has experienced the unusual treatment at the hands of its earliest discoverers of having its scope under-estimated. Only recently its curative effects, as practised by Dr. Liébeault in Nancy for over 25 years, have been recognised by his colleagues—and that half a century after the discoveries of Braid.

The experiments described took place in Dr. du Prel's study, his wife, Herr von Notzing, Baron Hornstein, and he being present. A young girl—Lina—was to be put into the hypnotic state, and was to carry out orders, partly during it and partly after being awaked. The fact of the passive obedience of hypnotised persons has long been known, and though one wakes from hypnotic sleep without any recollection of what has taken place during it, nevertheless the illusion of acting independently remains while fulfilling post-hypnotic commands (even when the performance is contrary to social custom or even morality). The phenomenon is of the greatest psychological interest, provided always that the commands given during sleep vanish really from the memory on waking.

It was decided that during the experiments no *verbal* commands were to be given, only mental, and thus some light might be thrown on the disputed point of the existence of thought transference without contact. To obviate the charge of possible collusion between the hypnotiser (Herr von Notzing) and the girl, the drawing up of the commands was intrusted to Dr. du Prel, who wrote them on a tablet and allowed the hypnotiser silently to read them. Herr von Notzing then sat down opposite the girl and concentrated his thoughts on the command. Lina was hypnotised and fell asleep in three minutes, exhibiting the decisive proofs of the condition—increased rate of pulse-beat and of respiration, insensibility to the pricks of a needle on her arm, and the outward direction of the pupils of her eyes.

First Trial.—(Command written.)—She shall stretch out her left

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hand towards Baron Hornstein, and then strike his, which he shall put forward to meet it.

Result.—Lina made several attempts to raise her left hand from the arm of the chair, but it constantly fell back. At last she reached it across the table towards Baron Hornstein, seized his, did not let it go for some time, and then gave it a slight knock. This she repeated automatically several times by tapping the Baron's hand on the table where it lay.

Second Trial.—(Command written.)—She shall rise, take the red pamphlet from the desk, and hand it to Baron Hornstein, with a bow.

Result.—Lina, after some rambling talk, rose, took a red-covered pamphlet from the desk, and handed it over the table to Baron Hornstein, with a slight bow. The pamphlet was three times removed from the table, and replaced on the desk; she fetched it each time, and although then awake and conscious, gave it to the Baron, and complained, "He takes it away."

As those present had satisfied themselves on former evenings by means of very complicated commands as to the transference of thought in the hypnotic state, they now principally desired to investigate the phenomenon of post-hypnotic commands.

Third Trial.—(Command written.)—On waking, she shall go to the window, look out, and see a rainbow, many merry people, rockets, and shooting stars, and describe it all.

On the chance of Herr von Notzing considering the production of a post-hypnotic hallucination by means of mental suggestion too difficult an alternative command was added: She shall see, in a picture brought to her, the portrait of Dr. du Prel's little son. Of course, the picture should *not* represent the child, the alteration would be due to post-hypnotic *illusion*, but probably more likely to succeed than *hallucination*, in which the picture would be entirely supplied by the girl. Herr von Notzing, however, chose the former command, reserving the latter for a future trial.

Result.—In this trial (unlike Nos. 1 and 2) it was thought advisable to ascertain before waking whether the impression had been conveyed to Lina's mind. Herr von Notzing put the question: "Which is the direction?" She pointed towards the window. Being satisfied, we impressed upon her that she should remain under the commanded illusion till he said the word "Plate" (chosen by Dr. du Prel), and then woke her. After some hesitation, she stepped to the window, but described nothing, though her face bore a joyful expression. Unfortunately her power of speech is somewhat impaired, and only on being asked what pleased her, she replied, "Merry." She tapped with her finger, as though following the rhythm of music, and

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invited those present to look out, but her descriptions were confined to a mere mention of lights and people laughing. All at once she said, "Buf comes into my head." This was the pet name of Dr. du Prel's boy. "If I did not know that he was in bed, I should think I saw him there in the corner." Thinking that the second command might have made an impression, a portrait of a lady of the 16th century was handed to her. She at once perceived it as representing the boy, and expressed her admiration of the likeness—comparing it with veritable portraits of the child, greatly to their disadvantage.

Herr von Notzing then introduced the word "Plate" into the conversation—the sign for the cessation of the illusion. The picture was again handed to the girl, when she commented on the lace cap, frill, and chain of pearls. But the first post-hypnotic command still lingered, she spoke of Bengal lights, mentioned the student's song she had heard, declared the people to be still shouting, and only after some time pronounced it all over.

On Herr von Notzing saying the word "Omega," Lina leant back and fell asleep, as had been arranged.

Fourth Trial.—(Command written.)—To-morrow at 3.30 she shall come to Dr. du Prel's and ask for a cup of coffee. Questions were then put to satisfy the investigators that the command had been transferred. Lina was wakened, but still had the picture of the child in her mind. It had been Dr. du Prel's design to pretend that he was going away for a week, in order to make the fulfilment of the command for the next day more difficult, but this was abandoned.

Result.—The following day the same company assembled, and at 3.30 the bell rang, and Lina, in some embarrassment, and with many apologies, made her appearance. She had had an appointment with a friend at that time, but had thought that she *must* come and see them, she said. The request for coffee was only obtained after some rather direct leading-up. Both illusion and hallucination of the previous day remained to a certain extent. She spoke of the boy's portrait, and decided that there must have been a birthday celebration.

Only one experiment has been omitted in the foregoing report. The attempt to alter the pulse action from 100 to 60 for the length of five minutes failed utterly.

On the whole the experiments were regarded as successful, and as proving the following:—

1. Thought-transference without contact.
2. The fulfilment of post-hypnotic commands.
3. The imparting of post-hypnotic illusion.
4. The imparting of post-hypnotic hallucination—

the last mentioned leaving most to be desired.

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INTEMPERANCE CURED BY HYPNOTIC SUGGESTION.

The following case has been furnished by the Rev. S. MacNaughton, M.A., Preston.

A brief notice of a most interesting case of removing "the drink crave" may perhaps encourage some of our less experienced hypnotists to direct their attention to this phase of moral healing.

Mr. M. is between 40 and 45 years of age, and by no means a "sensitive subject." For many years he took drink to such excess as to most seriously impair his health, his life on one occasion being despaired of by his medical attendant. On several occasions he determined to give up drinking; but invariably went back after a short period of abstinence. He was most anxious, and at times even determined to reform, but all to no purpose. In March of last year I hypnotised him, after repeated trials extended over a period of six or seven weeks. The alcohol in the system no doubt made him a more difficult subject than otherwise he would have been. Usually I have not much difficulty in producing profound sleep; but in his case it was not attained until after about 18 or 20 trials. After the eyes would firmly close the hearing would be marvellously acute, the slightest noise, even stroking the kittens, would disturb and distress him. Eventually hearing was overcome; but still there was a further stage. When the subject recollects on awaking what took place while he is in the sleep, he is not in the profoundest sleep. This fact ought to be specially noted by beginners, if they would ensure themselves against failure. Profound sleep being attained, I said, "You are determined never again to taste beer or any kind of intoxicating drink?" He said, with whole-souled emphasis, "YES." I then said, "You could not take it, even if it was put to your lips, it will be so bitter and nauseous." And putting a glass of water to his lips, I said, "Just try." Immediately the liquid touched his lips, he spat it out with manifest signs of extreme disgust, and immediately wiped the moisture from his lips. Ten months have now elapsed, and he has never had the slightest desire during that period to taste any kind of strong drink.

This I consider an excellent test case. First, because Mr. M. was not a "sensitive," but the very reverse, being one of the most difficult subjects to hypnotise that I have had. Secondly, because he had repeatedly tried to give up the drink, knowing that his life depended upon his abstinence, and had always failed. Thirdly, because a sufficient period has now elapsed to warrant the conclusion that the cure is permanent.

I have another case of about three months' standing, similar methods to the above being used on the first trial. Ever since, to use the words of his wife, this man is "dead set" against the drink. I may add that the craving for tobacco or any other narcotic may be removed by similar means.

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The following sentence should have appeared as part of Mr. Morell Theobald's certificate printed at the foot of the Receipts and Expenditure Account in the last *Journal*:—

> "The outstanding debts on 31st December, 1887, were stated to be £329 15s."

To prevent this statement from misleading the reader, it must be added that at the date mentioned the Society's assets amounted to £225, independently of the Library, valued two years ago at £250, and of the unsold stock of *Proceedings*. More than two-thirds of the outstanding debts have been paid off since the beginning of the year.

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No. XLIX.—Vol. III. April, 1888.

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CASES SUPPLIED TO THE LITERARY COMMITTEE.

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The following is a record, which we owe to Miss S. (a friend of the Editor's), of various phenomena, observed by herself and others, in the house, in a country village, where she and her mother reside. Before the events recorded, Miss S. had no belief in the possibility of such phenomena, and she long resisted the idea of their having any abnormal origin.

The undated accounts were all written during the winter of 1887-8. The dates on the left side of the page are not the dates of *writing*.

FOOTSTEPS, &c.

Miss S. writes:—

The first thing that struck us as peculiar about our house was hearing footsteps in empty rooms.

January 8th, 1885.—We had been in the house about six months. My mother and I were in the dining-room; there was one maid in the house and no one else. I was lying half asleep on the sofa. I heard someone walking up and down in the room overhead, which was then a spare bedroom (now a drawing-room). I was too sleepy at first to think it strange, though my mother more than once tried to call my attention to it. At last she roused me and said someone was in the house. The bells were ringing for Evensong, so it must have been between half-past four and five. I got up and listened, and I then noticed the footsteps were heavy, like a man's, and that they went backwards and forwards as if he were going from the washhand-stand to the dressing-table and back again, not hurriedly, and not slowly; in fact, for the moment, it gave one the impression someone was dressing for dinner. I called the maid and we all three heard the steps. We took our dog, a Skye-terrier, knowing he would make a noise at a stranger, and went upstairs. I put the dog into the room first; he was quite quiet. I do not remember if he seemed frightened, but I think he ran out again. The room was quite empty. I was so certain someone must be there that I even looked in a large cupboard, but that, too, was empty. Still, my mother was not contented, but sent for the gardener to come and see if anyone could be on the roof. He said no one could be there; the roof slants. As we went into the room my mother said she heard a sound like a crash of glass; there was no broken glass anywhere.

The next time, as nearly as I can remember, was on the 22nd of January; since then we have not kept much count.

Last winter a lady was staying with us. She called me into the dining-room to ask who was in the drawing-room. I heard the footsteps but I was

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nearly certain no one could be in there, as I had put two boxes on the step leading to the drawing-room ready for the maid to take to the box-room. However, to make sure, I went and looked, and the boxes had not been moved.

At nights I have heard footsteps in the passage outside my bedroom (blue-room).

I was sleeping in the green bedroom, one night last winter, when I heard footsteps like a child, with bare feet, running across a piece of oilcloth that goes from one door to another.

I cannot say how often I have heard footsteps at one time and another in different parts of the house.

One afternoon I was quite alone in the house. Miss Blencowe had come to stay with me. I was obliged to leave her while I went into the village for a few minutes. She was sitting in the pink sitting-room. She afterwards told me she had heard someone walking about in the room overhead, which was the green-room.

The other day our German maid, who knows nothing about the ghost, came and told me someone had been walking about in my bedroom. I told her there was no one in the house to do so, but she persisted in what she said.—F. S.

Account from EMILIE THORNE, a servant, as to whom Miss S. writes, "Emilie was the last of us to give in and acknowledge that she could not understand what she saw and heard." She has never had abnormal experiences in any other place.

I was in the passage upstairs. There was no one else in the house but my mistress. I heard the hall door open and close, and heavy footsteps. Thinking someone had got into the house I ran downstairs, but found the hall door locked. I went through the bottom of the house and found *all* the doors locked. It was impossible for any one to have got into the house. I then went and told my mistress.

In October, 1887, I was sleeping in the green-room. A little girl was sleeping with me; there was no one else in the house. I was awoke by hearing someone walking about the room; the room shook with the footsteps; I started up thinking it was the child walking in her sleep. The gas was up enough for me to see around the room. There are two doors; I had locked them both before going to bed. I said, "Winnie, is that you?" I then saw the child was asleep. I *heard* the door leading into the bathroom creak, and *saw* it open and close again.

I have often, both day and night, heard footsteps in the hall, drawing-room, passage upstairs and green-room.

I was sitting in the pink-room last autumn, when both doors (it is a passage room) opened twice. I got up and closed them, and they opened again.

My sister, Polly Trays, and I were sitting in the same room. Both doors opened together. There was no wind. It was about half-past nine. The house was locked up for the night. There was no one in the house but my sister's baby. Polly said, "Who can that be walking about in the green-room?" I heard the footsteps, but knew no one could be in the house.

I was writing a letter, one evening; the candle was on the table, the doors and window were closed. There was no draught. The candle suddenly went out.—EMILIE THORNE.

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Account from MRS. S.

I was in the bathroom; one door was closed, the other open. I saw the closed door open, and heard footsteps pass through.

I was sitting in the dining-room. I was alone in the house; everyone had gone to church. I heard footsteps, and a child laugh and clap its hands just behind my chair.

I have seen the door leading from the green-room into the bathroom open and close.

I have heard footsteps in the drawing-room, green-room.—C. A. M. S.

Account from MISS AUCHMUTZ, of 12, Montpellier Grove, Cheltenham.
March, 1888.

I was sitting in the dining-room one morning a few days ago talking to Emilie Thorne. The only other person in the house was Miss S., who was up in her room. I distinctly heard someone coming down the stairs (which are just outside the dining-room door). Whoever came down stopped outside the door for a second or two, then walked across the hall, and back again upstairs. Of course, I thought it was Miss S., until she came in a few minutes after, and told me she had only then come out of her room for the first time.

I have three or four times heard noises as of people walking up and down the drawing-room, when in the room underneath, knowing that there was nobody upstairs.

MISS S. continues:—

STRANGE NOISES, WHISPERINGS, &C., &C.

One night, when I was sleeping in the green bedroom, I felt my bed, which is a very large, heavy one, shake, and then I heard something knocking on it.

Another time I was awoke just as the clock struck three by hearing a loud noise, as if some heavy substance were being struck by a piece of iron; there were about 25 blows. The next morning one of the maids told Emilie that she had not been able to sleep since three o'clock, as Miss Humble, who slept over her, had been knocking about her iron bedstead. Miss Humble, before I spoke, complained that she had been disturbed, and described the same kind of noise.

December 10th, 1887.—My mother and Emilie were both with me in the blue bedroom; the other maid was in bed. We heard a door bang downstairs. A few minutes after, I went into the passage and heard some one crushing a piece of paper. I looked up and down, but could not see any one.

Some nights ago there was so much noise downstairs, between 11 and 12, that I lit a candle and went down to see, but all was quiet.

January 24th, 1888.—I was coming upstairs, and heard something coming up after me. I thought it was one of the dogs, and kept looking first on one side and then on the other, but I could not see anything; I could only hear.

I was in the drawing-room (it was then my mother's bedroom), in the winter of 1885 or 1886, about eight o'clock one evening; the gas was lighted enough for me to see round the room, when I heard a gruff voice behind me.

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I could not distinguish the words, but thought it was the parrot mocking someone she had heard in the street. I turned quickly and there was no one. I then remembered the parrot was downstairs. I remained a few minutes, but heard nothing more.—F.S.

Account from EMILIE THORNE.

About the spring, three years ago, I was sitting sewing in the room that is now a drawing-room. I heard some whispering behind my chair. I jumped up to see what it was. I said, "Is that you, ma'am?" thinking it must be my mistress, when I found I was alone. I felt nervous, so took my work downstairs.

I was sitting working in the pink bedroom when something shook my chair. Thinking it was the dog, I took no notice, and it happened again. I then got up and looked for the dog, and found the room quite empty and the door shut. I sat down again, and heard whispering and footsteps. I then called my sister to sit with me.

I have heard noises as if the furniture were being knocked about, and my name, Emilie, has been called several times.—EMILIE THORNE.

Account from MISS AUCHMUTZ.

March, 1888.

One night just after the clock had struck 12 (I was occupying Miss S.'s room with her) we both heard the garden gate open and slam, and then a good deal of talking, which appeared to be in the next room to us, where Mrs. S. and Emilie Thorne were. We both thought they had heard the noise and were looking out of their window to see what it was. The talking went on for some minutes. In the morning they told us they had not talked at all. There was no one else in the house. We heard the gate slam again when the talking had ceased. I have never seen anything supernatural, or heard anything either, until this month, when I have been staying with Mrs. S. While I was saying my prayers one night in the blue-room, which is the room next the drawing-room, where I heard the walking about, I heard someone breathing hard, almost like snoring.—HELEN AUCHMUTZ.

MISS S. continues:—

APPARITIONS, &c.

I was coming down the passage, one afternoon, about half-past four. I saw a fair-haired girl standing on the top of the stairs. It was dusk. I did not notice her face, but supposed it to be the maid; she was dressed in a greyish or mauve dress, such as would have been very common for servants some years ago. As we were in mourning at the time, I was surprised that the girl should have had on a coloured dress when she knew it would be against our wish. In a minute or two I went downstairs and found the maid, as usual, in black; nor had she been upstairs.

In October, 1886, I was, one afternoon, quite alone in the house. My mother and the maids were out, but I sent for Miss Blencowe to come and stay with me. Before she came I had locked the doors (three) leading into the garden, leaving only the hall door unlocked. We were sitting in a little room out of the hall, when I thought I heard some one walk across the hall. Thinking it must be the gardener, who, unable to get in at the back door, had

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come through to unfasten one of the pantry doors, I went out to make sure, and, I suppose, to see what he wanted; but the hall was empty, and the pantry door leading into the garden locked. I went back and sat down a second, and a third time. I thought someone was in the house. I said to my friend, "I must go upstairs and see if all be safe; I am afraid someone is in the house." Miss Blencowe followed me. I went into the rooms, closing the doors and windows as I went. When I came out of my own room, I said to Miss Blencowe (without looking round), half in fun, "It must be the ghost." I then went down the back stairs, and so back to our room where we had been sitting. When we got there Miss Blencowe said to me, "What do you mean by saying it is the ghost?" I answered, still half in fun, "This house is haunted." Miss Blencowe said, "Is it haunted by a woman dressed in mauve, and does she stand at the top of the stairs?" Wondering what she meant, but never thinking for a moment she had seen anything, I said, "Yes, it is; but, why do you ask?" She said, "I have seen such a figure." She then went with me and showed me the place where I had seen the girl some time before.

Account from Miss Blencowe, 37, Montpellier Terrace, Cheltenham.

November 24th, 1887.

October 1st, 1886, 6 p.m., I was spending the afternoon with Miss S., at ————. There were only ourselves in the house, Mrs. S. and the maid being from home for a few hours. We were startled by the banging of doors, so much so we thought we would go round the premises and fasten the doors, even going into cellars to satisfy ourselves that all was safe. We then returned to the kitchen and turned our attention to making some coffee, but not finding all the necessary things, Miss S. went up to her room to fetch the store-room keys. Being quite dark, she lighted the gas, I having followed her, she left me in the room, going down by the back staircase to the kitchen. I called to her to know if I should turn the light out, and stood between the door and the passage while waiting for the reply.

I saw the figure of a young girl, dressed in a lilac print dress, about 5ft. 3in. in height, standing on the top of the *front* stairs, looking in the direction of where I stood. The principal thing I noticed about her was the whiteness of the parting of her hair, and the peculiar colour of her gown.

I looked at her till she gradually faded away, not feeling the least bit frightened, but only intensely cold and numb while she was visible.

After the disappearance of the figure, I went down and told Miss S. of the occurrence. She then said it was one of the ghosts I had seen.

My second experience was on the evening of February 19th, 1887, between the hours of eight and nine o'clock.

On this occasion there were 12 people present, including myself.

I was seated by the fireplace, Mrs. S. on the sofa directly opposite, facing the open door. A lady was sitting by her, and the dog Bruce was lying at his mistress's feet.

One of the company was playing at the time, when all at once the dog uttered a piercing shriek and rushed madly down the stairs into the hall.

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I, feeling the same coldness and numbness as before, turned my head, and saw the figure of the girl within a few feet of where I was sitting, looking straight at me.

It remained for a second or so, then gradually disappeared. I went down and asked Mrs. S. and the lady who had been sitting by her, if they had seen anything, to which they replied in the negative.

Miss S. continues :—

December 10th, 1887.—Not feeling well, I was lying in bed about half-past eight in the morning. Emilie came into my room in a hurry and asked what was the matter, as I was knocking about the furniture. I told her I was not doing anything of the kind ; as I was in bed I could not be. About 20 minutes passed and she came up again to know if I called, saying some one had called her three times. Soon after, my mother came in to speak to me ; there was no one else in the house but the German maid, and she was downstairs. In a few minutes Emilie ran back into my room, looking frightened, and saying she had seen a figure standing on the top of the stairs, dressed in white, which she thought to be my mother till she heard her talking in my room.—F. S.

Account from Emilie Thorne.

I was in the hall, which is under the blue bedroom. I heard a knocking-about, such as a chair banging on the floor. I went upstairs to see what was wanted. Twice more I heard the noises, but took no notice ; then three times I heard some one call Emilie. I went upstairs but no one had called. Going up the back staircase, I went to my mistress's room. Not finding her there, walked down the passage and, as I thought, saw her standing on the top of the stairs looking down. The figure was about my mistress's height (5ft. 3in.), and dressed in light things. I did not notice her very closely, for when I heard voices in the blue bedroom I knew it was not my mistress I saw, and, I got frightened and ran back into the bedroom.—Emilie Thorne.

Account from Mrs. S.

One night I was awakened about 11 o'clock (I was then sleeping in room over dining-room) by a voice calling "Mother." Believing it to be my daughter's voice, I went to her room and listened outside her door. Hearing nothing I went to the maids' room, and found them both asleep. I returned to bed and was again roused by footsteps coming up the steps outside my room, and immediately after heard "Mother" repeated. I again got up and *without* a candle proceeded again to my daughter's room. I opened the door, keeping the handle in my hand, and asked "Did you call ?" She answered, "No ; you have woke me, why have you come ? What time is it ?" I answered 11, and then left her. During the few minutes in my daughter's room, I never left the handle of the door out of my hand.

Miss S. continues, with respect to the same occasion :—

A few seconds elapsed after I had asked what o'clock it was ; time enough for my mother to leave the room. She then—or someone like her—a woman with dark hair, and wearing a red (what I believed to be a) dressing-jacket, bent over me. The figure held a candle in her hand, and said, "Won't you kiss me ?" I had been lying with my face to the wall, but I turned round, sat up, and kissed something which I quite believed to be my

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mother. Since then my mother has again and again been roused. Now she does not come unless she hears my bell.

Last New Year's eve, December, 1887, my mother, Emilie, and I were in the drawing-room putting up some brackets. Suddenly, Emilie ran to the door saying someone was standing on the top of the stairs. I followed her, but no one was to be seen. It would have been quite impossible for any human being to have gone downstairs so quickly; we could see up the passage and down the stairs.—F. S.

Account from EMILIE THORNE.

I was in the drawing-room a little after six on New Year's eve, and I saw a figure dressed in light things (I thought it was the cook) standing on the top of the stairs, looking down. She had her hand up beckoning me. I ran to the door, but no one was to be seen. In that second no one could have got out of sight.—EMILIE THORNE.

MISS S. continues:—

January, Sunday, 22nd, 1888.—I was in the drawing-room about 11 o'clock in the evening. The door was open; our German maid was in bed and my mother had gone into my bedroom. I heard Emilie come upstairs and pause outside the door, and then go down the passage to her own room. I did not look up. There was a screen between the door and myself; not a high screen. I was surprised Emilie did not come right into the room and see if I wanted anything. Soon after, I went to bed, but, on looking out of my window, I saw the reflection of gas, so went into the passage and saw the light was left quite up; the one on the top of the stairs. I turned it out and went back to bed. The next morning Emilie mentioned that she was coming into the drawing-room the previous evening, but that, as my mother had crossed the room and pushed the door to while she was there, she supposed we wanted to be alone, and so had *turned out* the gas on the top of the stairs and gone to bed. I told her my mother had not been in the room when she came upstairs, but she kept repeating that someone had pushed to the door while she was there; it did not seem to strike her for a moment that she had seen one of the ghosts. I asked her what made her so certain it was my mother, and she said because she had on her *light* dressing-gown. My mother happened not to have on her light dressing-gown at all, but was in red; besides, as I said before, she was in my bedroom at the time. The dressing-gown is not unlike, in colour, the dress worn by the girl who stands on the top of the stairs, and might easily be mistaken for it. It is strange that Emilie turned out the gas and I found it up.—F. S.

Account from EMILIE THORNE.

I came upstairs, and was going into the drawing-room. I saw Miss Floss [Miss S.] but did not at first notice my mistress. Just then she (as I thought) came and pushed to the door in my face. It was a figure in a light garment. I did not notice the face. I felt quite certain it must be my mistress, because there was no one else in the house it could be. I then turned out the gas on the top of the stairs and went to bed. I am quite certain I turned out the gas.

The following is another mention, written some weeks earlier, of two of these experiences:—

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On December 10th last I saw a figure dressed in light clothes standing on the top of the stairs, and again last Saturday, at about 10 minutes past six, I saw the figure in the same place; then it had its hand raised.

Account of other Apparitions from EMILIE THORNE.

I was standing in the garden one Sunday afternoon, and, looking up to the attic window, I saw a man, a dark, swarthy-looking man, with long black whiskers; his coat was buttoned up tightly, and he was dressed like a merchant sailor. I have often seen that man in the same place.

In September, 1887, Miss Blencowe came in one evening after church; my sister Polly was in the pink bedroom. I heard the gate open and close with a bang. Polly came down and asked me to come to bed. After Miss Blencowe was gone I went upstairs. Polly said to me, "What a shame, Miss Blencowe's sister waiting outside at this time of night, and dressed in white." I said, "What do you mean? Miss Blencowe's sister has not been outside." Polly said, "I heard the gate open, and looking out of the window saw someone dressed in white, walking quickly up and down the garden; she then went out of the lower garden gate. I then closed the window, but wondering if she were gone, because then Miss Blencowe would be gone as well. I looked out again, and saw her walk from our gate to the gate of the house on the other side of the road, and there stand.

About five o'clock in the evening [very recently, but date is forgotten] I thought I saw Miss Flo standing with her head leaning against the dining-room door. The figure had on a light dress, and her hair down. As I came through the hall nearer to her, she vanished. The dining-room door was closed at the time.—EMILIE THORNE.

Account of MARY TRAYS,* sister of Emilie Thorne, sent to Miss S. in February, 1884:—

18, Claremont Street, Plymouth.

You asked me on your last letter to relate to you all that I saw that was odd. When I was up with Emilie, the first thing I saw was in the garden when Emilie was to church. It was like a man with a long, dark beard. [This was in the middle of the day.] And one evening when Miss Blencowe came rather late, Emilie went and left me upstairs. I heard the garden gate open, and I went to the window, and I saw a white figure walk up and down, and I was frightened. The strange footsteps Emilie, perhaps, can relate to you better than I can write.—MARY TRAYS.

MISS S. sends her Mother's account, dictated, as follows:—

My mother says:—"On the 29th of December, 1887, I was alone in the house, except the German maid, who was downstairs. I was coming down the attic stairs; my little Yorkshire-terrier was in front of me. A girl with fair hair, in a lilac dress, passed me; she looked right into my face; she was very pale, and had something the matter with one of her eyes. The dog gave a howl, and dashed down to the dining-room. By the time I got into the passage she was gone. As I went down the stairs to the dining-room the German came to ask if I had rung, as the bell had been pulled violently.

I was coming down the passage some time ago. I saw a woman before

* As to this witness, we learn, on good authority, that she "might fancy things," and her evidence must be estimated accordingly.

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me. I thought it was one of the maids ; she went into the blue bedroom. I followed ; but the room was empty. My little dog, a Skye-terrier, ran back into the sitting-room, and jumped up on to a chair, where he sat shivering.

About the end of December, 1887, I was lying awake, when I saw a woman, with brown hair hanging down her back. (My bedroom is a double one, with curtains between.) She was standing, holding back one of the curtains. She had on a slate-coloured silk dress and a red kind of opera cloak. She remained three or four minutes."

Account sent to Miss S. by MISS HUMBLE, from 15, The Terrace, Grosvenor Street, St. Heliers, Jersey.

January 25th, 1888.

I send the account of what I saw at two separate times while we were with you, but it is not very much I have to tell. The first time I saw anything was one night (I think in February), somewhere between 11 and 12 when I had been fast asleep, and woke up suddenly broad awake as if I had been forced to do so. I noticed the fire still burning brightly, and was then attracted by the figure of a woman standing close to me, and leaning against the chimney-piece corner. I could hardly see the face, as it was turned from me, but she had hair reaching halfway down her back, and seemed to be dressed in a sort of loose Garibaldi body, and ordinary gathered skirt of a greyish tint. I noticed all that at a glance, and even the burnish the fire-light gave to the hair, which seemed of a light brown colour, and wavy. If I had not been afraid of waking mother, I think I should have spoken, for I did not feel afraid, but the figure vanished and did not reappear. The next time was two days before we left, when I woke up suddenly, also to see, not a woman, but, at the corner of the fireplace furthest from me, a very evil-looking man dressed in what might be a white working suit. The eyes were dark and fixed on me, and I own I was frightened, their expression was so horrible, and I dared not look up again at once, and when I did he had gone. But I could not forget it for some days, and don't like to think of it now. Those were the only times I ever saw anything, and I know for certain that I was awake, and not dreaming ! Mother heard the heavy footsteps in the drawing-room when we knew nobody could be there, as the doorway was barred. And I also heard the piano being played that Sunday morning, as perhaps you may remember, when I thought it was Miss Blencowe practising a chant, and on inquiry afterwards found no one had been near the room at all. I heard it distinctly as I walked along the passage, and opened the door expecting to find someone at the piano, when to my surprise the room was empty. I also heard that strange noise which woke yourself and myself up one night, when it sounded like someone beating the iron curtain-rod in your room with a broom-handle, and you said the noise was dreadful, being so close to where you were.

Account sent to Miss S. by MRS. SERPELL, of 152, King Street, Plymouth, a former servant of Mrs. S.

I will give an account of what I saw and heard in the house at——— as near as I can. It was in the year 1885. I was stopping there for July and August, but I cannot tell which month or what day of the month it was as I took no notice at the time. I only know that Miss S. and I had been

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sitting up rather late talking, and it must have been quite 12 o'clock when I went to bed. How long I had been asleep I don't know, but the first thing I remember was someone leaning over me and talking very softly. She (for it was a woman's voice) seemed to be pleading with me to do something for her, but I was too sleepy to know what it was. Then she asked me to kiss her. I answered, then, "No, I won't." She gave a sigh, then—such a sigh I shall never forget it. I was wide awake then, and sprang up in bed and looked all round the room. I thought at first that some one had been playing me a trick, but I am quite sure no one went out of the room, for there was only one door leading out of it, and that was facing the foot of the bed, and the room was quite light. I never saw it, for when I looked up it was gone, nor did I have another visit from it while I was there. The next time I was there, in February, 1886, I slept in the same room I had before, but the house had been altered since I was there before, and this time there were two doors in my room, one exactly facing the other. The one I locked when I went to bed, the other was only shut. I had been to sleep then, it seemed to me, some time, when I woke with a start. I felt as if someone had given me a good shake. It frightened me so I sprang straight up in bed, and standing quite close to me was—well, I don't know what it was—but the most horrible, devilish face. I could see nothing but the face and hands, which kept working as if they were trying to get at me and something kept them back. I was so frightened I did not dare to take my eyes off its face, and for a moment I did not know what to do. Then the thought came into my mind to make the sign of the cross and say some prayers. That had the effect, it vanished in a second. Of course, the whole thing only lasted a moment, but it seemed ages to me; but the look of baffled rage I never shall forget. I did not go to sleep again that night. That is all I really saw or heard during my stay in the house. But there are two things I never could understand, one was the dog: he would stand and stare into a corner and shake all over, and once or twice I saw him go up the passage and then run back again, jump on a chair, and shake all over, and look quite frightened. The other was, that whether you were reading or working you must keep looking behind you as if you expected to see some one standing there.

Miss S. continues :—

LOUD NOISES.

January 31st.—Last night I was awoke by feeling my room shake. I roused myself and heard someone walk across the room twice. I looked about, but could not see anything; the steps seemed to be in the next room. I then listened and heard voices. At first I thought my mother must be ill, and it was one of the maids with her. I was going to get up and go in to her, when I heard someone crying. I then satisfied myself it was not my mother, but I thought it might be one of the ghosts. When I heard the talking and walking about, and fancied something was the matter with my mother, it made me feel so ill that I could not go to sleep for some time; so there is not the least doubt but that I was wide awake; besides, when I went into my mother's room, this morning, the first thing she asked me was if I had been disturbed, as she had been roused by hearing a loud crash, as if a sack

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of coals were being emptied. She also told me that she had not been out of bed, nor had she spoken in the night.

Some time ago, about two years, I think, I was roused by a loud crash outside my door. A child was sleeping in a room over the drawing-room at the time, and my idea was that she must have been walking in her sleep, and fallen downstairs. For a minute I was afraid to open my door for fear I should find her lying there. As I came out of my room mother and Emilie came out of theirs. All was quite quiet. We went upstairs and found Winnie sitting up in bed. What had startled us, I suppose, had startled her.

Once or twice in the daytime we have been disturbed by hearing a crash, as if something had been broken.

Later, Miss S. adds :—

Constantly the doors shake as if someone had struck against them, or as if something heavy had fallen in some part of the house. The piano is heard at times.

February 14*th*, 1888.

The house is locked up for the night and Emilie is with my mother and me. We have just been startled by a loud noise. I was at first afraid to go out of the room for fear someone had got into the house, for it seemed as if someone had come in at the hall door and banged it. The room we are in was shaken when the noise came. There have been two more noises.

March 28*th*, 1888.

Both last night and to-night, from eight to nine, I have been alone in the house, the others being at church. There has been one noise after another. Once or twice I thought someone had got into the house. To-night I was so frightened I felt I must go out into the garden. Though I know there is something supernatural about the place at the time, the noises are so like those made by living people, I cannot bring myself to believe it is not a living person making them. I am terrified of thieves breaking in. The ghosts might make as much noise as they liked, if I were certain at the time it was only the ghosts. Sometimes weeks and weeks have passed without one having noticed anything unusual.

THINGS LOST.

Last Easter we were having some private theatricals. A great deal of the play depended on a ring I had to wear. Between the acts I went up to make some alteration in my dress. Miss Blencowe was with me. I took off the ring and laid it down. At the end of a few minutes, when I wanted it, it was gone. Miss Blencowe and I hunted high and low, but it could not be found, and I was obliged to wear another. The next morning, the first thing, almost, that met my eyes was my ring lying on the dressing-table. I have lost that ring again and again.

The Christmas before last I had some money sent me for the church. I put it in two-shilling pieces in my purse. When I went to get it, one of the two-shilling pieces was gone. Of course, I replaced it with another, and sent it away. I then put the empty purse back in my pocket. After that day, the dress, which was an old velvet, was put away. The next day I had a new purse given to me, so forgot all about my old one. When we were going to have the theatricals at Easter, it struck me the dress might be made

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of use. Before altering it, Emilie turned out the pocket and brought me my old purse. I opened it, to see if there were any papers inside it, and I found a two-shilling piece.

Just before Christmas, this year, I have again lost a two-shilling piece, even more strangely. I had sent out for change for a sovereign. Both my mother and I counted the change. I laid the purse on the table beside me; in the evening I missed the two-shilling piece. Once I had been out of the room for a few minutes, but there was no one in the house to steal it. I have at other times lost two-shilling pieces, but I have found them again.

I have lost several things at different times, but they come back again.

February 13th, 1888.—A book my mother bought for a Christmas box was lost on Christmas Eve, and since we have hunted high and low for it. This morning Emilie went into one of the bedrooms. No one sleeps there, but we are constantly in and out as we keep a number of things in the room that are in use. She found the book lying on the bed. At present there is no one in the house but my mother, Emilie and myself, as our German maid has left; she has been gone some days.

THE DOGS, &c.

Our little Skye-terrier has run in from the passage, shivering all over, and the other day the other little dog would not come through the green bedroom, though both doors were open; one of the maids had to go up for him.—F.S. [See p. 245, bottom.]

Account from EMILIE THORNE.

I was sitting working, one day; the dog was in a chair beside me; he suddenly jumped off and began to howl. I took him out of the room, and, after, he would not go back again, but remained shivering for some time.

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We have received the following case from the Oxford Phasmatological Society.

(1) MRS. ALDERSON'S Account.

My son and I were staying in town, Bonchurch (Isle of Wight), last Easter vacation (1886). Our lodgings were quite close to the sea, and the garden of our house abutted on the beach, and there were no trees or bushes in it high enough to intercept our view. The evening of Easter Sunday was so fine that when Miss Jowett (the landlady's daughter) brought in the lamp, I begged her not to pull down the blinds, and lay on the sofa looking out at the sea, while my son was reading at the table. Owing to a letter I had just received from my sister at home, stating that one of the servants had again seen "the old lady," my thoughts had been directed towards ghosts and such things. But I was not a little astonished when, on presently looking out of the window, I saw the figure of a woman standing at the edge of the verandah. She appeared to be a broad woman, and not tall (Mrs. A. is tall), and to wear an old-fashioned bonnet, and white gloves on her closed hands. As it was dark the figure was only outlined against the sky, and I could not distinguish any other details. It was, however, opaque, and not in any way transparent, just as if it had been a real person. [See Note 1 below.] I looked at it for

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some time, and then looked away. When, after a time, I looked again, the woman's hands had disappeared behind what appeared to be a white marble cross, with a little bit of the top broken off, and with a railing on one side of the woman and the cross, such as one sometimes sees in graveyards.

After looking at this apparition, which remained motionless, for some time, about 20 minutes, perhaps, I asked my son [then an undergraduate at B.N.C.] to come and to look out of the window, and tell me what he saw. He exclaimed, "What an uncanny sight," and described the woman and the cross exactly as I saw it. I then rang the bell, and when Miss J. answered it, I asked her also to look out of the window and tell me what she saw, and she also described the woman and the cross, just as they appeared to my son and myself. Some one suggested that it might be a reflection of some sort, and we all looked about the room to see whether there was anything in it that could cause such a reflection, but came to the conclusion that there was nothing to account for it. My son then went through the open side of the (low) window (we had seen the figure through the closed side [see Note 2]) only a few feet distant from the figure, to see whether it was possible for a real woman to be there, but found nothing. My impression is, that to us also the figure disappeared when my son went out, but as I was speaking to Miss J. at the time, I cannot be quite certain about this. Yet when he returned into the room the woman and the cross still appeared in the same place. We still continued to discuss what it could be, Miss J. having a strong idea that it portended death or misfortune to some one, and being very anxious that the apparition should not be in any way connected with herself and her family; and when we looked again all had disappeared. Altogether, from the time when I first saw it, the figure must have lasted for nearly an hour, from about 9 to 10 p.m., and nothing has occurred since that would throw any light upon the appearance. I have never had any similar experience. [See Note 3.]

(Signed) JANE S. ALDERSON.

The following notes are from Mr. Schiller, the member of the Oxford Society, who procured this case for us:—

Note 1.—Mrs. A. never from the first thought that the figure was that of a real woman.

Note 2.—Owing to the locality, it could not have been seen through the open window.

Note 3.—With the exception of hearing heavy footsteps and an attempt to ring the bell at home (about 1881). If this was an auditory hallucination, it was, however, to all appearance shared by the dog.

The following is Miss J.'s account (in answer to a letter from Mrs. Alderson, written at Mr. Schiller's suggestion):—

The Baltic, Bonchurch.

March 11*th*, 1887.

I remember, distinctly, the vision of a woman in black, kneeling before a white cross, with her hands before her face, as if weeping, with a bonnet on her head. I do not think there could have been anything in the room to cause the reflection. If you remember, at the time we looked well about the

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room to see if there was anything that would have caused it. We have none of us ever seen the same thing since—indeed, it had quite gone from my memory until your letter recalled it, and now it seems as distinct to me as if I had only seen it an hour ago. (Signed) S. JOWETT.

I first heard the story from Mrs. A., on 7th March, 1887, and made a note of it in my diary. It was read before the Phasmatological Society next term, and questions were asked. The foregoing account is an exact copy of an account compiled by me from Mrs. A.'s first account, her answers to the questions, and various oral remarks, and was signed by her as correct. I have also seen the originals of Mrs. A.'s letter to Miss J., and her answer. Mrs. A. impressed me as highly intelligent and sensible about these matters. C. SCHILLER, B.A.,

Hon. Member of the Phasmatological Society.

MR. ALDERSON'S Account.

Staying at B. (Isle of Wight) during the Easter vacation of 1886, I remember distinctly seeing an apparition in the form of a woman with her hands clasped on the top of a cross. The cross looked old and worn, as one sees in churchyards. My mother drew my attention to the figure, and after we had watched it for some time we rang the bell and asked the servant if she saw the figure. She said she did. I then went out on to the verandah (where the figure was), and immediately it vanished.—E. H. ALDERSON.

In answer to Mr. Schiller's questions, Mr. A. wishes to state :—

(1) That he did not notice when the figure vanished.

(2) That he did traverse where the figure apparently was, but saw nothing; those inside the room still seeing the figure.

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From CAPTAIN R. E. W. CAMPBELL (2nd Royal Irish Fusiliers),
Army and Navy Club, Pall Mall, S.W.

February 21st, 1888.

DEAR SIR,—I have much pleasure in enclosing you an account of a remarkable dream which occurred to me in the year 1886, together with three other accounts of the same, written by officers to whom the facts of the case are known. You are at liberty, in the interests of science, to make such use of them as you please.—I remain, yours faithfully,

R. E. W. CAMPBELL,
Captain 2nd Royal Irish Fusiliers.

February 21st, 1888.

I was stationed at the Depôt Barracks, Armagh, Ireland, on the 30th November, 1886, and on the night of the same date, or early in the morning of the 1st December (I cannot tell which, as I did not refer to my watch), I was in bed in my room, when I was awakened by a most vivid and remarkable dream or vision, in which I seemed to see a certain Major Hubbersty, late of my regiment, the 2nd Battalion Royal Irish Fusiliers, looking ghastly pale, and falling forward as if dying. He seemed to be saying something to me, but the words I could not make out although I tried hard to understand

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him. The clothes he had on at the time appeared to me to have a thin red thread running through the pattern. I was very deeply impressed by my dream, and so much did I feel that there was something significant in it that on the 1st December, when at luncheon, in the mess, I related it to three brother officers, telling them at the same time that I felt sure we should soon hear something bad about Major Hubbersty. I had almost forgotten all about it, when, on taking up the *Times* newspaper of the following Saturday on the Sunday morning following, the first thing that caught my eyes was the announcement of Major Hubbersty's death at Penzance, in Cornwall, on the 30th November, the very date on which I had the remarkable dream concerning him.

My feelings on seeing such a remarkable fulfilment of my dream can be better imagined than described. Suffice it to say that on their return from church of Messrs. Kaye and Scott I asked them to try and recollect anything peculiar which had happened at luncheon on the 1st December, when after a few moments' deliberation, they at once recounted to me the whole circumstances of my dream, as they had heard them from my lips on the 1st December, 1886. On seeing Mr. Leeper a few days afterwards at his father's house, Loughgall, Co. Armagh, he at once remembered all I had told him about the dream on the 1st December, on my questioning him about it. I, of course, can assign no possible cause for the remarkable facts related, as apart from the difference of our standing in the service, the late Major Hubbersty and I were in no wise particularly friendly to one another, nor had we seen very much of each other. I had not seen him for 18 months previously. A very curious fact in connection with the dream is that it occurred to me in the very same room in the barracks as Major Hubbersty used to occupy when stationed at Armagh, several years previously.

R. E. W. Campbell.

Three friends of Captain Campbell supply the following corroboration.—

Ravensdale Parsonage, Co. Louth, Ireland.

On the 1st of December, 1886, I was at lunch in the mess-room, Armagh Barracks, with Mr. Campbell and Mr. Leeper, of the 2nd Battalion Royal Irish Fusiliers, and Mr. Kaye, of the 3rd Battalion of the same regiment. We were talking about various things, when Mr. Campbell remarked that he had a very strange vision of a Major Hubbersty, who used to be in his regiment. He thought he saw him on the night before, or early on the morning of that day, standing in his room, looking very pale and ghastly, and that he seemed to fall forward. He also described the clothes worn by the vision. As well as I remember, he said they were a sort of spotted cloth, with a red thread running through it. He then said he felt sure we should hear something about him very soon. On the following Sunday, when I returned from church with Mr. Kaye, we found Mr. Campbell in the anteroom, and he read to us out of the *Times* newspaper the death of Major Hubbersty, late 2nd Battalion Royal Irish Fusiliers, the same man that had appeared to him in a vision a few nights before.

T. E. Scott,
Lieutenant 4th Battalion Royal Irish Fusiliers.

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The Barracks, Armagh.
December 13th, 1887.

Mr. Campbell has asked me to write my recollections of an extraordinary dream he told me of last winter. I remember distinctly being at lunch with him here on the 1st December, and in talking of several things in connection with the regiment. Major Hubbersty's name was mentioned, when Mr. Campbell told me that he had had a most extraordinary dream about Hubbersty the night before, that he had seen him looking very pale and ill, and the dream had evidently made a very strong impression on Mr. Campbell as he told me he felt sure we would soon hear of poor Hubbersty's death or some other misfortune happening to him.

I did not see Mr. Campbell till three days afterwards, when he came out to dine at my father's house at Loughgall, and had forgotten all about his dream, when, to my astonishment, he told me that since he had seen me last he had heard of Major Hubbersty's death, and that it had occurred on the very day that he had the dream he told me of, and it greatly surprised me as it seemed just like the fulfilment of a prediction.

R. W. LEEPER,
Lieutenant 2nd Battalion Royal Irish Fusiliers.

62, Fitzwilliam-square, Dublin.
August 20th, 1887.

I was stationed in the barracks, Armagh Depôt, Royal Irish Fusiliers, in November and December, 1886. On the 1st of December, at lunch, there were present, Lieutenant R. E. W. Campbell (2nd R.I.F.), Lieutenant R. W. Leeper (2nd R.I.F.), Lieutenant T. E. Scott (4th R.I.F.), and myself. During our conversation Major Hubbersty's name was mentioned, and Campbell told us that he had a dream about him the night before, how he had seen a vision of Major Hubbersty looking very pale and seeming to be falling forward, and saying something to him which he could not hear; also, he (Campbell) told us he was sure we would hear something about Major Hubbersty very soon.

On the following Sunday, when Scott and I returned from church and went into the ante-room, Campbell, who was there, asked us both to try and remember anything peculiar that he had told us on the 1st. After a little time, we remembered about the dream, and he (Campbell) then showed us the *Times* newspaper of the day before, containing the notice of Major Hubbersty's death, at Penzance, on November 30th, 1886, the same date as that on which he had the dream; also, I remember, he (Campbell) told us that in his vision he seemed to see the clothes which Major Hubbersty had on, and that there was a red thread running through the pattern of the trousers.

A. B. R. KAYE,
Lieutenant 3rd Royal Irish Fusiliers.

In answer to an inquiry, Captain Campbell writes, on February 29th, 1888:—

I do not dream much, as a rule, and cannot recall to my mind ever before having had a dream of a similar nature to that dreamt by me about the late Major Hubbersty.

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No L.—Vol. III. May, 1888.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBERS.

Natge, Hans, Berlin-Tempelhof, Berlin.

Schrenk-Notzing, Baron A. von, Klenze-Strasse, 64, Munich.

ASSOCIATES.

Milman, Mrs. W. H., 17, Southwell-gardens, London, S.W.

Young, Rev. Charles John, F.R.A.S., Stafford-place, Halifax.

MEETING OF THE COUNCIL.

A Meeting of the Council was held on the 13th of April, the President in the chair, at which the following members were also present:—Dr. A. T. Myers, and Messrs. Edmund Gurney, F. W. H. Myers, and Frank Podmore.

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

Two new Associates, whose names and addresses are given above, were elected.

It was resolved that Baron A. von Schrenk-Notzing, of Munich, and Herr H. Natge, of Berlin, be invited to become Corresponding Members of the Society for the current year.

The decease was reported of Mr. O. E. Woodhouse, an Associate of the Society.

Some presents to the Library were reported, including some copies of Part III. of the *Proceedings of the American Society for Psychical Research*, which the Secretary was directed to acknowledge with thanks.

A cash account for the month of March was presented in the usual form. A donation of one guinea from Mr. Edward Grubb, an Honorary Associate, was recorded with thanks.

The House and Finance Committee reported that the rooms not

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required by the Society had been let to Mr. R. H. Bate, a Solicitor, at a rent of £25 per annum, from the 25th of March last.

It was resolved that a General Meeting be held on Thursday, the 31st of May and that the next Meeting of the Council be on the afternoon of the same day, at 4.30.

GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall; Professor Sidgwick was in the chair. Dr. A. T. Myers read the following paper:—

AN ACCOUNT OF SOME EXPERIMENTS ON THOUGHT-TRANSFERENCE AND INDEPENDENT CLAIRVOYANCE AT MUNICH.

In the pursuit of such studies as this Society is engaged upon it has always been a matter of interest, and almost always, I am glad to say, of encouragement to observe closely the methods that are being used by similar societies in other countries and the results that are there obtained. For the experimental results that we have reached in hypnotism, post-hypnotic suggestion, and, even more especially, thought-transference are matters of the highest importance as a basis of facts that can be tried and tested again and again in many ways and by new observers; and the limits may be accurately determined of their power to bear the weight of any superstructure that may be built upon them, and which may involve more difficult observation and theory.

At Nancy the power of hypnotism and suggestion has been made most obvious by its long and patient trial on some 4,000 hospital patients, taken as chance brought them, and their striking effects on more than half of them. In 1885 the *Société de Psychologie Physiologique* was founded in Paris and now includes the names of some of those most distinguished in letters as well as in medical science in France. Two years ago, by the courtesy of some of the members of that Society, we were given the rare opportunity at Havre of close observation of a most remarkable case of hypnotic action at the considerable distance of half a-mile or more, and the striking success of those experiments, under test conditions of our own imposing, has been detailed and is recorded in the 10th Part of our *Proceedings*. Later on we were admitted to several experiments at Lyons, and last year at Blois M. de Rochas showed to one of our members a case in which the extreme effects of post-hypnotic suggestion could be watched. The doors of that great French national observatory of the nervous system, the Hospital of the Salpêtrière, have always been open for our

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profit; and again and again, (on the last occasion but not least, some fortnight or three weeks ago,) Professor Charles Richet has shown us some of the methods and results of his own unwearying researches in Paris. In Germany this careful system of psychological research by experiment has been far from wanting, though perhaps it has been less widely spoken of, and less has been recorded in print than in France, and it is of the experiments and results at Munich that I should wish to say a few words.

The Psychological Society of Munich was founded in October, 1886, and it has been able to hold meetings every week at which papers have been read and discussions have followed, and with the occasional interposition of a social gathering for more general conversation or a brief holiday, it has continued these throughout its first year and a-half. It has dealt with a wide range of subjects, from a general discussion of the limits of knowledge to the more particular consideration of "Spuk-phänomene" (November 20th), and the special case of "Der Spuk zu Billigheim" (June 30th). Two evenings, at least, they have been kind enough to spend upon the consideration of the *Proceedings* of this Society in a very friendly spirit and, I believe I may say, with a very favourable verdict. They have been engaged with many experimental investigations, and it is with regard to a special class of these experimental cases that I am specially concerned to-night. In their conduct of these experiments they have followed this Society in some respects in testing the truth of the transference of sensations from the hypnotiser to the subject, the transference of touch, of taste, of smell, and, what is more important than all, the silent transference of thought (Von Notzing, *Psychische Studien*, January, 1888, pp. 1-18). In these researches they have been fortunate enough to find an eminent member of their own Society able to act in the very important position of hypnotiser and agent, Baron von Notzing, to whose courtesy much of the information I have to offer you is due. He is taking up the profession of a doctor and has made use of the advantages of a strict training in the experimental sciences, as well as a careful and accurate observation of the illnesses and abnormal conditions of men, so as to fit himself excellently for conducting difficult experiments with a due care of the possibility of disturbing causes. His papers in the *Sphinx*, *Psychische Studien*, and other places offer matter for our consideration. Among them we find careful experiments on a very sensitive subject, Fräulein Lina, as to the reproduction of diagrams. The diagrams had been drawn by a third person—often Baron du Prel—and shown to Von Notzing at a private house and in a room apart from the subject, Fräulein Lina. Von Notzing then went and sat silently in the same room as the

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subject, whom he had previously hypnotised, as a rule behind her and out of her sight; accurate precautions were taken to render any ordinary communication impossible, and under these strict conditions Lina produced copies of the drawings which had been shown to Von Notzing, which may be seen here, and which are as good, I think, or even better than any that have been done in England. At present, however, they only form a short series, the work of one subject, and may, I hope, be duly extended. During a course of 40 séances they showed various of these experiments to 70 witnesses, many of them people of importance in Munich, and obtained a very favourable verdict on their results.

But their experimental researches have taken a further and most important step. In their 33rd séance they obtained a most unexpected success, involving, as it seemed, what we should call true independent clairvoyance. The subject was Fräulein Lina, the same young woman who had acted for them throughout in these telepathic experiments, and I believe it was at her suggestion that this extension of the experiments was tried. She was hypnotised by Von Notzing and in a lethargic state. Two of the gentlemen who had come to watch and criticize the experiments bandaged her eyes with a soft cloth, watched them throughout, and were satisfied that she could read nothing with them. When she was in this state of hypnotism she was told that her sense of sight had been transferred from her eyes to the top of her head, and that she would find herself, in consequence, able to read with the top of her head. Then another gentleman, a witness and critic, took a book from the shelves at random, and without looking at it or opening it, so as to avoid all possibility of thought-transference, gave it to her. She took it in both hands, lifted it, opened it, and laid it on her head with the open pages touching the top of the head. She moved it slowly enough to make it possible in some cases for a stander-by to turn over a page or two after the book was lifted out of the range of vision that was possible, even if she could have seen through her bandage, and before it was laid down on the crown of her head. After keeping it for some minutes in this position, touching her head, she gave utterance to a few words of that part of the open pages which was touching her head, which were noted at the time and confirmed afterwards as correct. This seemed to involve great effort and was followed generally by cramps and signs of pain, and after as much as a line had been read she generally fell back exhausted and was allowed to sleep. She seemed somewhat relieved by assurances that no harm would come of it, but generally on waking felt very uncomfortable, with, as she said, "her head open and a heavy weight on it." This experiment was repeated several times with equal success and would

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have been repeated even more often but for the subsequent discomfort of the subject, who is a delicate woman and whom they were anxious not to over-tire. Von Notzing mentions by name six of the more eminent witnesses who expressed themselves very well satisfied with the conditions and results. Most of the experiments were made in full light, but one which was in complete darkness was considered equally successful. The subject found it easier to read large print than small, and that tended to show that the physical difficulties of this so-called "transposed" sense of sight were in some respects the same as those of the normal sense. It was considered possible by the observers that the phenomena might be explained by an extremely exaggerated delicacy of the sense of touch, whereby the impressions of the type on the paper could be perceived and read by the surface of the head. This was taken into consideration, and tested by giving the subject a perfectly smooth photograph of print to read (instead of a printed paper), and also a piece of printed paper covered by a sheet of glass between the paper and the head. In both of these cases hyperacuity of the sense of touch would have been of no avail towards reading, nevertheless success was obtained in these also; and the hypothesis of reading by touch in the other cases may, I think, be put out of court. I am not certain that the words read in these last two cases were completely unknown to all those present, so that I have no right to say that the hypothesis of thought-transference was impossible in these special cases. That leads me up to what I should consider as the most important of all the precautions in these experiments, I mean the care taken to exclude any process of thought-transference. The hypothesis that such a power as thought-transference existed was constantly present to those who had the direction of the experiments, and special care was taken to eliminate that one from the many and great difficulties of a trial of true independent clairvoyance,—the perception, that is, of something that is not known to anyone else and is not attainable under the existing circumstances by the ordinary action of the senses. The words of a printed book taken down from a library shelf at random and opened at random, when out of reach of the powers of perception of all others, at any rate, than the subject, and whose open pages are touching the top of the head of the subject when they are read—or, perhaps I should say, in less precise language, when they become known,—offer, I think, a very good example of matter that cannot be conveyed by thought-transference from anyone near or far. The method of its perception can probably be tested, though not without its peculiar difficulties, by frequent repetition and painstaking caution in a small and trustworthy private circle of inquirers.

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The elimination of the possibilities of thought-transference from experiments such as these when once it has been resolved upon, is a matter which can generally be carried out, but which leaves behind some of the peculiar difficulties of this class of cases, the difficulties of perfectly accurate observation for a considerable time of the motions of the subject, often spasmodic, variable, and apparently aimless, and the difficulties of estimating and allowing due scope for hyperæsthesia in any of the senses, but more specially in that of sight, which we have found in other cases so strangely penetrating beyond our expectation. Some four years ago we investigated the case of what was called "second-sight" in a colliery labourer, the "pit-boy Dick." When he was hypnotised and had his eyes bandaged with what might be called reasonable care, he was nevertheless able to discriminate a playing card held some four or five feet in front of him, and it was not till Mrs. Sidgwick and Mr. Hodgson made some experiments upon themselves as to their capacities of seeing things, when they were in a normal condition, with their eyes bandaged, that the extreme limits of what was possible in a normal condition, and *a fortiori* in a hypnotic condition, were at all fully realised by some of us. That the subject, as in the case of "Pitboy Dick," should be perfectly honest in imagining himself to be seeing with something that is not his eyes, is one of a class of illusions with which we are tolerably familiar; and even if his judgment is incorrect as to the means whereby he saw, that is nothing whatever necessarily to his discredit.

The courteous offers of personal observation which the Munich inquirers made to us seemed to our President and Mrs. Sidgwick an opportunity not to be neglected, for we have had no such carefully conducted experiments of this class in England which have had any success, and I had the pleasure of accompanying them to Munich. On the evening of our arrival, March 17th, we had our first séance in the private drawing-room of Herr Keller, with the same unpaid subject, Fräulein Lina; in company with our hostess Frau Keller, Baron du Prel, Herr Hübbe Schleiden, who kindly introduced us, and Baron von Notzing, who acted as agent. On first seeing Fräulein Lina it was plain that we had happened on a very unfortunate occasion. She was obviously out of health; feverish, restless, uncomfortable, though very willing to submit to any experiments. Her friends were quite unfamiliar with this condition of illness in her, they were somewhat anxious about her, and, very justly as I thought, considered it an inappropriate time for severe test experiments. We were first shown in outline the method used in this so-called reading with the top of the head, but the conditions did not allow of its exact application and no results were obtained or expected. The next day

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a sharp inflammation of the lungs developed itself in Fräulein Lina and there were signs of serious underlying disease. We waited for the next five days in Munich in hopes of better fortune, but Fräulein Lina was entirely confined to her bed and there could be no doubt that experiments were quite impossible; and so in that direction we could go no further. We had the pleasure, however, of extending our acquaintance among the active members of the Psychological Society at Munich, the Baron and Baroness du Prel, Herr Bayersdorfer, the keeper of their famous picture gallery and President of their Society; Herr Deinhard, and others; and we learnt from the lips of Baron von Notzing some more details of the reading experiments with Fräulein Lina and of the other séances, which left us in no doubt that the conduct of these important matters was in very good hands and that the necessities of caution and the very great difficulties of proof absolute were duly appreciated.

I have tried to give a very slight sketch of some fresh observations which seem to point towards what is generally called Transference of the Senses, in a particular case which has come more specially under recent notice. It would be quite out of place to attempt now to review the whole history and present condition of that most difficult and vexed problem of the so-called transference of the special senses from one part of the human body to another.

It was just a hundred years ago last Christmas, that M. Pététin, a doctor in Lyons, found one of his lady patients in a state that looked like eager delirium without any serious disease (Pététin: *Electr. Animale*, p. 7). She seemed entirely incapable of hearing anything whatever that was said to her and was a great puzzle and anxiety to her doctor. She shouted and sang, loud and often, and Pététin, sitting by her bedside, could find no means of controlling her. He urged her to attend to him and to listen to what he had to tell her, but she did not seem to hear a word he said. Suddenly the chair he was sitting on slipped by accident and he fell forward on his face on to the bed where she was lying, and before he could raise himself from this position he exclaimed, "How I wish I could stop her cries!" For the first time, apparently, she heard him then, and to his great astonishment answered at once. "Oh certainly, I will stop," she said, and stop she did, quite obediently. He was very much puzzled at first, for after this she could apparently hear nothing more that he shouted into her ears or even into her ear-trumpet. He came to the conclusion that she had heard him when he was thrown forward on the bed because of his unusual position, because in fact his head had been close to the pit of her stomach when he had been speaking, just after his

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fall forwards. This impression was confirmed in him as he found that when he tried to speak to her again, quite low, but in a similar relative position, she could hear him well enough. Her sense of hearing, he concluded, was shifted from her ears to the pit of her stomach. On subsequent trials he found she could also hear him when he whispered to her fingers or to the soles of her feet, though she seemed to remain quite insensible to what he whispered or shouted into her ears or said in ordinary fashion when speaking to her face to face.

Such a history as this first case of Pététin's does not seem to us now to need any such violent hypothesis as that of transference of senses, or indeed any explanation beyond that of the curious illusions and hyperæsthesiæ of hysteria.

Other examples of phenomena which, according to the fashion of the time, were interpreted as Transference of Sensations, *i.e.*, similar localisation of special senses in abnormal parts, were frequently reported after this; in some the sense of smell seemed confined entirely to the fingers, the sense of sight to the forehead or the pit of the stomach, and many strange stories of this kind were current, especially in France in the first half of this century. I cannot pretend to have adequate grounds for forming a judgment in nearly every case, but in those I know, when sufficient details are given, it is possible to satisfy the conditions of the acquisition of knowledge by an abnormal quickening of one sense and blunting of another, or at least, by a thought-transference if by no more direct method, for the matter concerned was known or knowable to one of the experimenters, who, as a rule, was seeking to test the existing knowledge of the subject in the case or to convey fresh knowledge to him.

Among the more scientifically accurate records of recent years there has been very little of independent clairvoyance under the strictest conditions devised to eliminate thought-transference. The interest, then, of the case which Baron von Notzing has recorded and with which we made this endeavour to acquaint ourselves personally, lies in a careful attempt which has been made in it to exclude, what I think many of us would admit has been one possible source of error in similar previous experiments, viz., Thought-transference; and any importance of the conclusions arises from the fact that, supposing it has been possible, which is not a light supposition, to make perfect experiments and to put out of the question all the possibilities of illusion on one side and mal-observation on the other, some phenomena remain which point rather to independent clairvoyance than to thought-transference. How important it would be to multiply such observations with ever-increasing caution, I feel strongly; for the

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difference between independent clairvoyance and thought-transference, I cannot help thinking, is, in the present state of our knowledge, very important, and any proof of true independent clairvoyance, so long as there are any indications that it is not impossible, is a matter deserving our very careful attention.

Mrs. Sidgwick followed with the first part of a paper on "Premonitions."

CASES SUPPLIED TO THE LITERARY COMMITTEE.

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From Mr. R. V. Boyle.

3, Stanhope-terrace, W.

July 30th, 1884.

In India, early on the morning of November 2nd, 1868 (which would be about 10 to 11 p.m. of November 1st in England), I had so clear and striking a dream or vision (repeated a second time after a short waking interval) that, on rising as usual between 6 and 7 o'clock, I felt impelled at once to write an entry in my diary, which is now before me.

At the time referred to my wife and I were in Simla, in the Himalayas, the summer seat of the Governor-General, and my father-in-law and mother-in-law were living in Brighton. We had not heard of or from either of them for weeks, nor had I been recently speaking or thinking of them, for there was no reason for anxiety regarding them.*

It seemed in my dream that I stood at the open door of a bedroom in a house in Brighton, and that before me, by candlelight, I saw my father-in-law lying pale upon his bed, while my mother-in-law passed silently across the room in attendance on him. The vision soon passed away, and I slept on for some time. On waking, however, the nature of the impression left upon me unmistakably was that my father-in-law was dead. I at once noted down the dream, after which I broke the news of what I felt to be a revelation to my wife, when we thought over again and again all that could bear upon the matter, without being able to assign any reason for my being so strongly and thoroughly impressed. The telegraph from England to Simla had been open for some time, but now there was an interruption, which lasted for about a fortnight longer, and on 17th (15 days after my dream) I was neither unprepared nor surprised to receive a telegram from England, saying that my father-in-law had died in Brighton on November 1st. Subsequent letters showed that the death occurred on the *night* of the 1st.

Dreams, as a rule, leave little impression on me, and the one above referred to is the only one I ever thought of making a note of, or of looking expectantly for its fulfilment.

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* It is right, however, to say that my wife's father had gone to Brighton some months before on account of his health, though he was not more delicate than his elder brother, who is (1884) still living.

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I may mention that at a much earlier period of my life I was sitting occupied in a room of a house, from which I could not see the approach to the hall door, when suddenly my thoughts were arrested, and I turned away from my papers, feeling that a person whom I had not been thinking of, nor had seen for years, was at that moment within a few steps of the house, noiselessly, but rapidly, approaching. I listened intently for a knock, which instantly followed. I did not move from my seat, feeling satisfied that what did follow would follow, viz., that a servant immediately afterwards announced the heretofore invisible, but unaccountably sudden, expected visitor. These occurrences I have often thought over, without being able in any way to satisfactorily account for them; they stand out in relief upon a memory but lightly charged with, though not insensible to, such things.

R. VICARY BOYLE.

Mrs. Boyle writes as follows:—

6th August, 1887.

I well remember my husband telling me one morning, early in November, 1868, when at Simla, in India, that he had had a striking dream (repeated) in which my father, then at Brighton, seemed to be dying. We were both deeply impressed and then anxiously awaited news from home. A telegram first reached us, in about a fortnight, which was afterwards confirmed by letters telling of my father's death having occurred on the same night when my husband had the dream.

ELÉONORE A. BOYLE.

The following entries were copied by me from Mr. Boyle's diary:—

* the night of

Nov. 2. Dreamed of E's F[ather] early this morning.
Written before dressing.

Nov. 17. Got telegram from L[ouis] H[ack] this morning of his father's death on 1st Nov. inst.

The following obituary notice of the decease of Mr. Boyle's father-in-law occurred in the *Times* for 4th November, 1868:—

"On 1st Nov., at Brighton, William Hack, late of Dieppe, aged 72."

On September 17th, 1887, I received from Mr. Boyle a copy (made by Miss P. Hack, niece of the deceased) of an entry made by his mother (sister-in-law of deceased) in her journal, on Sunday, November 1st, 1868, which shows the hour of death. In this entry, after some details of the last hours, occur the words: "At a few minutes after 2 o'clock [p.m.] he ceased to breathe."

Mr. Boyle informed me that he is a "particularly sound sleeper, and very rarely dreams." This dream was a very unique and impressive experience, apart from the coincidence.

There was a regular correspondence between Mrs. Boyle and her mother, but for several mails the letters had contained no mention of her father, on whose account absolutely no anxiety was felt.

E. G.

*These three words were added above the line after the subsequent receipt of the letter. But there must apparently have been some misunderstanding; as the evidence which follows seems conclusive as to the hour of the death. [ED.]

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From Mr. E. W. Hamilton.

Park-lane Chambers, Park-lane, W.
April 6th, 1888.

On Tuesday morning, March 20th, 1888, I woke up with the impression of a very vivid dream. I had dreamt that my brother, who had long been in Australia, and of whom I had heard nothing for several months, had come home; that after an absence of 12 years and a-half he was very little altered in appearance, but that he had something wrong with one of his arms; it looked horribly red near the wrist, his hand being bent back.

When I got up that morning the dream recurred constantly to my thoughts, and I at last determined to take a note of it, notwithstanding my natural prejudices against attaching any importance to dreams, to which, indeed, I am not much subject. Accordingly, in the course of the day, I made in my little Letts' diary a mark thus : X, with my brother's name after it.

On the following Monday morning, the 26th March, I received a letter from my brother, which bore the date of the 21st March, and which had been posted at Naples (where the Orient steamers touch), informing me that he was on his way home, and that he hoped to reach London on or about the 30th March, and adding that he was suffering from a very severe attack of gout in the left arm.

The next day I related to some one this curious incident, and I commented on the extraordinary coincidence of facts with the dream with all but one detail, and that was, that the arm which I had seen in my dream did not look as if it were merely affected with gout : the appearance it had presented to me was more like extremely bad eczema.

My brother duly reached England on the 29th, having disembarked at Plymouth owing to the painful condition of his arm. It turned out that the doctor on board ship had mistaken the case; it was not gout, but a case of blood poisoning, resulting in a very bad carbuncle or abscess over the wrist joint.

Since my brother's return, I have endeavoured to ascertain from him the exact hour at which he wrote to me on March 21st. He is not certain whether the letter to me was written before noon or after noon of that day. He remembers writing four short letters in the course of that day—two before luncheon and two after luncheon. Had the note addressed to me been written in the forenoon, it might nearly have coincided in time with my dream, if allowance be made for the difference of time between Greenwich and Naples; for, having no recollection of the dream when I woke, according to custom, at an early hour on the morning of the 21st, I presume I must have dreamt it very little before eight o'clock, the hour at which I am called.

I may add that, notwithstanding an absence of 12 years and a-half, my brother has altered very little in appearance; and that I have not to my knowledge ever noted a dream before in my life.

E. W. Hamilton.

I have seen the diary with the entry (X, Clem) under Tuesday, March 20th, 1888, though, as Mr. Hamilton says, "it was early the next morning

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that I had the dream; for I generally consider all that appertains to bed relates to the day on which one gets into it."

I have seen the letter, signed Clement E. Hamilton, and dated Naples, March 21st, 1888, which says, "Am suffering from very severe attack of gout in left arm."—E. G.

April 12th, 1888.

L 325
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From Mr. G. Leveson Gower.

14, South Audley-street, W.

March 31st, 1888.

I was asked to give you an account of an incident which happened to me on the occasion of the death of my aunt, the late Lady Marian Alford. The date of this was, I fancy, Wednesday, February 8th, though this could easily be verified. On that day I had gone down in the afternoon to Surrey, to speak at a political meeting at a place called Oxted. After the meeting was over, and as we were driving away, I was suddenly seized with a strong feeling which I can describe in no other way than a vivid sense of the presence of death: it seemed to me that in some way and on some person unknown to me death was exercising at that moment its power. I put the thought aside, but it recurred so powerfully that I looked at my watch, which was then 10.5 p.m. On my return to London next morning I found that my dear aunt had died, after a seizure of only a few hours, the same evening, if not at the precise time, a very short while before the hour I looked at my watch. Had I known that she was ill I should not have thought this event worth repeating, but I had not the slightest knowledge of her illness. Her family, including myself, had latterly known that her life was precarious, but we none of us anticipated this sudden and fatal attack. Curiously enough, however, a friend of mine, Mrs. G., had been for some while very dangerously ill; and at the time of this sentiment (I can hardly call it a *pre*sentiment) I was convinced that my friend had died. This was so strong that on my return home, when I saw by my father's face that something serious had happened, I at once concluded that Mrs. G. was dead. She is now, I am glad to say, out of danger, and well on the way to recovery.

G. Leveson Gower.

Mr. Leveson Gower adds, on April 12th, 1888:—In reply to your question, I have never to my recollection had a similar impression to that which I related to you—though, of course, I may have forgotten such an instance.

The following is an interesting case of the violent fright of an animal, occurring at the time of an abnormal appearance.

G 316
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From *Man and Beast.* By the Rev. J. G. Wood. (London: Dalby, Isbister and Co., 1874.) Vol. II., pp. 339-343.

I have (writes Mr. Wood) for a long time had in my possession a letter from a lady, in which she narrates a personal adventure which has a singularly close resemblance to the Scripture story of Balaam. . . . At the time

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of the occurrence the lady and her mother were living in an old country château in France.

"It was during the winter of 18— that one evening I happened to be sitting by the side of a cheerful fire in my bedroom, busily engaged in caressing a favourite cat—the illustrious Lady Catherine, now, alas! no more. She lay in a pensive attitude and a winking state of drowsiness in my lap.

Although my room might be without candles it was perfectly illuminated by the light of the fire.

There were two doors—one behind me leading into an apartment which had been locked up for the winter, and another on the opposite side of the room, which communicated with the passage.

Mamma had not left me many minutes, and the high-backed, old-fashioned armchair which she had occupied remained vacant at the opposite corner of the fire-place. Puss, who lay with her head upon my arm, became more and more sleepy, and I pondered on the propriety of preparing for bed. Of a sudden I became aware that something had affected my pet's equanimity. The purring ceased, and she exhibited rapidly increasing symptoms of uneasiness. I bent down and endeavoured to coax her into quietness, but she instantly struggled to her feet in my lap, and spitting vehemently, with back arched and tail swollen, she assumed a mingled attitude of terror and defiance.

The change in her position obliged me to raise my head, and on looking up, to my inexpressible horror, I then perceived a little, hideous, wrinkled old hag occupied mamma's chair. Her hands were resting on her knees and her body was stooped forward so as to bring her face into close proximity with mine. Her eyes, piercingly fierce and shining with an overpowering lustre, were steadfastly fixed on me. It was as if a fiend were glaring at me through them. Her dress and general appearance denoted her to belong to the French *bourgeoisie;* but those eyes, so wonderfully large, and in their expression so intensely wicked, entirely absorbed my senses and precluded any attention to detail. I should have screamed, but my breath was gone while that terrible gaze so horribly fascinated me. I could neither withdraw my eyes nor rise from my seat.

I had meanwhile been trying to keep a tight hold on the cat, but she seemed resolutely determined not to stay in such ugly neighbourhood, and after some most desperate efforts, at length succeeded in escaping from my grasp. Leaping over chairs and tables and all that came in her way, she repeatedly threw herself with frightful violence against the top panel of the door which communicated with the disused room. Then, returning in the same frantic manner, she furiously dashed against the door on the opposite side. My terror was now divided, and I looked by turns, now at the old woman whose great staring eyes were constantly fixed on me, and now at the cat, who was becoming every instant more frantic. At last the dreadful idea that the animal had gone mad had the effect of restoring my breath, and I screamed loudly.

Mamma ran in immediately, and the cat, on the door opening, literally sprang over her head, and for upwards of half-an-hour ran up and down

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stairs as if pursued. I turned to point out the object of my terror ; it was gone. Under such circumstances the lapse of time is difficult to appreciate, but I should think that the apparition lasted about four or five minutes.

Some time afterwards it transpired that a former proprietor of the house, a woman, had hanged herself in that very room.

We ascertained from Mr. Wood the name of his informant, and wrote to her brother, General K., from whom we received the following reply :—

January 21st, 1885.

SIR,—I hasten to enclose a communication from Miss K., which I received by this morning's post, and have only to add that my sister does not appear to have previously heard of Mr. Wood's book, and was quite unaware of her story having been published.

The circumstances narrated occurred in an old house in Boulogne-sur-Mer, I fancy about 1845. It was, I think, in 1858 that Miss A., a friend of Mr. Wood, asked me to give her the story in writing. I thereupon wrote to my sister and got her to send me an exact account of what happened, and a copy of this account, with a few trivial emendations, I gave to Miss A.

From that moment until you wrote to me I had not heard of it, nor did I know what had become of it.

Mr. Wood's book, *Man and Beast*, I saw for the first time last night, and the account given there is word for word the same as I gave to Miss A.

The apparition was once again seen by Miss K. in the same house and under extremely singular circumstances.

J. W. A. K.

The enclosure is as follows :—

I was one evening sitting by my bedroom fire, nursing a pet cat, which was sleeping on my lap. Suddenly she struggled to her feet, and standing on my knees, swelled her tail out in my face, and exhibited the usual signs of fear, as if a dog had been facing her. I stroked and spoke to her, but her fear evidently increased, so that I could scarcely hold her. I then became aware that a very ugly old woman was sitting on the chair at the other side of the fire-place, her hands on her knees and staring fixedly at us. I was too frightened to scream, but tried still harder to hold pussy. I had, however, weakened my hold, and she made her escape, bounding into the middle of the room, and rushed wildly between the doors, against each of which she dashed herself as if to force an exit. This violent scene gave me breath ; I screamed, and when my mother came in the cat leaped past her, and ran up and down stairs for some time as if mad. I need not add that when my mother came in the old woman had vanished.

In reply to further inquiries, Miss K. writes, on January 31st, 1885.

Boulogne-sur-Mer.

DEAR SIR,—I very much regret not to be able to answer the very interesting questions you put to me with regard to the account of my interview with the ghost, but my health has for some time been weak, and writing is a very great weariness to me.

I quite well remember writing the account you speak of, many years ago,

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for a friend. It was a strictly accurate account, not in the least embellished, and you are quite welcome to publish either, or both accounts, but I object to my name appearing in print.

H. K.

Miss K. writes further in February, 1886 :—

The second apparition occurred at the time of the serious illness of one of the members of our family. I was leaving the patient's room for the last time that night when I met the old woman in the passage, but the sight caused no emotion. I was too anxious to be frightened. I was, however, reminded of it next day by the sick nurse—a French nun—when she told us that not only she, but her patient also, had had a most disturbed night, owing to a succession of noises, such as rustling garments and footsteps in the room, and that her patient, usually quietly dozing, was constantly calling out to ask who was in the room. She declared she would not sit up alone another night. This was the more remarkable that she had some time before expressed her determination to leave us if one of our party continued to sit up with her, as she wished to be allowed the sole control of the sick room, and in consequence she had been left alone till that night. She, however, *saw* nothing, only *heard*.

I have seen other * apparitions, and am not aware of having had hallucinations.

H. K.

General K. writes again :--

Poste Restante, Florence, Italy.

March 1*st*, 1886.

According to the account Miss K. gave me of the occurrence mentioned in her note, the *garde malade* (since dead) said that her patient had been in a state of intense alarm during the night, calling for help against an old woman that wanted to kill him ; the same added that she would not again go through such a night alone on any account. Miss K. also told me that she first perceived the old woman ascending the stairs in front of her ; that she followed the apparition, who passed into the sick room and there disappeared.

With regard to the old house at Boulogne, I find that it has since been divided into two houses, and it may perhaps be useful to add that I and, to my knowledge, others have had repeatedly therein personal experience of strange sounds at night which it was never possible to account for.

J. W. A. K.

Case of a "Double" seen before Death.

In the following case, it is quite possible that the proximity in time of the apparition and the death was accidental; and the form of the apparition certainly suggests temporary ocular derangement. The point which ought as far as possible to be ascertained, is whether appearances of this type, occurring shortly before the death of the person represented, are too frequent to be dismissed as purely subjective hallucinations.

* It is probable that the word *no* has been accidentally omitted before *other*.

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From Mrs. Chapronière.

2, Hotham-villas, Putney.
April 14*th*, 1888.

I was in my bedroom being undressed by my maid, Mrs. Gregory, who had been with me for 41 years, and she was unfastening my bracelet when I saw, just behind her about two feet off, her exact resemblance. She was then in perfect health. I said to her, "Why, Mrs. Gregory, I see your fetch." She smiled and said, "Really, ma'am," but was not in the least alarmed. On the following Sunday, she was only poorly. I went for a doctor at once, who said she was a little out of sorts. On Wednesday evening she suddenly died. It was about the same time that her double had appeared to me just a week before. This was about 15 years ago.

Sophie Chapronière.

I have seen Mrs. Chapronière, and questioned her about the case. She told me that she had never had a hallucination of vision on any other occasion. The "double" was as distinct as the real person, and an exact reproduction. The death was very sudden. Mrs. Gregory had been slightly unwell for a couple of days before it took place, but was able to enjoy her food, and no anxiety was felt on her account. A daughter of Mrs. Chapronière states that she clearly remembers that her mother mentioned the apparition at once, before the death.—E.G.

April 24*th*, 1888.

THE DISTURBANCES AT BRAMFORD, IN SUFFOLK.

In November and December, 1887, paragraphs appeared in several London and provincial newspapers, giving accounts of mysterious occurences in a cottage occupied by a widow and her family, at Bramford, near Ipswich. Stones and dirt were reported to be thrown at the windows, and small household goods and articles of clothing were tossed about the premises. A member of the Society paid a visit to the spot to make inquiries. He made the acquaintance of the occupants of the "haunted" house, however, and very carefully examined the witnesses. His conclusion, after hearing all the evidence obtainable, was that the children—a girl of 11, and two younger boys—had practised trickery.

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ACCOUNT OF A SPIRITUALISTIC TEST.

Supplied by Mr. Alfred Russel Wallace.

Nellie Morris.

The following interesting statement of communications received through various mediums as to a person unknown to the writer, but whose identity was ascertained by full inquiry, was written at my request, from notes taken at the time, by my friend, General Lippitt, of Washington, a gentleman who has made a study of Spiritualistic phenomena for 30 years. General Lippitt is a lawyer as well as a soldier, and is equally distinguished in both capacities. In 1834 he assisted De Toqueville in the preparation of his great work on Democracy in the United States. In 1849 he was chairman of the Committee in the Constitutional Convention of California; and he was Assistant Counsel for the United States in the Department of Justice from 1877 to 1882. As a soldier he served through the Mexican war and the war of the rebellion, receiving from the President and Senate the brevet of brigadier-general. He is the author of four treatises on various branches of military science, one of which, on "The Special Operations of War," was highly spoken of by our *Army and Navy Journal*, *United Service Gazette*, and *Saturday Review*.

With regard to the case here recorded, I am informed by Mr. Myers that most of the mediums concerned have been accused of being impostors. As regards two of them, Mr. Keeler and Mrs. Ross, I am myself satisfied from repeated observation and test that they are very remarkable mediums. As regards another who is said to have confessed both her own and other mediums' impostures, General Lippitt has sent me a letter which is appended to his narrative. General Lippitt informs me that he is not in the habit of publishing any accounts of the remarkable séances he has attended, and has only done so twice in his life. If the numerous tests in the case of "Nellie Morris" are all the result of imposture, it would imply a continuous concert and conspiracy between seven different mediums, in order to give satisfaction to a single individual who was already a Spiritualist, but from whom no advertisement of the mediums concerned was to be

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expected. Those who disbelieve all Spiritualistic phenomena will adopt this theory; but for such persons none but personal evidence will have any weight.

ALFRED R. WALLACE.

1827, Jefferson-place, Washington, D.C.

December 18th, 1887.

Mr. Alfred Russel Wallace.

MY DEAR MR. WALLACE,—In fulfilment of my promise I now send you a full statement of how I became acquainted with "Nellie Morris."

In May, 1885, I attended several "materialisation" séances of Mrs. Beste in this city. Before going further, I should state that my daughter, Carrie, had departed this life in July, 1882, at her grandmother's residence in the interior of New Jersey, and that I am positive that Mrs. Beste knew nothing of me (except my name), or of my family, or that I had ever had a daughter.

At one of these séances, held on the evening of May 8th, a female spirit-form (veiled, as usual) came to me, calling me "papa," affectionately greeting me as my daughter, and giving me her name. After a few moments' conversation she retired. Later in the evening I asked "Daisy," apparently a child-spirit, who usually comes and talks to the sitters at Mrs. Beste's séances, whether she had seen the spirit that had come to me as my daughter Carrie. She said she had, and gave me a description of her that corresponded with her appearance in life, and added, spontaneously, "that my daughter had a dear friend in the 'spirit land' named Nellie Morris." In answer to my questions, she said that Nellie Morris's father had been our Minister to Turkey for about 11 years: that she was a beautiful and lovely young lady that had died, she did not know exactly when, but some two or three years ago, in Philadelphia.

Next day I examined the records of the State Department and found that E. Joy Morris, of Philadelphia, had been our Minister to Turkey from 1861 to 1870. I at once wrote to two old residents of Philadelphia to know if E. Joy Morris had a daughter named Nellie. From one of them I received no answer; and the other replied that he knew nothing whatever of the family.

At the séance of May 17th, my daughter came to me again. I asked her if she knew Nellie Morris. "Yes," she exclaimed, "and she is my best friend"; adding that they were constantly together. In answer to my questions she said that Nellie was quite tall and graceful, with beautiful blonde hair and blue eyes; that she had died of consumption some three years ago in Philadelphia; that her father had been our Minister to Turkey during a longer term than any of our Ministers abroad. I informed her that Daisy had told me about her friend, and that I had written to two gentlemen in Philadelphia for information about her. She asked to whom I had written. I told her. "Papa," she said, "write to the proprietor of the Hotel St. George, in Philadelphia, and he will tell you all about her." I promised to do so, and asked her where that hotel was. She pondered for a

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moment and then said, "I think I see Broad-street, and—Walnut-street; but I am not quite sure."

Next day I wrote as my daughter recommended; simply asking the hotel proprietor first, whether Mr. E. Joy Morris had had a daughter Nellie, and second, if so would he describe her to me. In answer I received from him the letter appended to this statement marked (B).

At the subsequent séance of May 24th, my daughter having again come to me, I told her I had had an answer from the hotel proprietor confirming all she had had told me about Nellie Morris. She seemed much pleased, and then said that Nellie was an Episcopalian, and that they had sung together some of the Episcopal chants. She then sang for me two or three verses of an old Venite, and part of the old Gloria in Excelsis chant. (Although my daughter had died a Catholic, she had been born and brought up in the Protestant Episcopal Church, which fact the medium could not have known.)

Afterwards, at the séance of May 26th, a tall and graceful spirit form came to me saying "Nellie." I asked for her other name. She made repeated efforts to give it but without success. I said, "Is it Nellie Morris?" She answered "Yes," and was evidently much pleased at being recognised. I said, "May I stand up by your side?" "What for?" she asked. "That I may see how tall you are." "Certainly," she answered. I did so, and found by comparing her with my own height that she was at least 5ft. 6in. high. Then followed a long conversation with her in which two or three members of the circle took part. She cheerfully answered all the questions that were put to her, and in a manner indicating a marked individuality and a bright and cultivated mind. *Inter multa alia* she told us that she had lost her mother when a baby, that her relations with her stepmother had not been harmonious, and that her life had been a sad one, but that "she was happy now"; that her early childhood was passed in Constantinople, where her father was United States Minister; and that she had died at the Hotel St. George, in Philadelphia, when she was about 19 years old, of "a galloping consumption" in January, or "at least in very cold weather," saying this with a shiver. I told her that Carrie had already spoken to me about her, and that I had received a letter from the proprietor of the Hotel St. George, corroborating all that Carrie had said. "Yes," she said, "but he flattered me in one thing. My hair is not golden, but flaxen." I asked her to give me a lock of it. She could not then, she said, but would do so at another time.

At the séance of May 28th, Nellie Morris came to me again. I showed her a photograph of my daughter, asking her if she had ever seen any one like it. She said at once, "It is a picture of my Carrie, but not so pretty as she is now." Before retiring she asked if I had scissors. I had none, but a member of the circle seated near me handed me a pair, which I placed in her hands. She then cut off for me a lock of her hair, which I have carefully preserved. I enclose it herewith for your inspection in an envelope marked (C). On examining it by daylight I found it to be really flaxen, but with a golden shimmer in the sunshine. Within the last few days I have examined it again, and whatever may be the cause, it is certainly *now* more golden than flaxen.

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At a séance held June 16th, Nellie came again, and sang for us the old Gloria in Excelsis chant entirely through.

The next séance of Mrs. Beste that I attended was at Onset, on the southern coast of Massachusetts. The cabinet was simply a corner of the room, across which a dark cloth had been stretched. Nellie Morris again came, giving her name, and saying, "Do you remember me? I passed away with consumption, 19 years old. Am very fond of Carrie."

I saw or heard nothing more of Nellie Morris until March 22nd, 1886, when I attended a séance held in this city by P. L. O. A. Keeler. There was no cabinet; only a curtain of black muslin, between four and five feet high hung across a corner of the room; the medium sitting *in front* of the curtain. Writings on slips of paper were thrown or handed over the curtain by a hand that was sometimes visible and sometimes not. All of them were recognised by members of the circle as coming from departed friends. One of these writings was addressed to me, and signed "Nellie Morris." I feel perfectly sure that the medium had never heard her name mentioned. Since then, through the same medium, writings have come to me in the same manner and with the same signature; and all of them in the same feminine hand.

On the 1st of July, 1886, on my way to Onset, Massachusetts, I stopped over a few hours in Philadelphia. I found the Hotel St. George at the corner of Broad and Walnut streets. I showed the lock of hair I have mentioned to Mr. Ward, the proprietor, and asked him if he recognised it. He said instantly, "It is Nellie Morris's." Finding him to be a decided sceptic as to all spirit manifestations, I cut my conversation with him short, asking him to give me Mrs. E. Joy Morris's address, which he kindly did. I went at once to her residence, and was politely permitted an interview with her in company with her daughter. I asked Mrs. Morris if her husband's daughter Nellie had not died some years since. She answered in the affirmative. I remarked that she was said to have been a lovely young person. After hesitating for a moment, she said, "Yes, lovely—*in appearance.*" On my showing them the lock of hair they both exclaimed at once that it was Nellie's. I found them entirely ignorant on the subject of spirit manifestations, and they listened with astonishment to my narrative respecting Nellie Morris's return, and corroborated in every particular the statements Nellie had made to me, except her intimation of a want of entire harmony between her stepmother and herself, of which I had made no mention. In answer to my questions Mrs. Morris said that Nellie attended St. Luke's (Episcopal) Church; that she was not much of a singer; that she attended the Church Sunday-school, and she supposed she could sing the chants with the congregation. Mrs. Morris asked me as to my own daughter's character; and when I told her that when in good health she was full of fun, and had a decided talent for good-natured mimicry, she observed that Nellie was just like her in this respect, and it was not surprising that they should be attracted to each other.

This narrative is perhaps already too long, but I cannot close it without a brief mention of some further facts in the case which I think important.

On the 19th of July, at Onset, Massachusetts, I had a sitting with Mrs. Carrie M. Twing, a writing medium of unimpeached honesty and honour, to

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whom my name even was unknown, and who could never have heard of Nellie Morris. On reaching my lodgings after the séance and examining what had been written, I found a long letter beginning "My dear Papa," signed "Carrie"; and another one beginning "My dear Friend," signed "Nellie," saying, among other things, "Carrie and I are inseparable."

At several subsequent séances with Mrs. Twing I received letters through her hand signed "Nellie Morris," speaking always of Carrie in terms of great affection. At a séance with her as a "trance medium" on July 24th, "Ikabod," an eccentric, but very sensible "control" of hers, who speaks in a man's voice, said to me, "You have a friend here, Nellie Morris; she was introduced to me by your daughter, who is her companion." And at a similar séance on July 29th, he said, "Nellie Morris wants to get through you at her family, who are hard to approach, and she wants to remind you of the lock of hair she gave you." The members of this "Ikabod circle" were all strangers to me, and I had never uttered a word to them or to the medium respecting Nellie Morris or her lock of hair. And at a writing séance with Mrs. Twing on August 1st, in a letter written to me through her hand, the signature being the pet name of my departed wife (Carrie's mother, who died in August, 1859), it was said, "Nellie, the dear one of our adoption, is a source of perpetual sunshine." I would send you these letters written through Mrs. Twing, but for the fact that they are written on the same sheets with others of a private nature purporting to come from near relatives, and from which they cannot be detached.

On July 10th I had attended a materialisation séance of Mrs. Ross', at Onset. I will not occupy space by a minute description of the conditions under which she sat. Suffice it to say that they were such as to render confederacy or deception of any kind on the part of the medium physically impossible; and I had never mentioned Nellie Morris's name to the medium or to her husband. A female form, veiled, came to me and drew me towards the curtain. In answer to my inquiry as to who she was she could say only "Morris." I insisted on having her first name. After some unsuccessful attempts to give it, she retired, discouraged. I then asked "Bright Star," the medium's "control," to try to obtain for me the spirit's first name. She reported that it was "Ella." I said, "Are you sure? Is it not Helen?" "No." "May it not be Nellie?" "Yes; but the name as I hear it from her is 'Ella.'" The spirit then reappeared, and I asked, "Are you Nellie Morris?" She said "Yes," and expressed her joy at being recognised. As she withdrew, she said, "I came to help Carrie; to give her strength." My daughter had already come to me and retired.

Next day I wrote to Mrs. E. Joy Morris, simply inquiring what Nellie's real Christian name was, without saying why I wished to know. Her answer, dated July 26th, states that it was "Ella." You will find it appended to this statement, marked (D).

At a séance of Mrs. Beste, at Onset, on July 25th, Nellie Morris again came to me, giving her name. I asked, "Shall I write to your stepmother to come?" She answered, "They will not believe. I was not happy with them," and retired.

On August 1st, in the afternoon, at a materialisation séance of Miss

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Gertrude Berry, at Onset, she came to me again, giving her name as "Nellie Morris." At a similar séance of Mrs. Huston in the evening of the same day she came again, giving her name as "Ella." As to her other name she said, "It is somehow gone from me. I am so glad to meet you," and retired.

Afterwards, in Boston, I attended two materialisation séances of Mrs. Fairchild, on the 22nd of August; one in the afternoon, the other in the evening. During all the time the spirit forms were emerging from the cabinet, the medium was walking round the room, and conversing with members of the circle. I was a stranger to her, and to every person present. At both of the séances Mrs. Fairchild took me up to the curtain, where stood a spirit form that had pointed to me, and who gave me her name as "Ella"; and, in the afternoon séance, on my asking her if I had ever known her in this life, she answered "No." "Why, then, do you come to me?" She answered, "I am attracted to you. I am a friend of one belonging to you."

Another fact I wish to state. Whenever a materialised form has come to me claiming to be my mother, my wife, or my daughter, I have been received with an affectionate embrace; but the spirit calling herself "Nellie Morris" or "Ella" has invariably received me as any modest maiden would in this life, simply offering me her hand.

A few days ago I addressed a letter to Mrs. E. Joy Morris, asking in what month Nellie died, and when her father died. I also stated that through a trance medium at Onset Nellie had alluded to apprehensions in regard to one member of the family, speaking of "shortness of breath," "left side," and I expressed a hope to hear that all her family were enjoying good health. Mrs. Morris's answer to this letter I append to this statement, marked (E).

I regret to have made this narrative so long, but I have thought it best to err on the safe side by not omitting any detail that seemed to have any essential bearing on the important and interesting question.

Whether the mysterious being that has been coming to me, calling herself "Nellie Morris," is really and indeed the same Nellie Morris, who died in Philadelphia in January, 1881, you must decide for yourself.

I have prepared this statement from the very full notes I made at the time of the respective occurrences above related, so that I have entire confidence in its accuracy.

You have full liberty to make any use of this communication, or of any portion of it, that you may think proper.—With high regard, I am sincerely yours,

FRANCIS J. LIPPITT.

B.

F. J. Lippitt, Esq. Philadelphia, *May* 21*st*, 1885.

DEAR SIR,—Your favour of 18th inst. received.

1. E. Joy Morris, Esq., did have a daughter, Miss "Nellie."
2. She is dead, and died at this hotel about four years ago.
3. Miss Nellie Morris was very beautiful and very much beloved by all that knew her. She had magnificent golden hair, and light grey eyes, was

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more than ordinarily tall—with much grace in appearance and manners—and would be an ornament to any circle.—Yours very respectfully,

JNO. D. WARD.

C.

Lock of hair cut for me from her head in my presence by Nellie Morris, at Mrs. Beste's séance in Washington, May 28th, 1885.

D.

Wyoming, *July 26th*, 1886.

Mr. Francis J. Lippitt.

DEAR SIR,—My stepdaughter's name was Ella. She was named after her mother's family name. Her mother was a Miss Ella.

I shall be very glad if you call on me when we return to the city and have a longer talk over this matter; so do not fail to come and will be pleased to hear from you.—Yours respectfully,

MRS. E. JOY MORRIS.

E.

837, 18th Broad-street, Philada, *December 15th*, 1887.

Mr. Francis J. Lippitt.

DEAR SIR,—I received your letter and enclosed piece of paper which you suppose is from Nellie. I also enclose a postal written by her, so you can judge for yourself. In my opinion they are not, while in general appearance they are not unlike; the letters are formed differently.

I will be very candid with you, and tell you I have no faith in these things, and I regret, indeed, I am truly sorry, that you allow your mind to dwell upon the matter. I have no doubt your lovely daughter is in Heaven, as I trust Nellie is, and that they both wait for those they loved here, and the one and only way to reach them, in my mind, is to follow after the example of that beautiful Humanity that came into this world to teach us how to live that we may gain Heaven and eternal life, and be for ever with those loved ones.

I feel interested in you and your feelings, and would like to know if you think the writing alike. Nellie was buried on January 7th, 1881. Her father died just one year after. He was buried on January 3rd, 1882. Trusting to hear from you again, or if in Philada at any time will be pleased to have you call.—Yours truly,

MRS. E. JOY MORRIS.

1700, L-street, N.W., Washington, D.C.

December 20th, 1887.

Professor A. R. Wallace.

MY DEAR SIR,—I was a witness to all that General Francis Lippitt has narrated to you as having occurred (regarding his spirit daughter and Miss Nellie Morris) in Mrs. M. E. Beste's séances in this city, and *know* that his statements are true in every particular. This I state, not because you would be likely yourself to *question* the verity of his statements, but to add strength to his testimony for those who do not know the General as you do. It was I who handed to him the scissors of which he speaks to cut the lock off of Nellie Morris's hair. The General, as well as myself, has had an immense experience in spirit manifestations, and here, where he lives, and has the confidence and respect of all as a man of culture and stern integrity, no one,

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not steeped in *stupid* ignorance and prejudice, would for a single moment challenge the truth of his statements as he has given them to you.—Very sincerely yours, P. O. JENKINS, M.D.

Washington, D.C., *December 21st*, 1887.

Dr. Alfred Russel Wallace, Godalming, England.

DEAR SIR,—My friend, General F. J. Lippitt, has shown me a letter addressed to you by himself in regard to certain appearances of two forms as spirits at séances of Mrs. M. Eugenie Beste, held in this city on the 8th, 17th, 24th, and 28th of May, 1885.

I was present at these séances, and can say that I heard most of the conversations of the spirits purporting to be Carrie Lippitt and Nellie Morris. I particularly well remember the séance at which a lock of hair was cut from the head of Nellie Morris. At this séance, P. O. Jenkins, Esq., was present, and handed the scissors for the use of the spirit in severing the lock.

I was very much interested in the effort of General Lippitt to establish the identity of Nellie Morris, of the success of which I could only judge by what was incidentally uttered by the spirits, and by the disclosures of General Lippitt himself, after May 8th, 1885.

I cannot say whether Mr. Jenkins was present at all of these séances, but he concurs with me in vouching for the truth of the incident of the cutting of the lock of hair.

Both of these gentlemen are well known in this city, and need no vouchers for their credibility where they are known. As for myself, I must refer to the record of my 24 years of service in the Treasury of the United States, and my studies of the phenomena of Spiritualism since 1845 in proof of my honest endeavour to state facts as they were.—Very respectfully,

DARIUS LYMAN.

The following letters bear on the character of some of the "mediums" mentioned in the foregoing account:—

5, Boylston-place, Boston, Mass.

March 25th, 1888.

MY DEAR MYERS,—1. I am writing to Bundy for information about William Beste, Keeler, Mrs. C. M. Twing, and Mrs. Huston.

2. The case of Mrs. Ross was undoubtedly one of complete exposure and clear fraud, and even if she ever got any genuine phenomena, nothing can be done with her.

4. The Berry sisters have also been recently detected in fraud, and had been previously exposed. I went one evening not very long ago to a Berry materialisation séance, and had no doubt that it was complete fraud.

5. Mrs. Fairchild has also been completely exposed. If I can get the records of these exposures I will forward them to you. R. HODGSON.

Chicago, *April 26th*, 1888.

DEAR MR. HODGSON,—You asked me about the following named persons who claim to be mediums:—(1) Mrs. M. Eugenie Beste; (2) William and P. L. O. A. Keeler (brothers); (3) Helen and Gertrude Berry; (4) Mrs. Ross; (5) Mrs. Fairchild.

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Mrs. Beste is a shrewd adventuress, with probably some psychic power. She was detected at Hartford and owned up, but is again running her fraudulent show, at present in California. The Keeler Brothers probably have some psychic power, but they are both arrant rascals. One of them fooled Alfred Russel Wallace most egregiously, I have good reason to believe. The Berry girls are probably mediumistic, but I have no confidence in their materialisation shows. They certainly are incorrigible frauds, though I would not like to say they have no power as materialising mediums, yet I have no confidence in their claims in this respect. Mrs. Ross is probably an unmitigated swindler. Ditto, Mrs Fairchild, though plenty of witnesses will swear that all of them are genuine.

Mrs. Huston is a comparatively new candidate for public credence, and I know little of her. Mrs. Carrie M. Twing is not a materialising medium, nor a medium for physical manifestations of any sort. She is a woman of good moral sense, and I think means to be honest. She has been for years the unfortunate victim of the opium habit, but I am told that within two years she has made a noble fight against it and conquered. I do not consider her mediumship anything very wonderful; but I think she is a virtuous and well-meaning woman. All the others of whom you have spoken are, so far as I know, a bad lot. I could give you, if necessary, considerable of the history in print of most of these people, but it would involve a good deal of work in hunting it up from my files, and unless it is important I had rather not undertake it.—Yours truly,

JNO. C. BUNDY.

1827, Jefferson-place, Washington.
February 22nd, 1888.

MY DEAR MR. WALLACE,—On the 18th inst. I received your letter of February 7th. I had just mailed to you a slip announcing the final result of the Ross persecution. A short time ago I met Dr. Flower, of Boston, who was on his way to Florida with his family. He told me that Ross's lawyer refused to jeopard his own social standing by offering evidence of the genuineness of the manifestations, and, therefore, had the indictment quashed on a purely technical ground. Dr. Flower told me also that, finding the Rosses to be in a destitute condition, stripped of all the money they had by the expenses of the legal proceedings, he promised that if he could be absolutely convinced of the genuineness of the manifestations through Mrs. Ross, by a séance at his own house, he would allow them 1,500dol. a year, in order to relieve them from dependence upon public circles for their support. They accordingly came to his house at a time appointed. Dr. Flower hung a curtain over a recess, and in the course of the séance 52 different materialised forms made their appearance, of both sexes and of all ages. One of them, a girl of about 10, talked for some time with the doctor's own daughter, of the same age, behaving and talking precisely as a bright, mortal child would have done. Afterwards Mrs. Ross came to see him in his office. He at once proposed a séance there and then, calling in his wife and his brother and brother's wife. In a short time about 36 different forms showed themselves, and the doctor informs me that he is now redeeming his pledge.

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Before answering your queries, let me first assure you that no reliance can be placed on any statement in the *Religio* unfavourable to mediums for materialisation. That paper has always been the organ of those Spiritualists who deny the possibility of materialisation, and has been carrying on an unprincipled and indiscriminate warfare against all materialising mediums. I say "unprincipled" because, while never failing to copy at length all accounts of "exposures" appearing in the hostile secular papers (some of which I *personally knew* to be mere fiction), the editor has invariably refused to publish any contradiction or explanation whatever on behalf of the accused medium. In 1874, at the request of the *Banner of Light*, I repaired to Philadelphia to ascertain and report the real facts as to the alleged Katie King confession. After a two weeks' investigation, in conjunction with Colonel Olcott, I returned to Boston and wrote out my report. It was published in two parts in two successive numbers of the *Banner*. The *Religio* copied the first part entire, praising the intelligence and conscientiousness displayed in the investigation, and promising to give the other part to its readers in its next issue. But the results arrived at, and given in the second part, vindicated the Holmeses, and showed that the romantic "confession" was a pure fiction, which an illiterate woman of bad character, named Eliza White, had been bribed to sign and swear to as "Katie King." So, instead of publishing the second part, the *Religio* dismissed the subject in a few lines, stating that it was not worth publishing, and calling the writer, substantially, a silly idiot who had evidently been imposed upon.

Again, Mrs. Lita Barney Sayles, a lady of wealth and culture, told me that some years ago she was an acceptable contributor to the *Religio*. Having been completely convinced at a very remarkable séance of Mrs. Beste (held under the strictest test conditions) of the genuineness of her materialisations, she wrote an account of the séance for the *Religio*. But Colonel Bundy declined to publish it, and wrote to her, simply saying "he was sorry that she also had become one of the deluded."

As to Mrs. Ross, his persecution of her has been incessant. His paper last summer repeatedly called on the authorities at Onset to drive her from the encampment, on the ground of her being a notorious impostor and swindler.

As to Mrs. Sawyer, Mrs. Beste, Mrs. Fairchild, Mrs. Ross, and Mr. Keeler, I know not whether they have been at all times saints or sinners; but this I *do* know, that as to Mrs. Sawyer and Mrs. Fairchild, the manifestations were genuine, because there was no physical possibility of fraud; and that as to Mr. Keeler (whose séances I have attended for seven years) and Mrs. Beste (whose séances I have attended for six years), and Mrs. Ross (whose séances I have attended for three years), I know that their manifestations are genuine; because, in the first place, their séances have been under such conditions as to render fraud physically impossible; and, secondly, because I have had through them such proofs of spirit identity as to make the question whether the conditions were such as to exclude fraud a matter of no importance.

Latterly, in deference to a better-instructed public opinion, the *Religio* has begun to admit accounts of materialisation séances without comment.

As to Mrs. Beste's "seizure and confession," the wife of a newspaper

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editor in Hartford, Connecticut, had repeatedly written to her, inviting her to visit Hartford and be their guest, for the purpose of giving them and their friends séances on three successive evenings. Mrs. Beste knew nothing of the lady; but as her letters were kind and friendly in tone, and expressed great interest in the phenomena, she finally accepted the invitation. She was a stranger in Hartford, and knew no one of the circle (some 15 in number) they had assembled for her. At the first two séances the usual manifestations occurred (self-luminous forms and independent voices, masculine and feminine), and were pronounced satisfactory by them all. On the third evening her hostess had, concealed in the kitchen, which opened directly on the séance-room, two stalwart men, one a blacksmith, and the other (I think) a policeman.

Mrs. Beste is short (not over 5ft. 3in.) and stout, and has a remarkably short neck (and thus entirely different from many slender and graceful spirit forms I have often seen at her séances). One of her cabinet spirits is known as "Apollonius." He is very tall: 6ft. at the very least.

The first to come out of the cabinet was Apollonius, who, after speaking as usual in his powerful masculine voice, retired, undisturbed, the roughs in the kitchen not apparently caring to tackle *him*. The next form that appeared was that of a young girl in the usual delicate white drapery. Instantly the two athletes sprang into the room, and seized the form in the roughest manner. The drapery at once disappeared, and the form held by them was evidently that of Mrs. Beste.

These particulars, according to the best of my recollection, may be gathered from the two accounts of the "exposure" published at the time, both of which I read. What follows I know only from Mrs. Beste's personal statement to some twelve of us, *habitués* of her séances in Washington. The substance of this statement was afterwards published by her in the *Banner of Light*, verified, I believe, by her oath.

All she remembered of the séance was this: That she was entranced as usual; that on being suddenly roused by some violent shock she heard someone exclaim "Bring some brandy, or whisky, quick!" that some brandy was presently forced down her throat; that they then told her she must sign her name to a writing they showed her, or else immediately be taken to gaol. It was late at night, and she knew no one in Hartford; and being only half conscious, and terrified by the threat just made her, she signed the paper, and she may have sworn to it, though of this she had no remembrance. She dimly remembered asking at the railway station for a ticket for Philadelphia, but did not come to the full possession of her senses until the train conductor demanded her ticket for Philadelphia, where she arrived about midnight.

The confession thus extorted stated, as published, that all her spirit manifestations had been fraudulent, *and that the manifestations of all the mediums in Boston were fraudulent also.* It had evidently been drawn up beforehand, and the presence of the notary, who certified to her oath before him, like that of the two roughs concealed in the kitchen, was no doubt part of the programme.

One of the two accounts published of the affair was signed by the hostess (she and her husband are both Catholics), the other by one of her friends in the circle. My memory of them may not be absolutely accurate, but I re-

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collect that, on one or two points, they were not consistent with each other. As to other details, I remember only that the cabinet was searched, and a bottle of phosphorised oil was stated to have been found in it, and also some of Mrs. Beste's clothing, of which she was found to be divested when seized.

My opinion on the whole matter is that it was a case of what is called transfiguration, where the medium is temporarily transfigured, while in unconscious trance, not only as to bodily form, face, and feature, but *in dress.* The effect of a sudden seizure on the medium's nervous system, rousing her more or less completely from her trance (a state on which the very existence of a materialisation seems to depend), would naturally suspend at once the invisible force causing and sustaining these changes; thus leaving the medium and her dress in their normal condition, like Cinderella when the clock struck twelve. The same invisible power could have divested her of the garment unknown to herself, or have transformed it into the spirit drapery. I have repeatedly witnessed facts of this very nature, but to narrate them would make this letter too intolerably long.

As to the alleged bottle of phosphorised oil and the phosphorescent dresses :—

Mrs. Beste's séances are held in the dark, and the forms that appear are, *as to their drapery*, self-luminous. The luminosity is not phosphorescent. There is never any odour of phosphorus, nor are there ever any of those wavy and smoky appearances attendant on phosphorescent lights shining in darkness. Accordingly the sceptics now insist that the luminosity is produced by luminous paint. Here is an experiment showing that neither phosphorous nor luminous paint has anything to do with it. At one of Mrs. Beste's séances a spirit form came to Professor Coues (I sitting next to him), who gave him her name and was recognised by him. I held my white muslin handkerchief close to her white and luminous dress; in fact, touching it. The handkerchief was visible, but absolutely black. She said, "Give it to me, and I will make it white again." I gave it to her, and after rolling it about for a moment or two in her hands, which were *not* luminous, she returned it to me as white as her dress. "And now," she said, "I will make it black again." I handed it to her, and after rolling it about for a few seconds in her hands, she returned it to me as black as before. Dr. Coues repeated the experiment, and with the same results.

It is obvious that these changes from black to white, and then from white to black again, could not have been operated by the use of phosphorus or luminous paint.

If the bottle of phosphorised oil *was* found in the cabinet I cannot believe that the hostess was guilty of having it placed there; but I *do* believe that it was brought there from without by one of those hostile, but invisible agencies whose presence, as all will testify that have had much experience of séances, is generally perceived whenever the circle is antagonistic to the medium. Mrs. Beste was staying with the hostess as her guest, and it is highly improbable that a bottle of phosphorised oil could have been kept successfully concealed from her searching inspection. And as to the concealment of the luminous costumes of tall Apollonius and of the other cabinet spirits that had appeared on the two previous evenings, when Mrs. Beste had brought no other luggage than a hand bag, *that* is obviously impossible.

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What became of these costumes, especially of the luminous dress worn by Mrs. Beste when she was seized? For unless my memory entirely deceives me, no mention was made in either of the two accounts of their having been found.

Reimer's article in *Light* of February 18th, p. 77, bears directly upon this subject. Please read it.

And now, as to your other queries.

1. I cannot state that in any instance where Nellie Morris manifested her presence, either in materialised form or in writing, it was my *first* séance with the medium. As to Mrs. Twing, at Onset, I had attended one of her séances as a trance-medium, but I was a stranger to all then present, as well as to herself. As to the Fairchild séance in Boston, I had attended one of her public séances one year before, when I was only one in a crowd of people, all strangers to me. At the séance in question, as well as at the previous one, I gave no name, and all present were strangers to me. But this I can state positively, that in no case, when Nellie Morris *first* announced herself, could the medium, or any person present, have known or heard of her.

2. The editor I mentioned to you as personally hostile to Keeler was Colby, of the *Banner of Light*. I am preparing a reply to the dishonest and untruthful account given by the Seybert Commission of their séance with Keeler, and shall send you a copy of it if I can get it published. Of course, both the *Banner* and the *Religio* would refuse it.

3. I have never had any test connected with Nellie Morris through a *private* medium. In fact, I do not remember having had an opportunity to sit with one for many years.

4. I have never published an account of any séance I have attended, excepting the one at Mrs. Ross's at Onset; which appeared in *Facts* for October, 1886; a copy of which I gave you.

5. I have never heard of either my daughter or Nellie Morris having manifested their presence at any séance where I was not present.

6. As to Mr. Myers' suggestion in respect to my daughter's statement about "keeping her mother's birthday."

I married my first wife (my daughter's mother) at San Francisco in December, 1852. Early in 1853 we went for a few months to Rhode Island, my native State; and from thence to Brussels and to Paris, returning to San Francisco in 1855, on my learning that my California agent had embezzled and squandered all but a small fragment of my property, thus compelling me to resume my legal practice. Our home was for some time a very humble one, some three miles from the city. My daughter was born there in 1857. In 1859 my wife died in New Jersey of Panama fever, contracted at the Isthmus while on her way to visit her mother, whom she had not seen for several years. During all the six years of our married life (in which we never once visited Washington) there never was any "keeping of her birthday" at all, beyond my giving her such little birthday present as I could afford. After the war I brought my daughter, then seven years old, to Providence, Rhode Island, and afterwards, in 1865, married my present wife, who never saw my daughter's mother, who has been very seldom alluded to in my present family. This much is certain, that neither my wife

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nor her children, when the writing through Mrs. Sawyer was given, knew what was my first wife's birthday, nor any other living person beside myself, except her old mother, then living in her home in New Jersey ; and who died there a year ago.

On reading the communication from my daughter through Mrs. Sawyer, I saw at once that it was not in her handwriting, and that it was evidently written by some other spirit to whom she had given the *substance* of what she wished to say.

I enclose herewith the original message from my first wife received at Keeler's séance of February 25th, 1887, begging that you will return it to me with the other original writings when no longer wanted.—Yours, with great regard,

FRANCIS J. LIPPITT.

1827, Jefferson-place, Washington, D.C.

Mr. Alfred Russel Wallace. *December 15th*, 1887.

MY DEAR MR. WALLACE,—In April, 1884, Mrs. Sawyer, a materialising medium, came to Washington to hold séances. I had never heard of her before, and I was an entire stranger to her. I attended a séance of hers, held April 11th, 1884. The cabinet was in one corner of the room ; and during the entire séance there was sufficient light to distinguish every person present, and to make it impossible for any confederate to enter the cabinet without being seen by all. One of the forms that appeared at the opening of the curtain was that of a young girl, in white drapery, and whose face was veiled. In height and general appearance she resembled my departed daughter, Carrie, who had died in New Jersey in July, 1882. I approached her and asked her name. She made no answer, and after a few moments she retired behind the curtain. Presently she reappeared, stepped forward to a little table, took from it a sheet of paper and a pencil, and retired with them behind the curtain. In a few moments she reappeared again, handed a piece of paper to a Mr. Burke, who was conducting the séance, and by signs directed him to hand it to me. He did so. It is the paper marked (A) which accompanies this letter.

I have now to state that my first wife (whose name was Elizabeth) was born in the County of Durham, in the North of England, on the 25th of February, 1836, and died in New Jersey in 1859 ; that no one of my present family had any knowledge of her birthday ; that, besides myself, there was only one living person that knew it ; and this was her mother (now deceased), then living at a small country place behind the mountains in the State of New Jersey, where she had been residing over 30 years ; and that afterwards I ascertained from herself that she had never seen or heard of Mrs. Sawyer.

The members of the circle were all strangers to me except Judge Cuppz, now deceased, and my stepson, Mr. Pickering Dodge, who will certify to the correctness of this statement. I know not where the other witnesses can be found.—Very sincerely yours,

FRANCIS J. LIPPITT.

Washington, D.C., *December 15th*, 1887.

I am not, and never have been, a believer in what are called "spirit manifestations" ; but I have no objection to stating that I was present at

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the séance of Mrs. Sawyer, held April 11th, 1884; that I have read the account of it contained in the foregoing letter to Mr. Wallace, and that the same is strictly correct in every particular; also, that I recognise the paper marked (A) attached to said letter as the identical paper mentioned in said letter, and which was seen and read by me at the close of the séance.

PICKERING DODGE.

A.

DEAR PA,—I am here to see you, and am glad to see you looking so well. I am ever so gleefully disposed upon looking into that noble, dear countenance of yours. I am happy with mother Elizabeth, and we here celebrate her birthday (February 25th) much after the manner we did on earth.

CARRIE.

Washington, D.C., *February 23rd*, 1888.

Dr. Alfred R. Wallace, Godalming, England.

DEAR SIR,—General Lippitt has requested of me for such use as you may choose to make of it, an account of a séance of Mrs. M. E. Beste, at which I was present. With this letter I deliver him the statement desired.

Some members of the Society for Psychical Research in England, I understand, object as evidence to any recital of the occurrences at séances where she has acted as medium, on the ground of her exposure at Hartford, Connecticut, in 1885. My rule is to let every séance stand upon its own merits. If through one medium I get manifestations unmistakably genuine, and at a second séance with the same medium get absolute proofs of fraud, and at a third again get genuine manifestations, I do not propose to reject the genuine phenomena on account of their unfortunate companionship with deceptions. If one does so, he can never settle the question as to the real character of the unseen influences acting upon a medium. If certain controlling spirits are not too good to lie, they may instigate to fraudulent manifestations and co-operate in the fraud. One powerful medium on our Pacific coast is a wonderful subject for both sorts of influences. The sitters with her get deceptions or otherwise, according to the moods they bring to the séances.

I have nothing to say about the Hartford matter in Mrs. Beste's case. The appearance of the form of Washington is for me a genuine manifestation of supersensual origin.—Very truly yours,

D. LYMAN.

FORM-APPEARANCE OF GEORGE WASHINGTON.

On Saturday, the 12th of August, 1882, I was present with C. C. Sailer and wife at a séance given by Mrs. M. Eugenie Beste, at their residence, No. 3129, N.-street in Georgetown (now West Washington), D.C. This was one of very many private séances, which were held by Mr. Sailer, his wife, and myself as the only spectators, with the same medium. The series of sittings beginning that year, but held at irregular intervals, extended into the spring of 1885.

The day on which this particular séance was held was very hot and sultry, and towards evening a fog came on which rendered the heat doubly oppressive. Mrs. Beste came from Washington to Mr. Sailer's between six and eight o'clock p.m. Ascending the high steps that approach the house from the street, she sat down upon the doorstep, remaining there for some time

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for such refreshment as an open doorway could give. She was clad in a thin blue lawn dress. As the hour of eight drew near and it became possible to close doors and windows without discomfort, we all went into the parlour, a room of two apartments connected by folding doors. In the north apartment, standing against the north wall, Mr. Sailer had erected a movable cabinet, the frame of which was covered with a dark maroon cloth on the four sides. On the front, or south side, the cloth was so disposed that it might be pulled aside from the west, or opened from the middle by pulling the curtains either way, so as to disclose the entire interior. A single chair was the only article of furniture within. The cabinet was almost a fixture in the room for many months. This apartment contained a piano (on the east side), with chairs. On the west side was a fireplace and mantel-shelf.

Upon entering this apartment, Mrs. Beste for a few moments sat upon the piano stool, and upon her apparent entrancement went within the cabinet and took her seat there. We at once occupied three seats about six feet in front. A single gas-jet was lighted, and the light was reduced, but not so low that the colours and shapes of all the articles in the room were not easily discernible. Our custom generally was, if forms did not at once appear, to sing some hymn or well-known popular song. Soon after taking our seats I remarked to Mr. Sailer that the hot, foggy evening was against us, and that it was probable that there would be no great manifestations. But a few moments after I made this remark the curtain was lifted, and the tall form of a soldier emerged from the cabinet. His first words were, "The father of his country." He was dressed in a blue coat with belt and epaulettes attached, in yellow breeches, and long boots. The head was bare and the hair grey. The form reached to the top of the cabinet (six feet in height). The figure in appearance accurately reproduced in form and colour the details of the figure represented by Trumbull's picture of Washington resigning his commission, to be seen in the Rotunda of the Capitol. The figure came out seven times from the cabinet, bringing once a female upon his right arm, swathed in clouds of muslin from head to foot. More than once he lifted the curtain on the right of the cabinet and disclosed the medium sitting in her blue lawn dress in the chair. At each coming he would speak a few words, and upon his voice failing he would step within the cabinet, recover strength, come out and complete the sentence. In this way he succeeded in uttering a message destined for a gentleman in Philadelphia, in which he declared that he had appeared once before through another medium known in that city.

It is not my purpose to affirm or deny that the intelligence animating this figure was the soul known on earth as Washington; but simply to assert that if its pretensions were not true, it was due to no conscious agency on the part of the medium. Madame Tussaud herself could not have produced a better image of Washington with all the appliances of her art at command. And certainly with all the materials for dressing a Washington at hand within the cabinet, the medium, aided by all the sitters, could not with the labour of many hours have produced a form of Washington which any observer would not at once have pronounced a lay figure. But there was neither material within reach of the medium for such a production, nor time sufficient for it. We, the sitters, could but recognise it as the creation, not of supernatural, but of super-human capacities. Moreover, we did not pursue our investigations under conditions where trickery could produce exhibitions like this. Of other details of this séance, it is needless to speak.

D. Lyman.

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No. LII.—Vol. III. July, 1888.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

The issue of this number of the *Journal* has been unavoidably delayed, in consequence of the sudden death of the editor, Mr. Edmund Gurney, who has been Honorary Secretary of the Society since 1883. Few who read this will fail to appreciate to some extent the greatness of the loss which this calamity has inflicted on the work which the Society was formed to carry on; but it can only be fully felt by those who co-operated with Mr. Gurney in the difficult and laborious investigations of which he has for five years borne the chief burden. To them the loss of his sympathy and aid, and of the stimulus given by his bright, subtle and indefatigable intellect, cannot but be irreparable. An account of his work will form part of the next number of the *Journal*, which—according to an arrangement made last year—will not appear till October. The present number, which was left in an advanced state of preparation, is issued substantially (it is believed) as Mr. Gurney would have issued it if it had received his final revision.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Lees, George Frederick, Westbury-on-Trym, Gloucestershire.

Soltykoff, Prince Alexis, 14, Beaumont-street, Oxford.

ASSOCIATES.

Allen, Henry J., Ferndene, Blackrock, Co. Dublin.

Farncombe, George Richard, B.A., 30, Holyhead-road, Handsworth, Birmingham.

Money, Charles L., Northbrook Cottage, Petersfield.

Wood, Mrs. T., 4, The Avenue, Colchester.

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MEETING OF THE COUNCIL.

A Meeting of the Council was held on the 31st of May, the President in the chair, at which the following Members were also present :— Professor W. F. Barrett, Dr. A. T. Myers, Messrs. Edmund Gurney, F. W. H. Myers, Frank Podmore, and Hensleigh Wedgwood.

The Minutes of the previous Meeting were read and signed as correct.

Two new Members and four new Associates, whose names and addresses are given above, were elected.

Some presents to the Library were reported, and a vote of thanks was passed to the donors.

A cash account for the month of April was presented in the usual form.

The Council approved a circular letter addressed to the librarians of Free Public Libraries, offering to supply the four published volumes of *Proceedings* on specially advantageous terms.

A proposition was received from Mr. R. Hodgson, on behalf of the American S.P.R., that an arrangement should be made under which the American S.P.R. should be regularly supplied with the *Journal* for the use of its own Members. It was resolved to offer to send, free, a supply of the July number of the *Journal* as a specimen.

It was settled that, as last year, the *Journal* should not be issued in August and September.

The date of the next General Meeting was fixed for Monday, the 16th of July. The next Meeting of the Council will be on the afternoon of the same day, at 4.30.

GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall on the 31st of May, the President of the Society in the chair.

Mrs. Sidgwick read the concluding part of a paper on "Premonitions," of which she supplies the following abstract.

Mrs. Sidgwick explained that by a premonition she meant a supernormal knowledge of a future event, not merely an extension of our natural knowledge in *space*, such as a perception of present though concealed danger, or existing though distant scenes would be, but an extension of our natural knowledge forward in time. She gave a general account of the kind of evidence on the subject which has come before the Society, and pointed out some of the difficulties in obtaining conclusive proofs which are peculiar to premonition over and above those which belong to telepathy and premonition alike. One of the most important of these is that a premonitory phantasm does not, like a telepathic one, necessarily imply the date of its fulfilment, and it

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must, therefore, be more complex than a telepathic one, and hence depend more on an accurate recollection of detail, in order to have the same cogency. Mrs. Sidgwick read a number of the best cases in the Society's collection of premonitions conveyed by visual and auditory hallucinations, impressions, verbal prophecies, and dreams, and pointed out that, of the first-hand cases, about two-thirds belonged to the last class, which, from the nature of dreams, is necessarily a weak one. She said that the evidence at present collected did not seem to her to warrant a conclusion in favour of the reality of premonitions. Some of the cases were certainly very striking, but, on the whole, both in quantity and quality, the evidence fell far short of that for telepathy; and while less evidence was apparently forthcoming, decidedly more was, she thought, required, owing to the still greater remoteness from the analogy of our established sciences which the intuitive knowledge of detailed future events would involve. It appeared, however, that there was a possibility of obtaining quasi-experimental evidence on the subject of premonitions. For many persons believed themselves to have premonitions either of a symbolic kind, like banshees, or of a more literal kind, many times in the course of their lives. If such persons would write down before fulfilment, and with as much detail as possible, each dream or phantasm which appeared to them to have significance, it would soon be known whether the apparent fulfilments were more than could reasonably be attributed to chance or not.

At the conclusion of the paper the President emphasised the fact that the prime condition for obtaining anything like satisfactory evidence on the subject is for persons who believe themselves to have experienced a premonition, whether in dream or in some other form, to write down an exact account of their experience *at once*, before the event falls due.

Mr. O. Elton read some notes on "The Beneficial Effects of Hypnotism," based on references to the *Revue de l'Hypnotisme*, to this effect:—

The view that only hysterical subjects can be helped by hypnotism is false, but such subjects are more susceptible than others, and hysterical as distinct from organic paralysis has been cured by hypnotism.

In patients not hysterical, those diseases which depend on the nerves, and functional derangements not involving organic injury, are largely curable by using hypnotism as an anæsthetic, or as a means of suggesting rest and relief from pain. Further, cases are quoted by Dr. Voisin where mania not involving hysteria was modified and sometimes cured by the same treatment, especially dipsomania. The great question to settle is, how far disease involving organic lesion can be

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provably affected, *quâ* the lesion, by hypnotic treatment. The two best cases for the affirmative view are those quoted by Dr. Chiltoff in the *Revue*, December, 1886, of paralysis following apoplexy, and by Dr. Delbœuf (*Revue*, Vol. II., p. 13) of an alleged burn whose consequences were arrested by hypnotism, while in a similar burn in the same patient, no such suggestion being made, they were not. Lastly, the use of hypnotism in *pedagogy* and moral reform is growing; and the general view in France in that its employment for the reformation of abnormally vicious, yet not demented, subjects, involves no unjust encroachment upon the liberty of the individual.

CASES SUPPLIED TO THE LITERARY COMMITTEE.

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From Miss Lister, whose address is suppressed only because its publication in the present connection might lead to difficulties, should she ever desire to let her house.

March 8th, 1888.

Some time ago a friend of mine had the misfortune to lose her husband.* They had only been married about five years, and she expressed great grief at his loss, and asked me to go and reside with her. . . . . I went to her, and stayed six months. One evening, towards the end of that summer, I remarked that I would go upstairs and have a bath. "Do," she replied, "but first I wish you would fetch me that little book I left on the drawing-room table last night." I started without a light (having been naturally fearless all my life, I am accustomed to go about in the dark), opened the drawing-room door, and stood for a minute, thinking where she had placed it, when I saw, to my amazement, her husband, sitting by the table; his elbow was resting on the table close to the book. My first thought was to pretend forgetfulness, my second to tell her what I had seen and return without the book. However, having boasted that I did not know the meaning of fear, I determined to get it, and advanced to the table. He seemed to be smiling, as if he knew my thoughts. I picked up the book and took it to her without saying anything about it; then, going into the bathroom, I soon forgot it. But after being there about 20 minutes I heard my friend go up and open the drawing-room door. I laughed, and listened to hear if he was still there, and very soon heard her run out of the room, and downstairs about four at a time, and ring the dining-room bell furiously. One of the maids came running up. I dressed as quickly as possible and went down to her, and found her looking very white and trembling. "Whatever is the matter?" I said. "I have seen my husband," she replied. "What nonsense," I answered. "Oh, but I have," she continued,—"at least, I didn't actually see him, but he spoke twice to me; I ran out of the room, and he followed and put his cold hand on my shoulder."

* I have seen his memorial card. His age was 53, and he died April 17th, 1884.—Ed.

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Now this seems to me a very strange thing, because I had only seen the gentleman about two or three times, therefore cannot understand his appearing to me, and I certainly was not thinking of him at the time.

The other apparition was of an old lady whom I had never seen, and I only discovered for whom it was intended by describing her to someone who knew her. She appeared to me on several occasions, and I happened to relate this to the gentleman alluded to, who informed me that it was my imagination, and added that if it had been a spirit I should have been too frightened to look long enough to describe its appearance. I told him in reply that I wished someone who had heard the tale would appear to me after their death and see if they could frighten me ; and I thought of it when he appeared, and wondered if it had anything to do with my seeing him.

L. A. Lister.

In reply to inquiries, the narrator says :—

March 13th, 1888.

My reasons for not mentioning the gentleman's name were two-fold. First, because I wrote without the sanction, or, indeed, knowledge, of his wife ; secondly, because a family of the name of —— now reside there,* and they are a *very nervous* family ; if they heard about the apparition would probably remove. As the owner of the house is an old friend of my father's this would be unpleasant for all parties. He died in April, 1884. His appearance was not before the beginning of October. I took no notice of the date, but I had been with his wife to Lowestoft for six weeks. We went on the 19th of August, and returned after Michaelmas Day. This occurred soon after our return.

The old lady's appearance was here. My father purchased the house in June, 1883, from Mrs. ——, whose aunt had died here—being found dead in bed one day, having died the night before, all alone. The lodger forced the door, fearing something was the matter ; but I was not aware of this till a long time after. This appearance occurred on a special *fête* day at the "Fisheries"—the proceeds of which were, I believe, intended to build a church. Some friends of mine were going, and had tried to persuade me to accompany them, but the house would have been left with no one in it if I had gone. In the afternoon I had been sewing, and drawing my chair close to the window overlooking the garden at the back, I intended working as long as I could see. I sat for a few minutes looking out, and trying to imagine how the exhibition looked, and, upon turning, saw the old lady standing looking at me. "Who can that be?" I thought (and looked out again) "some one must have come here by mistake—possibly a neighbour." I looked at her again, long enough to take in all the details of her costume. Again I turned to the window, wondering whether I had left any of the doors open, and how it was I had not heard her come in. hen thinking how stupid not to ask her, I got up to put the question—but she had gone, as noiselessly as she came. I looked all over the house—in cupboards, under bedsteads, &c., but not a trace of anyone or anything could be found.

* The name and address were given.—Ed.

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The servant I had at that time had been a servant at the house before, I knew; so I resolved (of course without telling her why) to describe the old lady. I made several casual remarks about her, then I said, "I fancy I saw her one day, Phœbe, let me describe her. She was rather short, thin, had brown eyes, a long nose, and wore a black cap with a flower or red bow at the side, a black dress, black mittens, and a white neckerchief, edged with lace, folded cornerways and fastened with a brooch." Phœbe interrupted me several times by saying that was her, miss, and ended by saying she always wore one of those kerchiefs.

About three weeks after, I happened to be again alone, and was hurrying out of the breakfast-room into the room where I had seen her, when, glancing up the staircase, I beheld my old lady coming down. This time she was attired in a lavender dress. I stood at the foot of the stairs, thinking as she passed I would take hold of her. We seemed to be looking at one another for 10 minutes, when she went backwards up the stairs like a human being. I now felt certain someone was playing me a trick (though I had heard no sound); I ran up quickly, but at the turn in the stairs, she vanished. I searched the house as before, with the same result. When Phœbe returned, I said, 'Did Miss S—— ever wear a lavender-coloured dress?" "Yes, miss, she did; she never wore the same twice running," said Phœbe. I have never seen the old lady since. I was enjoying perfect health at the time.

LAURA LISTER.

Miss Lister, with whom I have had a long interview, is, as far as I can judge, an accurate witness. She is certainly the very opposite of a nervous or superstitious person. She has had no other hallucinations. She felt some dread at the appearance of Mr. ——, but this did not prevent her from advancing to the table where he seemed to be sitting. He was dressed in black. The light on this occasion was bright moonlight, and he was clearly seen. Miss Lister's conversation with him had been some months before his sudden death, at a time when he was quite well. Unfortunately, we have so far been unable to discover the present address of Mr. ——'s widow, who has married again.

As regards the first appearance of the old lady, Miss Lister holds that it is quite impossible that it could have been a real person who got back into the street. The hall door makes a considerable noise in opening and shutting, which she must have heard; and moreover it could not be opened from the outside. She was struck by the absence of footsteps. She went in search of the visitor immediately on looking up, and finding that the figure had disappeared.

Phœbe has married. If Miss Lister discovers her address, she will let me know it. The niece of Miss ——, who was requested to supply a description of her aunt's personal appearance and dress, has not replied.

E. G.

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Cases of Collective Hallucinations.

The following is an interesting case of joint hallucination, which we should describe as "collective percipience," supposing the experience to have been in any way directly due to the person whose appearance was seen. It is against that interpretation that that person was at the time in a completely normal state. According to request, the two accounts were given quite independently by the two witnesses.

From Mrs. Milman.

17, Southwell-gardens, S.W.

March 20th, 1888.

About three years ago I was coming out of the dining-room one day, after lunch, with my sister. My mother had, as I supposed, preceded us upstairs, as usual. The library door, which faces the dining-room, stood wide open, and looking through it as I crossed the hall, I saw my mother in the library, seated at the writing-table, and apparently writing. Instead, therefore, of going upstairs, as I had intended, I went to the library door, wishing to speak to her, but when I looked in the room was empty.

At the same moment, my sister, who had also been going towards the stairs in the first instance, changed her direction, and, crossing the hall, came up to the library door behind me. She then exclaimed, "Why, I thought I saw mamma in the library, at the writing-table." On comparing notes, we found that we had both seen her seated at the writing-table, and bending over it as if writing. My mother was never in the habit of writing in the library.

I recollect her dress perfectly, as the impression was quite distinct and vivid. She had on a black cloak, and bonnet with a yellow bird in it, which she generally wore.

It is the only time anything of the kind has happened to me.

M. J. Milman.

From Miss Campbell.

17, Southwell-gardens, S.W.

March 21st, 1888.

My sister and mother and myself, after returning from our morning drive, came into the dining-room without removing our things, and had luncheon as usual, during which my sister and I laughed and cracked jokes in the gayest of spirits. After a time my mother rose and left the room, but we remained on for a few minutes. Finally we both got up and went into the passage, and I was about to go upstairs and take off my things when I saw my sister turn into my father's study (which was directly opposite the dining-room), with the evident intention, as I supposed, of speaking to my mother, whom I distinctly noticed seated at my father's desk in her cloak and bonnet, busily absorbed in writing. The door of the study was wide open at the time. I turned round and followed her to the door, when, to my surprise, my mother had completely disappeared, and I noticed my sister turned away too, and left the room as if puzzled. I asked her, with some curiosity, what she went into the room for? She replied that she fancied she saw my mother bending over the desk writing, and went in to speak to her. Feeling very much startled and alarmed, we went u stairs to

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see after her, and found her in her bedroom, where she went immediately on leaving the dining-room, and had been all the time. E. J. CAMPBELL.

In the next case, there is certainly some ground for surmising that the appearance had some other than a purely subjective origin. But the type is so rare that it is difficult to know what value to attach to a single instance.

From MISS PEARSON.

15, Fitzroy-square, W.C.,
April, 1888.

The house, 19, St. James's-place, Green Park, had been taken on a very long lease by my grandfather, a solicitor, in large county practice, having his offices in Essex-street, Strand.

There my father was born and his two sisters, Ann and Harriet. Aunt Ann died in 1858, leaving all she possessed to Aunt Harriet, who remained in the house. They had been devotedly attached to each other. In November, 1864, I was summoned to Brighton. My Aunt Harriet was then very ill there. Mrs. Coppinger, the daughter of Mr. Thomas Pearson, my father's brother, was there, and her son, Mr. George James, by her first husband, came up and down. Eliza Quinton was nursing her. She only craved to go back to the old house where she was born, and I made arrangements with the railway company and took her home.

This was in the second week of December. She became worse and worse. Eliza continued to nurse her, and Mrs. Coppinger, Mrs. John Pearson, the wife of a nephew, and myself helped with the night work.

Miss Harriet Pearson slept in a large three windowed bedroom over the drawing-room. The room behind was occupied by Mrs. Coppinger and myself, though one of us was generally in the patient's room at night. On the night of December 22nd, 1864, Mrs. John Pearson was in the room, Mrs. Coppinger and myself in the back room; the house lighted up on the landings and staircases, our door wide open.

About 1 or 2 a.m. on the morning of December 23rd, both Mrs. Coppinger and myself started up in bed; we were neither of us sleeping as we were watching every sound from the next room.

We saw some one pass the door, short, wrapped up in an old shawl, a wig with three curls each side and an old black cap. Mrs. Coppinger called out, "Emma, get up, it is old Aunt Ann." I said, "So it is, then Aunt Harriet will die to-day." We jumped up, and Mrs. John Pearson came rushing out of the room and said, "That was old Aunt Ann. Where is she gone to?" I said to soothe her, "Perhaps it was Eliza come down to see how her mistress is." Mrs. Coppinger ran upstairs and found Eliza sleeping in the servants' room. She was very awestruck but calm, dressed and came down. Every room was searched, no one was there, and from that day to this no explanation has ever been given of this appearance, except that it was old Aunt Ann come to call her sister, and she died at 6 p.m. that day.

I may add that I mentioned this matter to the Rev. Edward Walford, late scholar of Balliol College, and now much connected with literature, at the house of Mr. Towers, late M.P. for Finsbury, in January, 1865.

EMMA M. PEARSON.

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I was living with Miss Ann and Miss Harriet Pearson, in 19, St. James's-place. After the death of Miss Ann I remained with her sister, and when she became very ill and was ordered change of air, I went with her as nurse to Brighton. Mrs. Coppinger was there and Mr. George James now and then. Miss Emma Pearson was sent for and came down. She brought her aunt back to London. I continued to nurse her. I remember on the early morning of December 23rd being called up by Mrs. Coppinger, who said that she, Miss Emma and Mrs. John Pearson had seen some one come upstairs and pass into the patient's room. Was it I? I said no. Mrs. Coppinger said, "They said it was old Aunt Ann." We searched the house and could find no one. Miss Harriet died in the evening of that day, but before that told all of us that she had seen her sister and knew it was her, and she had come to call her. ELIZA QUINTON.

April 3rd, 1888.

P.S.—In a separate letter of the same date Miss Pearson adds :—

"I now remember my aunt saying 'her sister had come for her, for she had seen her.'"

CASE OF THOUGHT-TRANSFERENCE.

From MISS J. M. SMITH.

56, Longridge-road, S.W.

May, 1888.

During Lent, 1873, I stayed in Scarborough with my aunt, and there my cousins and I used "planchette" every day for some weeks. The instrument (though professing a great hatred of me) answered at last my mental questions, when two persons, either Julia and Agnes G., or John G. and one of his sisters, had their hands upon it.

One day, seated at a window some distance from the table at which the operators sat, I asked it questions mentally, not even moving my lips, and after one answer, "No," my cousins asked it to write the question just put. I went behind, not believing it possible, but to my horror it formed the first two or three words of my question, and I had to knock away my cousins' hands, and carry it away in order to stop the disclosure.

One evening I went upstairs, two stories, to my bedroom, telling my cousins to put the question, Who were spending the evening at my home in Cheshire? On my return they read out, "Mrs. B. and Ellen P.," those names being the visitors mentioned in my letter that day. My cousins had heard of the former lady's existence, but never of the latter to the best of my knowledge, and had not heard my letter read.

That same day, when I was again upstairs, "planchette" wrote out the pet name of one of my sisters (no relation to my cousins, being a step-sister), and on my entrance into the room I found them puzzling over some letters which they read out to me, "Em D'Em," written as I always write it. Again, they did not know the name, and we had no sympathy one with another.

In answer to inquiries, Miss Smith adds :—

"As regards my planchette experiences the mental question I asked was not a common one, though it is *impossible* for me to give it you, even the first words. I should not have hindered the instrument from writing unless I had

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seen it was going to give my own question. My cousin remembers me carrying it off in a fright, but cannot recollect the words written, nor does she think it wrote anything. My testimony, as the alarmed questioner, will have alone to content you. The pet name for my sister was 'Em. D'Em,' and my cousin observed to-day that it was very unlikely she or her sister had ever heard it as they did not know my sister."

Automatic Messages.

MRS. KIRBY'S CASE.

The case which follows was read to the Society for Psychical Research at the General Meeting, January 28th, 1888.

Its publication has been delayed in the hope, thus far disappointed, of discovering some one resident in Santa Cruz in or about 1852 who might be able to corroborate or correct Mrs. Kirby's narrative. But since a number of copies of the *Journal* for July are to be sent to the United States, it seems desirable to print the case here as it stands, appealing to anyone who may know anything of the persons concerned to write to F. W. H. Myers, Leckhampton House, Cambridge, England. I may add that I am very anxious to collect first-hand cases of the reception, by automatic writing, tilts, raps, &c., of messages containing facts not known to the persons present; and that I shall be grateful for any communication on this subject. F. W. H. M.

Mrs. Kirby writes to me from Santa Cruz, Cal., August 13th, 1886, as follows:—

In 1850 I left New York for San Francisco. Spiritualism, in the sense in which that word is now used, had no existence. The facts and philosophy it covers were unknown, except partially to the very few readers of Swedenborg's cumbrous and involved theology. Attention had been called to some rappings which had made themselves heard in a house in Rochester, N.Y., and there had been some violent demonstrations (breaking of windows, moving of furniture, and unlocking of locked drawers and doors) in the house of an orthodox clergyman somewhere in Connecticut.

In 1853 I was living on a ranche three miles from what is now the city of Santa Cruz. (It was but a village then, though they called it a town.) My family consisted of my husband, myself, and, in a certain sense, of a young English sailor, a healthy, kind-hearted, and very decent, though very ignorant, fellow, whom my husband had employed to work on the ranche during the previous year. His name was Thomas Travers, and he had just made his mark (X) to a written agreement for another year's service. As it will be seen, I had no servant, but Tom stood ready to help me in any way he could. For instance, when, at intervals of weeks, visitors would make their appearance, he would immediately kill and clean some chickens for me. (If you wanted beef-steak in those days you could only have it by killing an ox. The nearest neighbours sometimes combined and took a quarter each.)

On one occasion the two most intelligent men in town came out, a Dr. McLean and the Rev. — Dryden, and they presently asked me if I had a

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small table I could let them have (while I was busy, and my husband a mile off at his tannery), with which they could continue some strange experiments that had lately been made among our mutual friends in town. Spirits tipped the table, and they said sentences were spelled by the use of the alphabet. The A's and B's had in this way heard of their long since departed children, &c., &c.

I listened eagerly. I had left a large circle of friends at the East, and *here* was not one of the old kind: Lucretia Mott, Lucy Stone, Garrison, Purvis. A view of the entire bay of Monterey from my sitting-room window did not prevent me from longing continually for a little of the old sympathy. One of my most devoted friends had a few years since passed to the other shore; my young brother was there too. If I could establish communication with them what a relief, what a pleasure it would be to me!

My smallest table was in size 3½ft. by 1½ft. My husband was willing to test the matter, and as we were given to understand that three or four persons together would be more likely to succeed than two (since magnetism or electricity was drawn from them by the invisibles to help in accomplishing their object), Mr. K. went out to Tom's shanty and asked him to come and sit at the table with us.

We had not held our hands one moment on the table before it tipped very decidedly, and I forthwith proceeded to repeat the alphabet. The doing so, however, struck me as worse than ridiculous; it was very unpleasant, too, and I observed that if spirits were present they could hear me say the letters in my mind as well as if they were uttered from my tongue.

"All right. Go ahead!" my husband replied, "we will sit and wait for results."

I did so, and the table tipped promptly to the letters, spelling out—

"Mary Howells."

As *I* knew no such person I asked if she was a friend of Mr. K.'s? Answer: "No." Of Tom's? Answer: "Yes." A relation of his? Answer: "Sister." Are you married? I questioned. Answer: "No."

"Oh, don't let us waste any more time!" I exclaimed. It's all falsehood and nonsense. Here is someone professing to be Tom's sister who says her name is Mary Howells, and that she is unmarried. If this were true of course her name would be Travers.

Tom nodded aside to me and said in a low tone—

"Yes, mum. That's her name. Mary Howells."

He looked extremely confused and astonished.

"Why, what do you mean?" Mr. K. broke in; "your name is Travers, how can hers be Howells?"

"No, sir," Tom replied, looking down, "my name is Howells.'

But Mr. K. insisted that it could not be. Had he not made his mark after the Travers only the other day? Five minutes were taken up in the attempt to convince Tom that he did not know his own name.

"You see, sir," he at length explained, "I ran away from a whale ship in San Francisco, and sailors is so scarce there I was afraid they would hunt me up and take me back, so I just took another name."

Hardly convinced now, Mr. K. advised him to drop the alias at once, assuring him that no one would molest him. This he did, and the second

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year following married, and he is now the father of 12 girls and three boys who bear the strangely discovered name.

But to return. Finding that the communication had been so far correct I proposed that we should compose ourselves while I repeated the alphabet as before, still hoping to receive the name of my dear friend. But Tom's sister had not accomplished her purpose, and she proceeded to spell the following words :—

"I—have—a—child—a—girl. —She—is—seven—years—old—and—now —is—in—a—house—of —ill—fame— in—Cat— street. —I—want— my— brother—to—bring—her—away—from—there."

This was a difficult and painful message to convey, and I told Tom that I did not like to tell him what was spelled.

"She says that she has a little girl seven years old," I began.

Here he removed his hands quickly from the table, and counting on the fingers of one hand by those of the other, looked up and observed:—

" Yes, mum, that's so. She's seven now."

When I gave him the rest of the message he became much excited, and begged me to assure his sister that he would send home 50dol. the next month, and have the child removed to a better place, and that as soon as the crops were in he would go home and get the child.

I assured him she could hear all he was saying.

" But is it true that there is a street called Cat-street ? " I asked.

" Yes, mum ; and it is the worst in the city," he returned.

The following day he acknowledged to me that his sister was a woman of the town.

I now asked my husband to procure me a smaller and lighter table so that I might sit at it by myself and in that way be more likely to attract my own friends. This he did, but to my great annoyance, Mary Howells immediately presented herself. This time, however, she came to say that her child was ill. When she left the movements of the table were weak and uncertain.

The following evening, she came to say that the child was much worse, and she thought it would die. A day or two later she reported it dead. I asked if the child were now with her, and she replied by very decided movements, that she *was not.*

After this, Mary Howells never put in an appearance, and every day I prayed that some one I loved might speak a word to me. They did not. I know now that they could not, for want of the honest sailor's electrical help, which I rejected in my ignorance. Seafaring persons are apt to possess great mediumistic power.

After hearing that the child was dead I wrote a guarded letter to Tom's parents, for him, asking how they all were, including the little girl. In due time I received a reply, or, I should say, Tom did, though he could not read writing. They said they were all well except Mary's little girl, who had died. (They did not say exactly when, but as Tom had not been absent from England much over a year, it must have been within that time, and we had every reason to believe the mother's statement a true one.) The old people further said that *Mary had married a soldier.*

I understood from this that the child's mother was not wholly depraved,

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that she was concerned about the welfare of her little one, and looking about for help in her destitute circumstances her thoughts had turned to her brother, most likely persistently turned to him, and this resulted in her leaving her body temporarily during sleep in search of him. We had *assumed* that she was, as we say, "dead." She had not asserted the fact.

I submit this one experience and will write out another as soon as I can. —Very truly yours, GEORGIANA B. KIRBY.

A second letter from Mrs. Kirby, dated Santa Cruz, Cal., October 12th, 1886, gave further particulars, as follows :—

DEAR SIR,—Yours of September 9th arrived in due season. My reply has been delayed by my ineffectual efforts to ascertain the *month* when our two friends, McLean and Dryden, visited us on the ranche, because it was within a month after this that Mary Howells told me her child was ill, and later that she was dead, and I thought it might not be so difficult to search the death record of *one* month for the child under the head of "Howells." As it is the gentlemen have proved to me that their visit occurred in 1852, and not in 1853 as I had supposed, but they could not remember if it were the spring or fall of that year. This, our ignorance of the date of the death and of the child's Christian name is the most unsatisfactory part of my record. Neither were mentioned in the grandfather's letter, and from Tom never mentioning the name I fancied he did not know it. I saw him recently, but I could not venture to speak to him of his sister's illegitimate child. He has 12 living daughters of his own, and he would be justly offended if I should remind him of how we had gained a knowledge of his sister's life. He told us that his father was still alive and living where they always had, at Saltash, which he thought by this time must be a part of Plymouth.

I should explain that neither Dr. McLean nor the Rev. — Dryden were personally cognisant of our doings, so that they could not act as witnesses in the case.

You ask if I can point you to any contemporary record. Thirty-four years ago no Spiritualistic paper was published in the United States, and such a narration given as *true* in any ordinary journal would have laid us open to the charge of lunacy. And had this been otherwise, we could not have proclaimed the fact that the sister of the honest fellow who was working for us was a disreputable woman.

As to fraud on Tom's part, he could hardly understand why we wanted him to sit with his hands on the table. I repeated the letters *in my mind*. How could he tip the table at the right instant so as to spell words which disclosed his sister's disgrace? Then he was in no want of money. He had been earning 60dol. a month (and had spent it all, mostly at Spanish fandangos), and the agreement with my husband, to which he had lately placed his X, bound him to work for Mr. K. for one year for the sum of 60dol. a month and his board and lodging. You, sir, must have read something about the high price of labour in California in those early years of its settlement.

The sittings were held after supper (or dinner, you would call it) between seven and nine o'clock.

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Cat-street was in Plymouth, England. If it has given place to another the fact of its former existence could be verified. GEORGIANA B. KIRBY.

The actual existence of the "Cat-street" of the narrative is shown by the following letter :—

Post Office, Plymouth, *January 23rd*, 1888.

SIR,—In reply to yours of the 21st instant I beg to inform you that a few years ago there was a street named Catte-street, but it is now called Stillman-street.—I am, sir, yours obediently,

R. A. LEVERTON (for POSTMASTER).

The regretted death of Mrs. Kirby soon after the date of her last letter put an end to this correspondence.

It will be observed that the communications from the woman at Plymouth were received at an hour which, in England, fell in the middle of the night.

CORRESPONDENCE.

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

SIR,—No one can be more disposed than I am to receive with respect anything that a man of Mr. Alfred Russel Wallace's scientific eminence has to say about Spiritualism. At the same time, I cannot but think that the "Account of a Spiritualistic Test," contributed by him to the June *Journal*, is somewhat disheartening to any one hoping to obtain through Spiritualism evidence that the dead can communicate with the living. We must suppose that the case that Mr. Wallace has brought forward fairly represents, in his view, the best attainable evidence; and, if so, the best attainable evidence would seem to be quite inadequate to sustain the conclusion which he draws from it.

The whole proof of the intervention of extra-human intelligence is briefly this. At a séance attended by General Lippitt a veiled figure appears, calling herself Nellie Morris. She is uncalled for, unconnected with any one present, and unknown to them all. But it is ascertained that the particulars which she gives about herself are true of a real Nellie Morris who had died at a hotel at Philadelphia a few years before. Subsequently, at other séances with other mediums, Nellie Morris again presents herself to General Lippitt. That, I think, is substantially the whole case—for I do not understand General Lippitt to lay stress on any precautions to prevent personation by the medium or accomplices.

Mr. Wallace and General Lippitt, as I understand them, consider that the evidence of extra-human intelligence rests (1), on the improbability that the first medium, Mrs. Beste, would know the particulars given about Nellie Morris, and (2) the improbability that, having once interested General Lippitt in Nellie Morris, she would make this fact known to other mediums. I am unable, however, to see on what grounds either of these things is regarded as improbable. The details given about Nellie Morris were no secrets, they might have been known to anyone and therefore to the medium; and her choice being unrestricted, she was free to select anyone about whom she happened to know particulars which could be easily verified. As to the second

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point, it appears to me that concerting together to deceive Spiritualists or investigators of General Lippitt's importance, would be among the rudiments of the art of fraudulent mediumship. For such concert as would be required would be easy and safe, and would, if successful, add to the reputation of both mediums and detract from neither; while there would be good reason to hope that, with so great a frequenter of séances as General Lippitt, the little trouble involved would not be thrown away; since a man in a prominent social position, and especially one who also has held public office and is an author, can hardly conceal his identity by merely omitting to give his name.

But Mr. Wallace thinks that even this little trouble would not be worth taking, because "no advertisement of the mediums concerned was to be expected" from General Lippitt. No doubt the mediums concerned would like to be advertised, but published accounts of séances are not the only form of advertisement. General Lippitt does not hide his faith; and more inquirers and converts are likely to result from keeping alive the interest in the subject of a man of his known position and integrity, than from letters to Spiritualistic journals by unknown men.

The whole "test," then, crumbles away. The improbability that General Lippitt was deceived is only the improbability that the mediums would wish to deceive him, and surely we cannot reasonably reckon this great, even apart from the evidence of imposture, which we have as regards several of them.

A few words on another "test" related by General Lippitt. The supposed spirit of his daughter Carrie brought a message at a séance in 1884 that she was "happy with mother Elizabeth, and we here celebrate her birthday (February 25th) much after the manner we did on earth." Here knowledge is shown of two facts—the name and the birthday of General Lippitt's first wife,—the second of which was, he feels sure, unknown to all except himself and his mother-in-law at the time of the séance. But Miss Carrie Lippitt had been dead less than two years. In her lifetime, unless the message was a lying one, she kept her mother's birthday. How, then, can General Lippitt be justified in feeling sure that no one knew it? One can imagine many ways in which it may have come to the medium's knowledge. She may, for instance, have known a servant who was in the house when the birthday was being kept.

There are few facts about any of us so secret that we can feel sure no one knows them, and we may be—probably are—frequently astonished by some out-of-the-way bit of knowledge displayed about us. It is obviously the interest of fraudulent mediums to collect such information in order to astonish their sitters, and therefore, I think that, under ordinary circumstances, but little importance ought to be attached to extraordinary knowledge shown by mediums *when it is selected by themselves.* General Lippitt would have been rightly impressed if, without any leading up or prompting on the part of the medium, he had asked what was the date of his wife's birthday, and been answered correctly—and still more so if he had asked for the birthday of some one entirely unconnected with him, which he happened accidentally to know. But this is very different from what actually happened, when the information was selected and offered by the medium (or spirit) herself. General Lippitt relies on his having been unknown to the medium, but in this, as I implied before, I cannot but think that he shows too much modesty.—I am, sir, your obedient servant,

ELEANOR MILDRED SIDGWICK

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

DEAR SIR,—The last number of the *Journal* containing the experiences of General Lippitt I have read, and must express my regret that they should

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have been published, as I fear the Society is likely to be brought into ridicule by gravely putting such things forth, unless it be avowedly done to show the boundless credulity of believers in Spiritualism.

Apart from all preconceptions on the question, and from the fact that most of the mediums concerned are detected impostors, the internal evidence afforded by the narrative itself is amply sufficient to satisfy any cool-headed person of the impostures practised, and of the hopelessness of expecting persons like General Lippitt, who have surrendered their reason to their imagination, to be influenced in their conclusions by any facts whatever.

I have not time to go through the numerous points in the story to which I refer, and, besides, nearly every one who reads it will be able to see them for themselves; but there is just one matter I cannot help alluding to. When the deceased wife or daughter of Mr. Lippitt appeared to him they received him with "an affectionate embrace"! Why, in the name of wonder, did he not *hold on?* If he had, and the manifestation were genuine, one of two things must have happened: either the materialised form would have melted away in his arms, or else he would have had what we may trust would have been the satisfaction of drawing his wife home again to the family circle. In either case the truth of Spiritualism would have been demonstrated once for all to the confusion of all scoffers. There is, of course, the possibility of the other alternative—that the materialisation might have proved to be that of the medium or an accomplice. In that case I suppose the General would have considered it to be a case of "trans-figuration"!—Yours truly,

THOMAS BARKWORTH.

West Hatch, Chigwell, Essex.
June 16th, 1888.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since the last list (Journal for December):—

*HUBBELL (Walter) The Haunted House: A True Ghost Story ..... *Saint John, N.B.*, 1879

†OLIPHANT (Laurence) Scientific Religion ..... *Edinburgh*, 1888

‡PROCEEDINGS of the American Society for Psychical Research, No. 3 ..... *Boston*, 1887

§SPIRITUALIST (Index to the) Including Vols. I. to XX., and its Monthly Continuation PSYCHE (Vol. XXI.) ..... *London*, 1888

||CHAZARAIN (Dr.) Les Courants de la Polarité dans l'aimant et dans le corps humain ..... *Paris*, 1887

DE FONVIELLE (W.) Les Endormeurs, la Vérité sur les Hypnotisants, les Suggestionistes, les Magnétiseurs, les Donatistes, etc. ... *Paris*, 1887

DE LAGRAVE (Dr. Costa) Hypnotisme: Etats intermédiaires entre le Sommeil et la Veille ..... *Paris*, 1888

FONTAN (Dr. J.) et SEGARD (Dr. Ch.) Eléments de Médecine Suggestive ..... *Paris*, 1887

||RICHET (Prof. Charles) La Physiologie et la Médecine ..... *Paris*, 1888

||DESSOIR (Max) Bibliographie des Modernen Hypnotismus ..... *Berlin*, 1888

*Presented by Mr. H. Wedgwood. †Presented by Mr. C. C. Massey.
‡Presented by the American S.P.R. §Presented by Mr. Charles Blackburn.
||Presented by the Author.

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No. LIII.—Vol. III. October, 1888.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Balfour, Lady Frances, 32, Addison-road, London, W.
Takaroff, Leon, M.D., 49, Eaton-square, London, S.W.

ASSOCIATES.

Butcher, Miss, 22, Collingham-place, London, S.W.
Parry, Rev. William Edwards, 286, Upland Road, Dulwich, S.E.
Smith, Miss J. M., 56, Longridge-road, London, S.W,
Swanwick, Miss Anna, 23, Cumberland-terrace, London, N.W.

MEETING OF THE COUNCIL.

At a meeting of the Council held at the Society's Rooms, on July 16th, the following Members were present:—The President (in the chair), Professor W. F. Barrett, Dr. A. T. Myers, and Messrs. F. W. H. Myers, Frank Podmore, and H. Arthur Smith.

It was proposed by the President, seconded by Mr. H. Arthur Smith, and unanimously carried, that Mr. F. W. H. Myers and Mr. Frank Podmore be appointed joint Hon. Secretaries of the Society.

It was also agreed that Professor H. Sidgwick should be the Editor of printed matter circulated by the Society.

Two new Members and four new Associates, whose names and addresses are given above, were elected.

Votes of thanks were passed to Mrs. Gurney for the present of a number of books to the Society, and also to Mrs. Myers for a donation of £5 to the Funds.

Various matters of routine business were attended to.

It was agreed that a General Meeting of the Society should be held in November, and that the next Meeting of the Council should be on September 28th.

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GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall on July 16th.

The President gave a brief survey of the work of the Society since its foundation, dwelling chiefly on the methods of investigation.

Mr. F. W. H. Myers then read a paper on "French Experiments on Strata of Personality," reviewing especially certain recent experiments of Professor Pierre Janet's with Madame B., the hypnotic subject already so often referred to, and into certain other subjects.

The method adopted by Professor Janet has been to observe the *unconscious actions* which the subject performs, in any phase of personality, and to try to discover whether these unconscious actions are recollected by her in any other phase of personality. Thus it is now a familiar fact that actions which are performed in the waking state, but in obedience to a post-hypnotic suggestion, are apt to be forgotten in the waking state, and remembered only when the subject re-enters the hypnotic state. Madame B. is for convenience sake styled Léonie in her waking state, and Léontine in her hypnotic state. As we should expect, therefore, Léontine has a chain of memories which Léonie does not share. And these memories cover so large a part of Madame B.'s life, owing to the frequency of her hypnotic trances, that by this time Léontine almost rivals the "second state" of the celebrated Félida X. But there are *some* unconscious actions of Léonie's which Léontine does not remember. And there are unconscious actions of Léontine's also, *none* of which are remembered by Léonie. It is found that by prolonging the process of hypnotisation, Madame B. is brought into a *third* state, to which the name of Léonore has been given, in which all the unconscious actions, both of Léonie and of Léontine, are fully remembered. And Léonore again performs certain unconscious actions which neither Léonie nor Léontine remember, but which Léonore herself remembers when, as occasionally happens, she enters a state of apparent ecstasy. From this and similar cases it was argued that the most significant indication of differences in various hypnotic states is to be found in differences of the range of memory, and that the state in which the range of memory is the most extensive,—the state which includes the memories of other states, but is not included by them—has a *primâ facie* claim to be considered as the *profoundest* state of the subject, though it may not be the state best suited for the ordinary business of life.

The paper was illustrated by a diagram of Madame B.'s several states of personality.

A discussion followed, in which several members took part, turning mainly on the differences of *character* observable in the different states, and the relation of each state to the complete individual.

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CASES SUPPLIED TO THE LITERARY COMMITTEE.

[The following case belongs to the very important "transitional" class between experimental and spontaneous telepathy of which instances are given in *Phantasms of the Living*, Vol. I., pp. 103-109, and pp. lxxxi.-lxxxiv., cases in which the impression intentionally conveyed to the percipient's mind externalises itself in an hallucination of the senses. The present case differs from the contemporary cases recorded in *Phantasms* in that the agent was awake. We first heard of the case orally from the agent, Baron Albert von Schrenck-Notzing, secretary of the *Psychologische Gesellschaft* at Munich, and Corresponding Member to our own Society.—ED.]

THE PERCIPIENT'S ACCOUNT.

There is not much to tell concerning the incident of which you ask me to give an account. It happened thus:—Baron Schrenck was returning home one night in March (or April, I am not sure as to the date), about 11.30, and stood for some time outside my bedroom window, which looked on to the street. I was in bed at the time, lying with closed eyes, nearly asleep. It seemed to me as if the part of the room where my bed was had become suddenly light, and I felt compelled to open my eyes, seeing at the same time, as it appeared to me, the face of Baron Schrenck. It was gone again as quick as lightning. The next day I told my friend Fräulein Prieger of this occurrence; she went skating that same day, and met Baron Schrenck on the ice. They had scarcely conversed together five minutes before he asked Fräulein Prieger if I had seen anything last night. Fräulein Prieger repeated what I had told her, whereupon Baron Schrenck said that, at the time of my seeing him, he was standing outside my window, trying hard to impress his presence upon me. This never occurred again, and I believe Baron Schrenck did not have occasion to repeat the experiment.

This was written on May 11th, 1888. In a further letter Miss ——— adds (1) that the blinds of her room were drawn down, (2) that she has experienced no other hallucination of any kind.

[Baron von Schrenck sent us his written account and that of Fräulein Prieger in June, 1888, written in German, and what we print below are translations. They were written independently of Miss ——'s, and it will be seen that Fräulein Prieger and Miss —— disagree as to when the latter first described her experience, showing how impossible it is to rely on the memory for details, even after little more than a year's interval. It is a point on which Fräulein Prieger is most likely to be right, since she would be more impressed by being awoken than Miss —— would by awaking her. In any case, there seems to be no doubt as to the experience having been described before Fräulein Prieger met Baron von Schrenck.]

FRÄULEIN PRIEGER'S ACCOUNT.

The winter before last, shortly after Christmas, I was suddenly awakened in the night, between 11 and 12 o'clock, by my friend ——, who asked me in an excited manner if I *also* saw Baron von Schrenck, who was close by her bed. On my objecting that she had been dreaming, and should now

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quietly go to sleep again, she repeated that she had been completely awake, and had seen Baron von Schrenck so close to her that she could have caught hold of his beard. By degrees she quieted herself, and we both went to sleep.

The following day, on my way home from the ice, I told Baron von Schrenck of this exciting nocturnal scene, and noticed to my not slight astonishment that he seemed greatly rejoiced, as though over a successful experiment, which had received its completion in what I communicated to him.

My interest in the whole occurrence increased from the moment when Baron von Schrenck related the following to me. LINA PRIEGER.

Gubelsbergerstrasse, 15 I.

THE AGENT'S ACCOUNT.

In the winter of 1886-87, I think it was in the month of February, as I was going along the Barerstrasse one evening at half-past 11, it occurred to me to make an attempt at influencing at a distance, through mental concentration. As I had had, for some time, the honour of being acquainted with the family of Herr ——, and thus had had the opportunity of learning that his daughter Fräulein —— was sensitive to psychical influences, I decided to try to influence her, especially as the family lived at the corner the Barerstrasse and Karlstrasse. The windows of the dwelling were dark as I passed by, from which I concluded that the ladies had already gone to rest. I then stationed myself by the wall of the houses on the opposite side of the road, and for about five minutes firmly concentrated my thoughts on the following desire :—Fräulein —— shall wake and think of me. Then I went home. The next day when I met Fräulein ——'s friend on the ice, I learnt from her (they shared a bedroom between them) that something strange had happened to the ladies during the preceding night. I remarked thereupon to Fräulein Prieger (such was the friend's name) that the time when the occurrence took place was between half-past 11 and 12 ; whereat she was greatly astonished. Then I obtained from the lady an account of the circumstance, as she herself has written it out on the accompanying sheet of paper. For me the success of this experiment was a proof that under certain circumstances, one person can influence another at a distance.

ALBERT FREIHERR VON SCHRENCK-NOTZING.

CASE OF THOUGHT-TRANSFERENCE.

The discrepancies in the following narratives are noteworthy: but they do not seem to affect the main point in which both narratives agree :—viz., that letters were obtained through movements of a table, which were the initials of a name that was the correct answer to a question unknown to the persons sitting at the table. Incidents of this kind may perhaps be explained—like the results obtained by M. Richet under somewhat similar conditions (see *Phantasms of the Living*, Vol. I, pp. 72-81, and *Proceedings*, Part XII., pp., 38 46)—as cases of thought-transference, though in the present case the "thought" on the

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agent's side was partly latent. The method of experiment—the result being given by automatic movements or automatic writing on the part of the percipient—is one which we are specially anxious to see widely adopted. It seems probable that examples of thought-transference may be thus obtained by persons who would not succeed in any other way.

From Mr. W. S. D. Hunter, 31, Leicester-street, Southport.

May 30th, 1888.

I had just returned from a 10 years' residence in India and had been accompanied from Bombay by my cousin, Jack Stuart.

At Hastings we had had several séances with his sister and her husband, and out of a mass of nonsense we had had some very extraordinary replies and "communications." Both Jack and myself were complete infidels as regards belief in Spiritualism, though we were keen inquirers.

On returning to London, to my mother's house in Kensington, I told her all that had happened and how very much surprised I was, and at the same time curious about it all, and she begged me to get Jack to come up some evening and have a séance.

The table used was an ordinary small "Teapoy" that stood in the room.

After a few minutes' working and questions, my mother proposed that we should try and answer questions without knowing what they (the questions) were.

In the meantime I asked the table "who" was influencing it, and at once the name of "*Minna*" was given. This, I may say, was *fully* anticipated by *me*, Minna being my favourite sister, who died in India, and up to then the only direct link with the "other world" that I had, and being a great favourite with my parents I had told my mother that this name would *most certainly* be given, although when working with Jack at other places his dead brother's name had invariably appeared. I take this to be that on this occasion *I* had the stronger *feeling* in question, and, therefore, the stronger *will*. Anyway, "Minna" having been given, my mother appeared much affected and went to the end of the room to write a question. Whilst she was thinking I casually remarked that, if possible, the question should be one that neither Jack nor I could answer if we *saw* it. My mother then said she had written a question, and, having folded the paper, asked my father to hold it. He took the paper with great compunction, as he considered the proceedings altogether "uncanny" and partaking of the *black art*. Neither Jack nor I saw the question, and I then said to the table had it seen the question and would it give the answer. The reply was three motions, which we took to be Yes, and I then said, "Well, go on," and then the following letters were given out, the table stopping after each one :—

Apharrison.

When it stopped for good I laughed, and said *rot*, but on looking at my mother, who was still at the writing-table, I saw she was much affected, and only said, "My God, it's true," or some such words. She, however, was apparently doubtful about something, and left the room, and on return brought a letter signed by "A. P. Harrison."

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I took the question from my father, and it was, "What was the name of the nurse who nursed you in your last illness?"

Now, I may say that my cousin Jack, living in Burmah, could not possibly have known the name, nor did I, having been in Scinde at the time, whilst my sister died in Guzerat, and that this nurse was a soldier's wife, taken haphazard out of the regiment to which my sister's husband belonged, and it appears that at my sister's dying request this nurse had written a few lines to my mother, giving particulars of the death, &c.

My mother had forgotten the exact initials, hence her going upstairs to find the original letter.

At this lapse of time this is about all I can remember, and I think the name and initials I give are the correct ones, though that has little to do with the fact that the correct answer to a question was given, and that neither Jack or I, had we *seen* the question, could have answered it. I have not had many chances of making further researches in this line in India since, but of what little I have done I have never had anything that has puzzled me more than the instance I have given you; as I am positively certain of the good faith of all concerned in the experiment. My cousin Jack followed the matter up in a general way afterwards, even to the extent of going to professional "media," spirit photographers, &c.; but his final opinion given me was that the bulk was fraud.

My own impression is that some sort of "force" exists of which we know little or nothing, and that my mother being in the room influenced, say, me to give the answer; or *I*, as it were, picked her brains for the answer.

W. S. D. Hunter.

The following account of the same incident was sent to us in 1883, by Mrs. Hunter, 2, Victoria Crescent, St. Helier's, Jersey, mother of Mr. W. S. D. Hunter, whose evidence was given quite independently.

The medium was my nephew, just returned from Burmah. He was an unbeliever, but the sudden death of a very much younger brother, to whom he was much attached, set him to find out, in some way, whether there was *really* "life beyond the grave," and he got among the London Spiritualists, and, strange to say, developed great powers as a medium. My younger son visited him and his family at Hastings, and on his return told us most wonderful stories of "*Jack's*" prowess. [The account goes on to describe some messages purporting to come from the little brother above mentioned and a deceased daughter of Mrs. Hunter's, all completely explicable as examples of "automatic writing."] But my nephew said all this *proved* nothing. Could she [the deceased daughter] answer any question known only to herself and her mother? "Gladly." J. then told me to go to the other end of the room and to *write* my question and show it to no one. I withdrew and *tried* to think of some former secret; but my poor head and heart were full of pain. At last I thought of something,—the name of the nurse who had attended her in her last illness, and from whom I had had a nice letter, which I had preserved with all the other sad memorials. *Harrison*, I wrote. "Could she answer my thought?" "*Yes, yes.*" First came "O," then "P." "No, no," I cried, "it is all wrong." "Stop this dreadful work," cried my

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husband, and so our séance ended. But all night long the walls of my room resounded with *knocks*. Sleep was impossible ; and next morning my son told me of a similar experience in his room, far away from mine.

After breakfast the desire to inspect my sealed packet of "Memorials" became irresistible. I opened them, and there the first thing that came was the letter of the nurse, signed in a firm hand, O. P. Harrison. To be quite sure, I went to my husband and asked him, "What were the letters spelt out last?" At once he said, "O and P." On telling my nephew, he remarked that there was, after all, some small satisfaction got out of our séance, more than out of many he had held. The odd part of this is that I had entirely forgotten, indeed hardly remarked, Mrs. Harrison's Christian name, and, moreover, my elder daughter said, on hearing my story, "I am almost certain our poor darling didn't know it either. She and I always called her *Nurse* or *Mrs. H.*" Neither my nephew nor son knew I had such a letter, and my husband never supposed I had kept it for so many years.

H. C. HUNTER.

In a recent letter (August 8th, 1888) Mrs. Hunter says of the discrepancies observable in these accounts : "My account is the correct one. My son has mixed up what happened next day with our séance. I used the expression 'It *is* true, then!' on finding the letters O. P. in the signature next morning. The date was in December or end of November, 1876."

EXPLANATION OF MYSTERIOUS SOUNDS.

I record the following circumstances merely because I think they may be useful as affording a hint towards the investigation of certain classes of apparently mysterious circumstances.

In the winter of 1857 I was living in a roomy old-fashioned house in Wiltshire. Many people will recollect the severity of that winter, and in particular the bitter cold of that Christmas Eve.

On that intensely cold afternoon, my father-in-law, Mr. D., started from London and travelled by a very slow train stopping at every station, and not reaching the town where I lived till quite late in the evening. The result of that journey to him was a severe attack of bronchitis. He was confined to his bed for some days, and we were getting rather anxious as to the prospect of his recovery.

One night I had occasion to go downstairs rather late and saw a light in the pantry, a small room on the ground floor, without a fire-place and paved with stone. I knew no one had any business there, so I went to see what was the matter and there found all our servants sitting working. I said at once, "What brings you all here this bitter cold night when you have a warm, comfortable kitchen to sit in?" I was met with the reply, "Oh, sir, we daren't sit there. There's a horrible noise there every night. We never hear it in the daytime. We are sure Mr. D. is going to die."

I said, "What nonsense ! Come into the kitchen, and let me hear it."

So we went there. On the way I asked what sort of a noise it was, and where it seemed to come from. I was told that it sounded like a woman very far off screaming in pain, but that they could not find where it came from.

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When it seemed in one place and they went there, it moved to another ; and when they went there it moved somewhere else, and so on. There was the noise, sure enough. An uncanny sound of a small voice of some one in pain at a distance, or, rather, as if it came through a wall. I listened attentively, and felt sure it came from the scullery. I went there, and it sounded back in the kitchen, near the chimney. I went there, and it sounded in the cellar. I went to the top of the cellar steps, and then I was certain it was just outside the back door. I went out, and immediately it was back in the kitchen. I came into the kitchen again thoroughly puzzled. I stood and listened awhile more carefully than ever, and then it struck me that the sound came at regular intervals. "Ha," thought I, "I've caught you now." I took out my watch and found it came exactly once in three seconds. This I felt sure indicated that the sound must be due to some mechanical cause. I looked all round the room to see what mechanism there was at work, and my eye soon rested on a gas meter affixed to the wall about 12ft. above the floor. I soon had a table placed under it and a chair on that, and mounting up applied my ear to the meter. There it was. It was a water meter, and somehow the valve had got rusty, and every time so many feet of gas had passed through the meter the valve went over, and scrooped as it went. I explained this to the maids, and told them to mount the chair after I was gone and listen for themselves.

Of course the sound had never been heard in the daytime, as the gas was not turned on and the valve was still till dark. A few days afterwards I inquired about it, and found that the servants were satisfied ; but the noise was never heard after that night, and my father-in-law began at once to get well. I suppose one of the servants when listening had shaken the meter, and so altered the position of the valve that the friction was removed, and that the crisis in the illness of our patient had occurred about the same time. Perhaps this account may supply a hint as to the mechanical causes of many mysterious sounds.

THOMAS E. CRALLAN, M.A.,
Late Chaplain to Sussex County Asylum, Haywards Heath, Sussex.

CORRESPONDENCE.

NELLIE MORRIS.

[The following correspondence has been placed in my hands by Mr. Vaughan Jenkins (Associate of the S.P.R.), with a view to its being printed here. It relates to the case of Nellie Morris, communicated to the June number of this *Journal* by Mr. Alfred Russel Wallace. I am unable to find room for the whole correspondence, but I have thought it best to print Mr. Wallace's letters in full,—partly on account of his scientific eminence, partly because I disagree with his arguments and conclusions, and should therefore be afraid of not doing justice to the former, if I attempted to abridge them. Of the other letters only portions are printed.—ED.]

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The correspondence begins with a letter addressed by Mr. Vaughan Jenkins to Mr. Wallace.

Energlyn, St. Margaret's-road, Oxford.
June 21st, 1888.

DEAR SIR,—

* * * * * *

Until I read General Lippitt's statements my conception of the Spiritualistic theory of materialisation was—that taking it for granted that we shall live after death, in a spiritual body . . . why cannot these spirits in the form of *apparitions* or spectres return as they are alleged so to have done by many—to visit their friends whom they have left behind them? Such appearances, subject to the premise, would be conceivably possible, and the objection to the physical obstruction of stone walls, &c., would not arise. But the young ladies who "came" to the General came in their own prior natural bodies fully *organised*, and in violation of all known cosmic laws and conditions. . . . There is nothing in their actions or conduct that differs from any ordinary human beings, they conversed freely on all mundane subjects, they answered all ordinary questions, they sang when requested, and Nellie even stood to compare measurements. She conversed for a long time, two or three members of the circle taking part therein. She actually shivered at the recollection of her having died on a cold day "in January." She was sensitive to flattery. She modestly shook hands, and to crown all—to prove her identity and her identification with her own former earthly self . . . Nellie, with her own "hand, before retiring," (?) "cut off for me a lock of her hair, which I have carefully preserved." . . . Materialised Nellie does not altogether vanish, or retire! She leaves a permanent sample portion of her corporeal entity behind her. . . . Still the anomalous fact remains that Nellie's mortal body, her hair included, was at the time of her alleged materialisation, and for four years previously, slowly being resolved into its original elements to unite with and form new physical combinations.

* * * * * *

I know and feel that I ought to obey the law of evidence, and to accept the General's confirmed unimpeachable testimony, but my inability to reconcile the apparently irreconcilable is my present stumbling-block. . . . Personally, I dismiss from my mind any idea of personation, psychic illusion, or hallucination, or collusion of any kind whatever in connection with General Lippitt's manifestations—hence my greater difficulty. If, therefore, at any time that may be convenient to you, you would kindly favour me with any helpful information in my struggle for a belief, I shall be very grateful to you.

E. VAUGHAN JENKINS.

MR. A. R. WALLACE'S REPLY.

Firth Hill, Godalming.
June 26th, 1888.

E. VAUGHAN JENKINS, Esq.

DEAR SIR,—You have evidently formed erroneous ideas of what "materialisation" is. No Spiritualist believes it to be "the real body" of

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the individual, or even "a real body" in one sense of the term. It is *something* temporarily material for purposes of identification; but what exactly no one can tell. All the information we can get shows that it is formed partly (often chiefly) from the body of the medium, partly from the bodies of the persons present, or from their "atmosphere" or emanations, and that the likeness to any individual is produced by an *effort* which is not always successful, since, during the same evening, the same spirit-form sometimes appears in very different degrees of likeness to his mortal body; sometimes more like the medium, hence many of the accusations of imposture. A little book called *Materialised Apparitions*, by Mr. E. Brackett, published at Boston, and which you can probably get from Burns, Southampton-row, will give you much information on the nature and peculiarities of these forms and the conditions under which they appear. I met Mr. Brackett in Boston, and can testify to the honesty, ability, and earnestness of the man and of his book. The *permanent materialisation* of hair and portions of garment is very extraordinary. Sometimes such things *do* vanish away, either rapidly or gradually, but in other cases both remain. The *hair* I had here, but have now returned it to General Lippitt. All we can at present do is to make sure of *the facts*. The laws of the phenomena we may never know till we are spirits ourselves, and not, perhaps, even then. Can we tell, *really*, how we move our hands and fingers to write and express our thoughts? Spirits do not appear to be able to tell us *how* they materialise. It is a faculty exercised by the will-power of *some* spirits, and is probably quite as rare and remarkable and inexplicable among them as physical mediumship is among us.—Believe me, yours faithfully,

ALFRED R. WALLACE.

P.S.—The appearance of the double of any living person, sometimes to two or more witnesses, seems analogous to materialisation, and the person whose double appears has no conception *how it is done*. Neither have the spirits who materialise, except that it seems to be more directly a matter of *will* with them. See *Phantasms of the Living*.—A. R. W.

Copies of these letters having been forwarded to Mrs. Sidgwick, she replied to Mr. Vaughan Jenkins.

* * * * * *

I quite agree with you as to the great difficulty of fitting in a belief in materialisations with our knowledge either of matter or of spirit. If materialisations be proved, we must accept them and arrange our theory of the universe to suit them. But it does not appear to me that at present they have been proved . . . that is, it does not appear to me that in the evidence hitherto presented there is sufficient proof that the supposed materialisation is neither the medium nor an accomplice, and that no trick is being played upon us. I am impressed with the fact that such men as Mr. Wallace and General Lippitt should be convinced, but I cannot perceive that the evidence brought forward by them is any exception to this general rule, as I have tried to explain in the July number of the *Journal*.

ELEANOR M. SIDGWICK.

* * * * * *

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Firth Hill, Godalming.
July 15*th*, 1888.

E. VAUGHAN JENKINS, Esq.

DEAR SIR,—Mrs. Sidgwick is right from *her* point of view—that nothing is to be accepted that can possibly be explained away by imposture, however complicated and difficult. But she is not fair in passing over the evidence of facts, and especially the evidence of the genuineness of the mediums as opposed to the mere accusations and assertions against them. The best thing to be done is to adduce more *facts* proving the reality of the phenomena, and I have fortunately just received from General Lippitt copies of a pamphlet by him which does this admirably for one of the mediums concerned. As I feel sure it will interest you, I send it you by post, and you can return it to me at your leisure. A copy of the pamphlet was sent to Mr. Gurney, so most likely Mr. Myers and Mrs. Sidgwick will be able to see it. I am, however, doubtful whether they will admit either article. What they ought to do, if they want to put the evidence fairly before the members of the Society, would be to reprint the General's pamphlet entire, *as it contains a mass of valuable facts*, and shows besides how *utterly untrust worthy* are the reports of the Seybert Commission, which, in the last part of the *Proceedings*, Mr. Myers commends as valuable and conclusive.—Believe me, yours faithfully,

ALFRED R. WALLACE.

Hill Side, Chesterton-road, Cambridge.
July 18*th*, 1888.

E. VAUGHAN JENKINS, Esq.

DEAR SIR,—I am much obliged to you for letting me see Mr. Wallace's letter, which I return. I do not feel that I quite understand his statement that I "pass over the evidence for facts, and especially the evidence of the genuineness of the mediums as opposed to the mere accusations and assertions against them." It was, I thought, the evidence for facts that I examined in my letter to the July *Journal*. And the second part of the sentence I have quoted seems to me to involve a certain confusion. I will try to explain what I mean. All mankind is for each of us divided into three classes. There is a small class, differing for each of us, about whom we feel that the hypothesis of conscious fraud is absurd. There is another small class about whom we feel sure that they have been guilty of, or might be guilty of, deliberate fraud. There is a third and much larger class, about whom we cannot tell whether if temptation came in their way they would cheat or not. Now, some people think that they have positive evidence placing Mrs. Beste and others of the mediums employed by General Lippitt in the second—or known-to-be-fraudulent class. Mr. Wallace distrusts the facts and assertions brought forward by these witnesses, and does not think the fraud proved. But, supposing his distrust were well-founded, that would not place the mediums in the class above suspicion, as Mr. Wallace, in the sentence I have quoted, seems to imply. It would only place them in the large class about whom we cannot tell whether they would cheat or not, while it is known that they have strong pecuniary inducements to cheat.

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In my letter I was careful to base no argument on the assumption that fraud had been proved against the mediums in question, only on the assumption that they are not above suspicion.

* * * * * * * *

I think that Mr. Wallace and General Lippitt do not allow enough for the ease with which one's senses may be deceived, and that, in consequence, they would probably have been equally convinced by the séance for materialisation described in our *Proceedings*, Part IV., pp. 482-485, if they believed Mr. Davey to be a medium; and indeed you may remember that Mr. Wallace was convinced that certain performances, under the auspices of Dr. Lynn (at the Westminster Aquarium, I think), were Spiritualistic.

ELEANOR MILDRED SIDGWICK.

E. VAUGHAN JENKINS, Esq. *July* 31*st*, 1881.

DEAR SIR,—Mrs. Sidgwick's exposition of her point of view is very interesting, but there seems to me a weakness or fallacy in it as she applies it. If we assume, to begin with, that mediums are *all* impostors, and that no fact in Spiritualism has been proved, I admit that Mrs. Sidgwick is right. But she puts forth this argument *while ignoring* the *direct evidence* for the facts, and it is of this that I complain. While urging the possibility of imposture in General Lippitt's case she ignored Mr. Lyman's direct evidence of phenomena with one of the mediums concerned (Mrs. Beste), which cannot be explained by imposture, and she ignores the whole mass of test evidence in private houses, where confederates and machinery are excluded, and yet where things occur which only confederates or machinery could produce if there is no reality in the phenomena. Now, we have other evidence in General Lippitt's pamphlet of the genuineness of another medium (Keeler). Yet we are asked to believe that these mediums, who are proved to have *power* to produce genuine phenomena, yet systematically conspire with impostors to produce sham phenomena. This, I urge, is contrary to human nature. The person who possesses exceptional powers of any kind does not enter into elaborate collusion for fraudulent purposes with others who only pretend to have these powers. Their interests are all against it. Why should they risk their reputation, on which their living depends, by entering into elaborate conspiracy with many other mediums, involving constant correspondence and systematic records, on the *chance* of being able to deceive certain persons? And the chance is very slender, for how could any of these seven mediums (except, perhaps, one or two) tell that General Lippitt would ever visit them, or how could they have the necessary preparations made against his chance visit—the presence, for example, of the two girls who are supposed to have represented his daughter and Nellie Morris? And all this to produce by fraud that which they have power to produce by genuine means! Once demonstrate that genuine mediumship exists in any case, and the whole argument of assuming imposture in every case falls to the ground. Again, skilful imposture carried on for years requires faculties of an exceptional kind and long practice. But, almost without exception, mediums begin as *children* or young persons; their powers are at a maximum in *youth*, and usually diminish with mature years. This is directly opposed to the fact as to skill in jugglery—which is a rather rare

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faculty, never seen in perfection in youth. Mediums, on the other hand, are often very ignorant, commonplace and clumsy persons. Their whole lives are often known. They usually begin by exhibiting their powers in other people's houses, where imposture and confederacy would be most difficult, and only when they have thus obtained a reputation find it more profitable to give séances chiefly in their own houses. All these, and many other facts, Mrs. Sidgwick ignores in order to uphold her assumption of the absence of evidence and the extreme probability of imposture. I maintain that the existence of the *power of mediumship* being proved, there is no more special presumption of imposture here than in regard to other faculties. As I said in my preliminary note, the evidence in the case of "Nellie Morris" will have no weight with those who deny that any mediumship *exists* or *is possible;* but if the *fact* of mediumship is held to be proved in any cases, then the evidence in this case becomes very strong if not conclusive.

I do not think I ever said I was *convinced* that some of Dr. Lynn's exhibitions (through another performer) were Spiritualistic, but it seemed to myself and others probable that he had engaged the services of a remarkable physical medium. I know a young man who combines thought-reading and conjuring very skilfully.—Yours very truly,

ALFRED R. WALLACE.

E. VAUGHAN JENKINS, Esq.

DEAR SIR,—Mr. Wallace's letter makes me think that I have somewhat misunderstood his position. I had thought that he brought forward the Nellie Morris case as evidence of the genuineness of materialisations and of spirit communications, adapted to convince persons whose judgment on the general question was still in suspense, and it was from this point of view that I criticised it. This case, so regarded, still appears to me evidentially valueless, because the possibility of trickery was not adequately excluded. But if Mr. Wallace brought forward the case as an interesting one to those who feel able to start with the assumption that the mediums concerned are genuine, I am ready to admit that it does not in itself contain positive proof of imposture, any more than it contains proof of the absence of it.

I do not, however, think that the hypothesis of trickery requires so elaborate a conspiracy with correspondence, &c., as Mr. Wallace suggests. The mediums in question seem to go about a good deal and may not improbably have met and imparted the required information in casual conversation.

ELEANOR MILDRED SIDGWICK.

P.S.—With regard to the conjuring performance at the Westminster Aquarium, Mr. Wallace, I think, will find that his exact words were, "I must say I believe" the performer to be a real medium.—See *Spiritualist*, August 17th, 1877.

The following letter relates to the same subject.

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

SIR,—I think the members and associates of the Society for Psychical Research have great reason to be grateful for the publication of Mr. Wallace's communication.

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Nothing could bring out more clearly, on the one hand, the willingness of the Society to listen to any evidence that may be offered, and, on the other hand, the total contrast that there is between those phenomena which form the ordinary staple of the journals; those phenomena, that is to say, which are the subject of the researches prosecuted by the Society, and such occurrences as those which are detailed by General Lippitt.

It appears very odd that it should not have struck General Lippitt that whereas it was very possible for any medium to ascertain his first wife's birthday, it was not possible for his departed daughter to have a recollection of the way in which he and she used to keep her mother's birthday, because (as he informs us) they had not ever kept it in any way whatever since the child had been two years old, and that this made it very curious indeed that the first thing his daughter's spirit wanted to say to him was that they *went on doing* in the other world what they had *not done* in this. (See pp. 285, 287.)—I am, sir, yours truly, E. B. BIRKS.

Trinity College, Cambridge, *July 13th*, 1888.

MULTIPLEX PERSONALITY.

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

DEAR SIR,—In the very interesting paper read by Mr. Myers on July 16th, it appeared to me that while great stress was laid upon differences of memory between Léonie, Léontine, and Léonore, he did not lay enough upon the differences of *character*, which seem to me more surprising still. It was suggested that the difference between her assumption of different personalities in various stages of hypnotism, and that of the boys on whom Mr. Smith experimented, was perhaps due to a telepathic impression of different personalities in her doctor's mind; but it would be interesting to know in this case if the doctor had also a telepathic conception of the character belonging to the personality. Otherwise the change of character seems more analogous to that produced after indulgence in the habit of drink, which seems (at least, with women) to make a truthful person a liar, and a modest one coarse. I have known the same kind of change produced in a gentle and obedient little girl of nine years old, when the consumptive disease which had been on her lungs suddenly attacked the brain, and she became a child-maniac, without any memory of her past life, with habits and language those of the gutter, and with abnormal muscular strength above her knees, below which she was powerless. After some months the attack passed away as suddenly as it had come, leaving her the same good little child she had been before.

I cannot help thinking that these changes of *character* seem rather to point to some external influence affecting a *part* of our personality than to our possessing an indefinite number of personalities wrapped up in the sheath of the body like the coats of an onion. May I suggest a possible theory? It would be that Mr. Smith's experiments point to various strata and substrata of mental regions which can be reached separately in the hypnotic or hysterical state, but which, when our will is active, and we are in a normal condition of sane life, cannot be touched by any other hand. That when what Mr. Myers well calls the co-ordinating principle is not

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allowed to work, either from hypnotism or brain or nerve disease, these lower strata of the mind become sensitive to suggestion *either* from ordinary human agents or from invisible influences, which, though sometimes morally bad, would seem to be more often simply silly, like Léontine, and a good many of the spirits whose utterances are given at Spiritualist séances.

If there is any possibility that this is the case, it would at once explain why hysterical subjects are the chief objects of scientific observation in this region, and it would also make it a question whether it is desirable for any one in a condition of sanity to put himself into a condition in which the co-ordinating principle is paralysed. If the result in any of us were to be that our Léontine acquired so much power over our Léonie as to take her ticket for her and put her into the train where she did not think it right to go, or to write postscripts to her letters, I think our upper and ordinary selves might well complain of us for having put them into a bondage which might have been avoided.—Yours faithfully,

M. B.

"M. B.'s" suggestive letter raises three separate questions, two of which seem to call only for a few explanatory words; the third points to a deeper problem.

(1) As to the relative characters of Léonie and Léontine, I do not think that Léontine is inferior to Léonie in any other way than as a dreaming or somnambulic person is inferior to the same person awake. Léontine, that is to say, is less cautious, less coherent, less adapted to the business of life than Léonie. But at the same time she is superior in acumen, initiative, energy; and the acts (such as taking a railway ticket) which were inconvenient or puzzling to Léonie, were conceived in the true interest of the joint individual, though without the restraint which Léonie's shy, self-effacing habits might have imposed. It seems indeed that in secondary selves, such as Léontine, this increased *élan* and freedom is not unusual; but I do not remember any cases where a persistent secondary self, developed by hypnotism, has been distinctly worse or lower than the primary.

(2) As to the influence of the operator's unconscious *suggestion* in determining the character of Léontine, we must remember that Léontine, so to say, was born before Professor Janet. Mme. B. is much older than Professor Janet, and her secondary self was first evoked—whether by hypnotism or by some spontaneous change we cannot now know certainly—while she was still a child. Léontine's life then ran mainly underground for many years, and reappeared when Dr. Gibert hypnotised the subject a few years ago. And, on the other hand, Professor Janet's various subjects bear no particular resemblance to each other in the somnambulic state; nor has he, I think, any theory as to the hypnotic character which they are about to develop. While, therefore, it seems quite possible that in some cases the expectation or suggestion of the operator may influence not only the isolated actions but the whole *Wesen* of the secondary self, Léonie's case is one where this supposition seems specially improbable.

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(3) As to the possibility of *possession*—in such a case as Léonie's—of the occupation, that is to say, of some one stratum of herself by an unembodied spiritual entity;—this supposition is, of course, extremely remote from the conceptions of modern science. But let us for the sake of argument assume that such a thing may occur—let us suppose that in the case of entranced "mediums" it does occur—what, then, will be the indication which suggests such invasion? Surely the utterance by the entranced subject of something unknown to him in the normal state. There must be more than a mere shifting of the kaleidoscope, there must be the introduction of new forms, new tints, in its readjusted imagery. But there is nothing of this in Léonie's case. There is no matter of knowledge in her subjacent personalities but what the joint personage has acquired through ordinary channels. The saying still holds good, "*Nihil in intellectu quod non prius fuerit in sensu,—nisi intellectus ipse.*" The *intellectus ipse*, in the secondary state, stamps the old material with a different pattern; but so it does for each of us every time that we dream. *Dreaming* is an admitted, an important, an ill-understood fact;—and in all these cases the analogy of dream should surely first be worked out before we appeal to hypotheses so much more remote and obscure.—F. W. H. M.]

Readers of the *Journal* will be interested to learn that letters were received in the month of July by the President (1) from Baron Goeler von Ravensburg, and Messrs. Hans Natge and Max Dessoir, writing in the name of the Berlin Society for Experimental Psychology, and (2) from Baron Schrenck-Notzing on behalf of the Psychological Society of Munich, expressing deep sympathy with the loss sustained by our Society through Mr. Gurney's death. Both letters also contained a full and cordial recognition of the scientific value of Mr. Gurney's work, and of the services rendered by him to the cause of Psychical Research. The representatives of the Berlin Society, in particular, add a warm expression of gratitude for the "kind encouragement" and "unselfish help" received by them from our late Secretary. The letters were gratefully acknowledged by the President.—Ed.

SUPPLEMENTARY LIBRARY CATALOGUE.

Cooper (Robert) Spiritual Experiences, including Seven Months with the Brothers Davenport ..... *London*, 1867

Powell (J.H.) Spiritualism; its Facts and Phases .....*London*, 1864

Roth (Dr. Mathias) The Physiological Effects of Artificial Sleep, with some Notes on the Treatment by Suggestion.....*London*, 1887

Belfiore (Dr. Giulio) L'Ipnotismo e gli Stati affini. Prefazione del Prof. Cesare Lombroso (2nd edition) ....*Naples*, 1888

†Histoires Prodigieuses. Extraictes de Plusieurs Auteurs Grecs et Latins ....*Anvers*, 1595

† Presented by Prof. Chas. Richet.

The list of books presented to the library by Mrs. Gurney will appear in the next number of the *Journal*.

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No. LIV.—Vol. III. November, 1888.

JOURNAL
OF THE
SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBERS.

Alexander, Professor, Rio Janeiro.

MEMBERS.

Atkinson, Miss E. A., 44, Percy-gardens, Tynemouth.

Dixon, Edward Travers, 5, Portman-street, Portman-square, London, W.

Gaussen, Mrs. L. D., Broughton Hall, Lechlade, Gloucestershire.

Gurney, Henry G., 3, Regent-street, London, W.

Hayes, Frederick William, 12, Westcroft-square, Ravenscourt Park, London, W.

Vacher, William H., 54, Addison Mansions, Kensington, London, S.W.

ASSOCIATES.

Adams, Rev. J. M. Goold, M.A., The Vicarage, Rossdowney, Londonderry.

Bellasis, Major G. M., Lucknow, India.

Bergen, Axel von, Harewood Hill, Darlington.

Bergen, Dr. Carl von, 32, Karlavâgen, Stockholm.

Berriker, George T., Calvert, Maryland, U.S.A.

Bull, William J., 21, Westcroft-square, Ravenscourt Park, London, W.

Czynski, Professor C. L., Rue Batory 26, Cracow.

Fry, Oliver A., M.A., 141, Portsdown-road, Maida Vale, London, W.

Gurney, Rev. F., Prestbury Vicarage, Cheltenham.

Higgin, F. C., Killiney Castle, Killiney, Co. Dublin.

Jebb, Rev. H. Gladwyn, Firbeck Hall, Rotherham.

Jones, Sir Lawrence J., Bart., Cranmer Hall, Fakenham, Norfolk.

Parker, Miss E. A., The Elms, Gosforth, Newcastle-on-Tyne.

Raleigh, Walter A., M.A., 27, Ladbroke-road, London, W.

Smart, J. Naish, Sydney House, Burnham.

Sturges, Mrs. William, 32, Charles-street, Berkeley-square, London, W.

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MEETING OF COUNCIL.

At a Meeting of the Council held at the Society's Rooms, on September 28th, the following Members were present :—The President (in the chair), Professor W. F. Barrett, Dr. A. T. Myers, and Messrs. F. W. H. Myers, Frank Podmore, H. Arthur Smith, J. Herbert Stack, and H. Wedgwood.

Professor Alexander, of Rio Janeiro, was elected a Corresponding Member of the Society.

Two new Members and eight new Associates, whose names and addresses are given on the previous page, were elected.

Information was received with regret of the death of Mr. Alexander Tod and Mr. R. H. Pilcher, two Members of the Society.

Some presents to the Library were reported, for which a vote of thanks was passed to the donors.

A vote of thanks was also passed to Mrs. Mahlon Sands for a donation of three guineas to the funds of the Society.

Various matters of routine business were attended to.

The previous intention of holding a General Meeting in November was confirmed (Friday, the 16th, was subsequently fixed upon as the date), and it was agreed that the Council shall meet on the same day.

An interim Meeting of the Council was held on the 25th of October, at which London Members only were present, for the purpose of electing four new Members and eight new Associates, whose names and addresses are included in the list on the previous page.

A HAUNTED HOUSE.

BEING FURTHER NOTES ON CASE $\frac{G}{t}$ 314 (*Journal*, April, 1888).

Readers of the *Journal* will remember that an account was given in the April number of various apparitions and other occurrences which led the inhabitants of a certain house to regard it as haunted. The house in question was taken for the months of August and September by a member of the Society, in the hope that residence there for some weeks might lead to some light being thrown on the subject. He stayed there himself for the greater part of that time, and had friends at different times to stay with him. Nothing, however, tending either to confirm or to destroy the more important part of the previous evidence occurred. Still, a few points of interest were

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noted, and these, together with some additional facts learnt from the witnesses previously cited, form the subject of the present paper.

The following brief account of the apparitions seen was given by the ladies of the house, Mrs. and Miss S., to Mr. Myers in May last, and will recall to the reader the previous narrative :—

"There are certainly four separate 'ghosts,' if not more.

1. The maid-servant, seen oftenest. Dress light mauve, quite plain in cut. Face pale, not often well seen; full face when seen by Mrs. S. showed some cast or other defect in left eye. Expression ordinary. Hair sometimes down her back, sometimes done up. No cap; parting of hair broad and white.

2. The lady, about 35, dressed in silk or other soft material; red shawl or opera cloak, apparently thrown over one shoulder and twisted round neck. Face rather pleasing. Has been very well seen, especially by Mrs. S. (*Journal* for April, p. 249), when a large nightlight was burning quite near figure.

3. The man, seen frequently leaning half out of attic window, window being open, and observer in garden. Expression not disagreeable; dark face and whiskers, coat high round neck. Often seen in garden, especially by Winnie Thorne, aged 12, sister of Emilie, who used to see him in the garden night after night, to her great alarm, and run downstairs in nightdress to tell Emilie. She (Winnie) thought someone had come to take the fruit. Oddly enough, Emilie never could see him at these times, though this (with a similar instance with Mrs. S. and Winnie) is the only case in which one of the ghosts was seen by one person, but invisible to others looking that way. Once Miss S. saw him in garden also, when Winnie had given the alarm, and a neighbour was summoned and garden searched, but no one was there. It would not be difficult for trespassers to get into garden; but the form seen by Winnie Thorne in garden was plainly not a real man, or Emilie would have seen him too. Nor was there shadow or effect of light to explain it. If the man in white dress seen by Miss Humble (p. 249) was the same ghost, the expression as well as dress must have changed; and so also if the evil face seen by Mrs. Serpell was this same man.

It is noteworthy that part of the house was once used as a racing stable; and there may have been low characters about.

Figures have twice appeared on January 22nd, but we cannot connect that date with any known event.

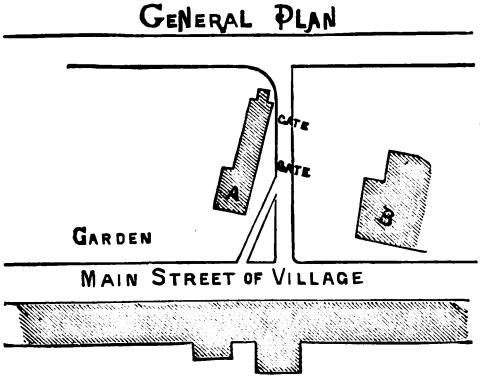
4. A child-ghost must be added to the list, though it has not been seen. Mrs. S. heard the gleeful clap of hands and laugh of a child, say of four years old, so clearly just behind her that she turned sharply round, thinking for the moment that one of her Sunday-school class must be in the room; but there was no one. The pattering sound as of a child's bare feet was also marked."

One or more of these various figures have been seen by eight persons, namely, Mrs. and Miss S., their servant Emilie Thorne (who remained in the house through August and September, and appeared to those of us who made her acquaintance to be a sensible and trustworthy

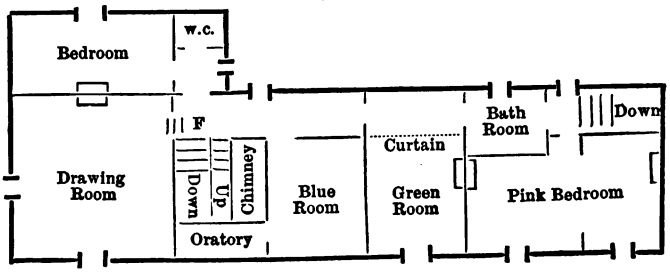
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person); Mrs. Serpell, a former servant of Mrs. S.'s; Mrs. Trays and Winnie Thorne, sisters of Emilie; Miss Blencowe and Miss Humble, friends of Mrs. and Miss S. All the apparitions have occurred within a period of three years.

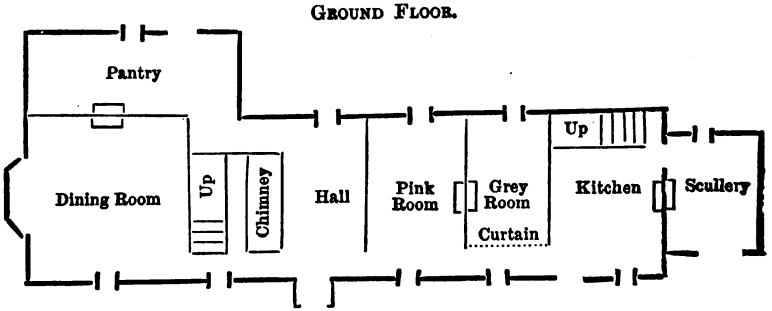
The following rough plans, which we owe to Colonel Taylor, will make the various accounts a little clearer :—



FIRST FLOOR.



GROUND FLOOR.



The house, which is marked A on the general plan, stands alone in its own garden. It was formerly a farmhouse, and when Mrs. S. first

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took possession of it in 1884 did not include the part beyond the Green Room. This part was then a cottage, but was thrown into the house in 1885, when other alterations were also made. These alterations, apparently, made no difference to the "ghost." Before they were made the entrance was opposite the foot of the staircase, and the present hall was the kitchen, the large chimney of which now forms a useless block up the middle of the house. Mrs. and Miss S. think that "disturbances seem usually near this chimney, or in the rooms above the cellar, which is a very large one, paved with stone," under the dining room. The attic, mentioned above, is over the drawing-room and looks towards the main street of the village. The attic window is very clearly seen from the garden. The rooms are rather small and low, and the staircase, so often mentioned, is a short, steep flight. The figures have thus been seen very close.

The house appears to have had no previous reputation of being haunted, and the sound of footsteps in an empty room, about six months after Mrs. and Miss S. came into the house, was the first thing that struck them as peculiar. This was in January, 1885. The apparitions began later. It is difficult to make out the chronology, as the dates have not in all cases been recorded, but I think that the figure with red jacket and candle, which Miss S. took for her mother, was probably the first thing seen, and either Mrs. Serpell's evil-looking face, or the appearance of the maid-servant's figure at the top of the stairs (point marked F in first-floor plan) to Miss S., the second. By far the most interesting apparition was the next, when Miss Blencowe, *not having heard anything about the supposed ghost*, saw a similar figure, as of a maid-servant, in the same place, on October 1st, 1886. Miss Blencowe very kindly described her experience to Mr. Myers in May, and subsequently to Mr. Sidgwick and myself in September. She allowed us to question her as much as we liked, and gave her evidence well. She is thoroughly convinced that at the time of this experience she knew nothing about the haunting. Miss S., however (see p. 245), thinks that she had said something about "the ghost" just before Miss Blencowe saw the figure, though without any particulars whatever. This seems to have been the only one of the apparitions which was similar to what had previously been seen, and was perceived by a person who had heard no account of it;—except, possibly, the figure to be presently mentioned, seen by Miss E. S.; but of this we have no details.

When Miss Blencowe, in the following February, again saw the figure at the same spot, but from the opposite side, it was believed that a pet dog saw it, too. Mrs. and Miss S. say:—

"Our two existing dogs, and a dog now dead (all that we have had in

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the house), have fully shared, as it would seem, in the sight of the ghosts. We do not keep a cat now. One of the dogs will not cross the Green Room at dusk; whines at the open door, and has to be carried through. Repeatedly the dogs have stared and shivered when we could see nothing. In the case described (p. 245, February 19th, 1887), when servant's ghost appeared during a party, the dog's shriek attracted everyone's attention. All looked at the dog and probably thus missed seeing the ghost, whom Miss Blencowe alone saw—she being then close to the open door outside which the ghost appeared."

It seems doubtful, however, whether the evidence is sufficient to support this explanation of the dog's behaviour. We learn from Emilie Thorne that he suffered from fits after this, if not before, and Mrs. S. treated him for a fit on this occasion; it does not seem necessary to suppose a supernormal origin for this fit.

It also seems doubtful whether the other persons present failed to see the appearance on this occasion, because they did not look in the right direction, or because it existed only for Miss Blencowe. We understood from her that she believed the latter, and thought that in following the dog Mrs. S. and her friend must have passed over the spot apparently occupied by the apparition. And certainly from the description of its position I should have judged this to be the case.

The following is an account of Miss Blencowe's experiences, written by Mr. Myers after his interview with her, and which entirely agrees with my recollection of what she said, except that I should have said near a gas lamp instead of "directly under":—

"Miss Blencowe, when she saw the girl (October 1st, 1886, and February 19th, 1887), observed nothing wrong with her eyes [as Mrs. S. did when she saw a similar figure in December, 1887]. Noticed very white parting, but does not think hair was thin; it came down low on forehead. Expression was simply that of a servant waiting for orders. On each occasion the girl stood within a few feet of her. The peculiar cold numbness which Miss B. felt was not due to fear; because (1) on the first occasion she simply supposed the girl to be another servant whom she had not seen, not being then intimate with the S.'s; and (2) on the second occasion the numbness distinctly preceded the sight of the figure; in fact, it was the odd feeling of numbness which made Miss B. look round. She 'went down' to Mrs. S. (p. 246) because Mrs. S. had followed the dog downstairs and was pouring water on him, supposing him to have had a fit. The figure on each occasion disappeared as though into a corner, the head being last seen. On each occasion it stood directly under a gas-lamp, in the same place."

The frequency of the apparitions seems to have culminated in December, 1887, in which month Emilie Thorne twice, and Mrs. S. once, saw a figure resembling the "servant-ghost," and in which month also Mrs. S. saw the figure in the red shawl.

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The latest appearance recorded was a very singular form of hallucination. It occurred on June 13th, 1888, and was described as follows by Miss S. a few days afterwards :—

"I was coming up stairs about 10 o'clock at night. There was no gas lighted either up or down stairs, but the window blind in the passage was not down. I had no light in my hand but was carrying little Stumpy. He trembled when I picked him up and continued to tremble. When I was about four steps from the top I saw a shadowy substance. I can scarcely describe it. It was about four feet high, in shape like a large toadstool, the lower part was dark and the top was quite white. I walked on *through* it and went into my bedroom. After a few minutes I came out again and went slowly up and down the stairs two or three times (of course without a candle), to see if it were possible it was a shadow, or reflection of any kind, but there was nothing to be seen.—F.S."

The following additional information about sounds and other phenomena was supplied to Mr. Myers by Mrs. and Miss S., who signed the account written down by him from notes of their conversation.

To the witnesses cited in *Journal* three more may be added, viz. :—

1. Miss E. S. (a cousin), who complained much of the banging of doors in Pink Room, between Grey and Pink Room all night, as she slept in Grey [? Green] Room. Begged that doors might be more carefully shut. Mrs. S. shut them carefully (had done so previous night also), but Miss E. S. still heard them bang. These doors (I tried them and found them to shut with ordinary firmness.—F. W. H. M.) do actually open and close again, movement of handle being plainly observable. Miss E. S. was also frightened by noises once when Emilie Thorne was at church, with the rest of the household ; remarked to Miss S. that she had heard noises, but then saw someone whom she supposed to be Emilie come back from church. Emilie was in church, so the figure seen was probably the servant-ghost. Nothing was said to Miss E. S. as she is to come again at Christmas and would have been alarmed.

2. Miss E. Maud Grepe [seen by F. W. H. M.] writes :

"I heard my name [Maud] called twice distinctly, and I answered Coming ! and on going into the room where the voice came from I found no one had called. The voice sounded like that of Miss S.

"(Signed) E. Maud Grepe."

3. The German cook, mentioned p. 248, repeatedly heard herself called. She could speak little English ; and fancied that some one was playing tricks on her.

The hypothesis of tricks is practically out of the question. The phenomena have occurred under all conditions : *e.g.* (*a*) When we first came, with servant brought from Plymouth, before Emilie came to us ; (*b*) when Emilie was out ; (*c*) when no one at all was in the house (face seen from garden) ; (*d*) when Miss S. was alone in the house, &c.

The *piano-playing* has hardly been sufficiently noticed in *Journal*. Miss Humble heard it play chants (p. 249). Miss Auchmuty heard chants, and Emilie Thorne has heard it repeatedly when the drawing-room was empty—

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and once at least when the piano was *shut down*. No barrel organs come near the house, and church is too far for organ to be taken for piano. The rooms are small, and the sound unmistakable.*

With this may perhaps be ranked the bell-ringing; but on some occasions at least when the bell is heard the bell actually *moves*. Once Mrs. and Miss S. heard two or three bells sounding together, and Emilie saw them shaking. For this phenomenon a plausible natural explanation might be suggested, as there are mice in the house.

Movements of objects certainly occur.

(*a*) Besides the case of re-lighted gas (p. 247) there was a remarkable case of re-made and re-lighted fire. We had had a party in the drawing-room (where a fire is seldom lighted), and the fire had burnt itself out—nothing remaining in grate when we went to bed, about 10, except a mere handful of ashes, with slight glow. At eight next morning Emilie told me that there was a bright fire in drawing-room. I went and looked; a large log was in the grate and burning brightly; I think coals also. There had been wood in the room.

(*b*) On one occasion, on going into the drawing-room in the morning, Miss S., who went in first, found a chair standing upon the sofa. Emilie had not been into the room.

(*c*) The alarum of Miss S.'s alarum clock has five or six times gone off at 4.30 a.m., not having been set to that hour. This may be due to some defect in the clock (though we can find none); but it is noteworthy that about 4.30 a.m. and 4.30 p.m. are the times when most disturbance occurs.

(*d*) The removal and replacement of small articles continues.

The book mentioned (p. 252), as having been found after its unexplained loss, has now been again removed.

Last Christmas Emilie brought up three florins (change on a bill) to Mrs. S.'s room, and placed them in a china cup on the dressing-table. An hour or so afterwards she re-entered the room, where Mrs. S. was still in bed, and Mrs. S. asked her for the coins. They were gone. A florin was taken from the Pink Room a few weeks since, no one having been in the room except the Vicar. These coins are always replaced sooner or later. Only florins are taken. As this might sound like a servant's practical joke, it is well to say emphatically that Emilie Thorne is no mere temporary servant, but a young woman of high character and perfect trustworthiness, whom we have known from her childhood, and who came to us from the South of England expressly to serve us. The manifestations are in no way specially connected with her presence, and she derives nothing but annoyance from them. Neither she nor any of us are timid; and we have no idea of leaving the house to the ghosts.

(Signed) F. S. M. S.

Mr. Myers himself writes as follows:—

May 21st, 1888. I have to-day seen Miss Blencowe and Mrs. and Miss Auchmuty, and have learnt a few fresh particulars, as follows:—

Miss Auchmuty again stayed in the house in April, 1888. Early in the morning of April 27th, 1888, she heard footsteps passing her room and some

* See remarks on this further on.

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one brushing against handle of door outside. On inquiry the same morning she found that no one had been up at that hour.

Mrs. Auchmuty, on April 18th, 1888, was sitting in the drawing-room with a friend, when both of them heard some one walking with heavy boots on in the attic above. They took for granted that some one had been there looking for some object. No one had been there.

Miss B. corroborates the loss of the ring (p. 251). It was simply placed on the dressing-table, full in view, and left undisturbed. A few minutes later it was gone.

On Wednesday, April 25th, 1888, Miss Blencowe was awoke by feeling her bed shaken and pulled along the floor for several inches. It was then quickly shoved back. The room was light, but no one could be seen.

Mrs. S. (seen by me to-day) was kept awake when trying to sleep yesterday afternoon, May 20th, by persistent pacing up and down in passage outside her room. No one in the house was stirring.

May 22. I have to-day seen Mrs. and Miss Humble, at 12, Clarence-square, Cheltenham. Mrs. Humble confirms the statement (p. 249) that she heard footsteps in drawing-room when stair was barred by boxes and no one in that room.

Miss Humble states that the female figure which she saw had no *red* in its costume ; seemed in *deshabille*. It was seen near the place (in the Pink bedroom) where Mrs. S. saw the woman's figure. The *man* whom Miss Humble saw had a pallid face, dark eyes, no beard or moustache. [It seems doubtful whether this was the same male figure as that seen by Emilie Thorne, &c.] The piano was *shut* when Miss Humble walked into the room and found no one there, though piano had been playing.

F. W. H. M.

It was, of course, important to ascertain whether the witnesses in this case were at all subject to hallucinations of the senses. Mr. Gurney made inquiries on this point but the answers did not all reach him till after the issue of the April number. He put them together as follows :—

Miss Humble (writing on April 8th) says that she has on one other occasion seen a figure which appeared suddenly in a spot out of doors, which she believed she had ascertained to be vacant the instant before ; and this figure corresponded in aspect with an appearance which others professed to have encountered at or near the same spot. It cannot be regarded as certain that this was a subjective hallucination ; as, on the supposition that it had no reality of what we may call a "psychical" kind, we still cannot be sure that it was not a real living person.

Miss Blencowe writes on April 15th, 1888 :—"I have *never* before the time stated in my written account, encountered any similar phenomenon, lights or sounds, in any other locality than at Mrs. S.'s house; in fact, until the first appearance of the girl in lavender, I never believed in ghosts, nor did I at the time know the house was haunted."

Mrs. Serpell writes on April 4th, that several years ago she twice saw the figure of a man at the end of a passage, without being able to account for the appearance ; but she adds, "I did not think much of it at the time, as I thought some one had been playing me a trick. I have never seen or

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heard anything else of the kind [*i.e.*, of the same kind as the experiences in the present case] anywhere."

Miss S., who put the necessary question about hallucinations to others of the witnesses, writes, on March 28th :—"Emilie [Thorne] has never in her life heard or seen anything supernatural.* Miss Helen Auchmuty has never seen anything supernatural. Mary Trays never had seen or heard anything supernatural, and made fun of Emilie till she lived in our house."

Miss S. herself has had one hallucination of vision unconnected with the present case, representing a figure with a light. E.G.

To this Mr. Myers adds that he learnt from Mrs. S. that she had had no previous hallucinations.

Our own observations during a week spent in the house early in September perhaps suggest explanations of some of the mysterious noises.

In the first place I should describe the house as both a noisy and a ricketty one, by which I mean that sounds and movements are easily transmitted from one part to another. For instance, a servant walking about in the attic is not only very audible indeed in the drawing-room below, but shakes the room considerably, making the door and windows rattle. Moreover, the presence of a parrot and other birds in the house should be taken account of in trying to explain noises.

Secondly, we think that the sound of a piano heard when no one was playing in the drawing-room may very probably have come from a piano in a neighbouring house. We heard such a piano, seemingly in the house marked B on the general plan, very distinctly indeed as we sat in the drawing-room, one morning, with the window open. It was equally distinct outside the room. When the music was loud we could even hear it quite well with our window shut. We were at home the greater part of every morning during our stay, but this was the only time we heard the piano, so that we may suppose that it is not often played under similar conditions.

Thirdly, my friend Miss F., who stayed there with me and occupied, during part of the time, the Green Room, was lying awake one night when she felt her bed jarred and heard something like a blow on it. Immediately afterwards she heard a metallic sound, proceeding, she thought, from the iron curtain rod, which divided off the end of the room to serve as a passage (see plan). This sound was louder than that made by tapping the rod with a door key and we could not imitate it by shaking the curtain rings. Miss F. imitated it at break-

* This word was, of course, not used by me in the question which I put; but the answer certainly is meant to convey the fact that the witnesses had not elsewhere, or on other occasions, seen things which it seemed impossible to account for in any ordinary way.—E.G.

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fast by striking two spoons together. Miss S. seems to have had similar experiences while sleeping in this room, though more intense. (See *Journal* for April, pp. 243, 249.) In Miss F.'s case they occurred as our host came up to bed, as she knew by hearing him come upstairs and open and shut his door; and she heard the same sound, but fainter, on another occasion, at the moment that my husband descended the stairs.

We found considerable difficulty in reproducing the sound; but did ultimately succeed, by treading about over the upper steps of the stairs and the passage at the top, in making a faint sound of the same kind occur in the Green Room.

Miss F. also had another experience, similar to one described in the *Journal* (p. 242); and it should be mentioned, by the way, that though Miss F. had read the April number of the *Journal*, she had no conscious recollection of the nature of the experiences described. She was in the bath-room on the evening of her arrival, and, at the moment when I came up the back stairs and entered the Pink Room, thought she heard footsteps coming along the oilcloth that extends from door to door of the Green Room. She thought it was the maid and opened the door to see, but no one was there. She imitated the step for us. It was short and quick (like a child's) and sounded, she said, like that of a person with bare feet or slipshod. We did not succeed in reproducing this sound of pattering feet; but I think that this may have been because it is very difficult to reproduce the conditions for what, if connected with my coming upstairs at all, was probably a misinterpretation of some real sound. When Miss F. expected me to come up the back stairs she was naturally not in the same mental attitude in judging of the sounds I made as when she had to infer the facts entirely from the sounds. We found our experiments on sounds difficult too, because they were constantly spoilt by noises in the house and outside.

This completes the evidence at present obtained on the subject.

If we try to review it as a whole we must admit, I think, that it is difficult to draw from it any very definite conclusion. The evidence about sounds, and about movements of objects may, perhaps, be left out of consideration for the present; the first because there seems, as I have said elsewhere (*Proceedings*, Vol. III., p. 79), to be no sufficient reason for regarding unintelligent sounds as other than ordinary physical ones merely because they have not been explained; and the second because the phenomena as described scarcely seem sufficiently beyond the range of possible mal-observation and forgetfulness to warrant us in attaching great importance to them. It is difficult to make evidence of this kind convincing to those not actually concerned

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in the occurrence, and, in fact, to be convincing it would almost need to be experimental. It would almost be necessary that the position of an object should be specially noted with a view to observing its subsequent disappearance. Some attempt has, I understand, been made to obtain evidence of this kind, but the objects have not so far disappeared.

Turning to the sights;—after seeing the place I should be inclined to suggest that the figure seen by Mrs. Trays in the garden was a real woman waiting for some one; and it seems possible that some of the other figures, namely the man seen in the garden by the little girl, and, perhaps, the man at the attic window, were illusions, that is, misinterpretations of real things seen. Further, I am inclined to think that the apparition to Miss S. of her mother, and possibly some other cases may have been dreams. But after making all allowance for such explanations there remains a considerable number of cases of genuine hallucinations of the senses, occurring with a frequency which is certainly very remarkable when we consider that the percipients were not seeing hallucinations elsewhere. And if we assume that the majority of them may have been produced by self-suggestion, resulting from the idea that the house was haunted—an hypothesis which their variety somewhat supports, I think—there still remains the central point of the whole story, namely, Miss Blencowe's seeing what was apparently the same figure as that previously seen by Miss S. and in the same place, though knowing nothing of it. If this were the only instance of such an occurrence we might attribute it to chance; but it is, as readers of the *Proceedings* and *Journal* know, by no means an isolated case. As to the cause of the phenomenon, we know nothing. Was it thought-transference—mental suggestion—from Miss S. that caused Miss Blencowe to see what she did?* Or was there some other mind, independent of both of them, or some physical cause, which produced it? We cannot tell. We can only say that there is no *known* person living or dead with whom to connect the figure.

The Society will of course watch any further developments of the case with interest. But it is to be feared that it will be difficult to obtain any future evidence from persons who have not heard of the haunting, since the report of it seems now well known, at least in the immediate neighbourhood; and when we were there it was a favourite amusement with the village boys to serenade the "ghost" as the shades of evening fell.

ELEANOR MILDRED SIDGWICK.

* It would seem probable from Miss S.'s account (p. 245) that she was thinking of the figure at the time.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

We have received the following cases from Mr. A. W. Dobbie (member of the S.P.R.), of Gawlerl-pace, Adelaide, and Rothesay Villa, College Park, South Australia.

Mr. Dobbie has studied and practised mesmerism for about 10 years, and has found himself to be a most successful operator. He has mesmerised, he tells us, at least 500 persons, mainly with a view to alleviating suffering, and some of his patients have developed considerable powers of a psychical kind, as the following cases will show.

Rothesay Villa,
College Park, South Australia.
July 4th, 1886.

M. 6

Striking case of clairvoyance, which occurred May 28th, 1886, in the presence of the Hon. Dr. Campbell, M.L.C., Hon. David Murray, M.L.C., and Chief Secretary of South Australia, Mr. Lyall, and Mr. Fleming, solicitor :—

The circumstances are briefly as follows, viz. : Dr. Campbell being present at one of my usual clairvoyant evenings, handed me a gold sleeve-link, at the same time telling me that he had lost the fellow one to it, but had no idea as to what had become of it ; he asked me to give the remaining one to one of my clairvoyantes and see if they could find the missing one. I should state that neither of the clairvoyantes had ever seen either of the rooms they referred to, nor did they know the names of the children, or anything in connection with this case, so that it is either a case of genuine clairvoyance, or else a most remarkable case of thought-reading.

I first handed the sleeve-link to the younger of the two sisters [Misses Eliza and Martha Dixon], who is not so lucid as her sister (I was giving the elder one a rest as she had been hard at work, clairvoyantly, for the past hour).

Miss Martha began by first accurately describing Dr. Campbell's features, then spoke of a little fair-haired boy who had a stud, or sleeve-link, in his hand, also of a lady calling him "Neil"; then said that this little boy had taken the link into a place like a nursery where there were some toys, especially a large toy elephant, and that he had dropped the link into this elephant through a hole which had been torn or knocked in the breast ; also that he had taken it out again, and gave two or three other interesting particulars, but as we were engaged in clairvoyantly investigating a most important matter, we were reluctantly compelled to postpone further investigation until two or three evenings afterwards.

On the next occasion (in the interval, however, the missing sleeve-link had been found, but left untouched), I again placed the link in her hand and the previous particulars were at once reproduced ; but as she seemed to be getting on very slowly, it occurred to Dr. Campbell to suggest placing his hand on that of the clairvoyante, so I placed him *en rapport* and allowed him to do so, he simply touching the back of her hand with the points of his

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fingers. As she still seemed to have great difficulty (she is always much slower than her sister) in proceeding, it suddenly occurred to me that it would be an interesting experiment to place Miss Eliza Dixon *en rapport* with Miss Martha, so I simply joined their disengaged hands, and Miss Eliza immediately commenced as follows, viz. :—

"I'm in a house, upstairs, I was in a bathroom, then I went into another room nearly opposite, there is a large mirror just inside the door on the left hand, there is a double-sized dressing-table with drawers down each side of it, the sleeve-link is in the corner of the drawer nearest the door. When they found it they left it there. I know why they left it there, it was because they wanted to see if we would find it. I can see a nice easy chair there, it is an old one, I would like it when I am put to sleep, because it is nice and low. The bed has curtains, they are a sort of brownish net and have a fringe of darker brown. The wall paper is of a light blue colour. There is a cane lounge there and a pretty Japanese screen behind it, the screen folds up. There is a portrait of an old gentleman over the mantelpiece, he is dead, I knew him when he was alive, his name is the same as the gentleman who acts as Governor when the Governor is absent from the colony,* I will tell you his name directly—it is the Rev. Mr. Way. It was a little boy who put the sleeve-link in that drawer, he is very fair, his hair is almost white, he is a pretty little boy, he has blue eyes and about three years old.

"The link had been left on that table, the little boy was in the nursery and he went into the bedroom after the gentleman had left. I can see who the gentleman is, it is Dr. Campbell. Doesn't that little boy look a young Turk, the link is quite a handful for his little hand, he is running about with it very pleased; but he doesn't seem to know what to do with it. [A. Dr. Campbell was not present from this point.] Now I can hear someone calling up the stairs, a lady is calling two names, Colin is one and Neil is the other, the other boy is about five years old and is darker than the other. The eldest, Colin, is going downstairs now, he is gone into what looks like a dining-room, the lady says 'Where is Neil?' 'Upstairs, ma.' 'Go and tell him to come down at once.' The little fair-haired boy had put the link down; but when he heard his brother coming up, he picked it up again. Colin says—'Neil, you are to come down at once.' 'I won't,' says Neil. 'You're a goose,' replies Colin, and he turned and went down without Neil. What a young monkey! now he has gone into the nursery and put the link into a large toy elephant, he put it through a hole in front which is broken. He has gone downstairs now, I suppose he thinks it is safe there.

"Now that gentleman has come into the room again and he wants that link; he is looking all about for it, he thinks it might be knocked down: the lady is there now too, and they are both looking for it. The lady says—'Are you sure you put it there?' The gentleman says, 'Yes.'

"Now it seems like next day, the servant is turning the carpet up and looking all about for it; but can't find it.

"The gentleman is asking that young Turk if he has seen it, he knows

* Chief Justice Way is the gentleman who acts as Deputy for his Excellency when absent from the colony.—A. W. D.

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that he is fond of pretty things. The little boy says, 'No.' He seems to think it is fine fun to serve his father like that.

"Now it seems to be another day and the little boy is in the nursery again, he has taken the link out of the elephant, now he has dropped it into that drawer, that is all I have to tell you about it, I told you the rest before."

July 15th, 1886.

Since writing the above 2½ pages I have handed them to Dr Campbell for perusal so that he might check the account and ratify it or otherwise, and after going carefully through it he has returned it to me, accompanied by a complete ratification in writing, which I herewith enclose.

A. W. DOBBIE.

Memo. by Dr. Campbell.

Adelaide, *July 9th*, 1886.

At the point A the séance was discontinued till the next sitting, when I was absent. The conversation reported as passing between the children is correct. The description of the room is accurate in every point. The portrait is that of the late Rev. James Way. The description of the children and their names are true. The fact that the link was discovered in the drawer, in the interval between one sitting and the final one, and that the link was left there, pending the discovery of it by the clairvoyante, is also correct, as this was my suggestion to Mrs. Campbell when she showed it to me in the corner of the drawer. In fact, every circumstance reported is absolutely correct. I know, further, that neither of the clairvoyantes have ever been inside of my door. My children are utterly unknown to them, either in appearance or by name. I may say also that they had no knowledge of my intention to place the link in their possession, or even of my presence at the séance, as they were both on each occasion in the mesmeric sleep when I arrived.—ALLAN CAMPBELL.

In a later letter, written December 16th, 1887, Dr. Campbell writes:—

"DEAR MR. DOBBIE,—Your London correspondent asks if I had any knowledge of the conversation that the clairvoyante stated had passed between the children. I had no knowledge whatever of this conversation, nor the circumstances attending it, until she repeated it. It was subsequently confirmed to me in part by Mrs. Campbell, such part as she herself is reported to have taken in the tableau.

"With respect to the large toy elephant, I certainly knew of its existence, but was not thinking of it at the time the clairvoyante was speaking. I did not know even by suspicion that the elephant was so mutilated as to have a large opening in its chest, and on coming home had to examine the toy to see whether the statement was correct. I need hardly say that it was absolutely correct.—I am, yours sincerely,

"ALLAN CAMPBELL."

In answer to inquiries as to whether Mr. Dobbie could send us a copy of notes taken at the time of this experiment, he wrote on October 17th, 1886:—

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"Although since April, 1882, I have carefully taken notes of nearly all my clairvoyant experiments (pencilling the words down the moment they are uttered), in the trinket [sleeve-link] case I considered that it would be so very improbable that my clairvoyante would be able to do anything with so little clue, that I did not think it worth while writing a single note, in fact, I should not have wasted time over the experiment but for fear of being thought disobliging. However, the result of that experiment has made me more careful to record almost everything I attempt in that way."

Mr. Dobbie tells us that "neither he nor his clairvoyantes had any opportunity, directly or indirectly, of knowing any of the particulars brought out by the clairvoyante." He afterwards saw the room described, and says "the description is simply perfect in every particular."

M. 7.

The next case is of a somewhat different type. Mr. Dobbie, writing on October 17th, 1886, says of it:—

"A few weeks ago a case occurred which I think I ought to send you, as it was tried as a test case. I am copying the notes, which I carefully took at the time the words were uttered, and shall send them to several of the company who were present, and ask them to ratify them if they are correct. I will then enclose it in this letter."

He calls it "an apparently genuine case of Psychometry, or could it be Thought-transference?"

This evening (September 27th, 1886) Mr. A. Adamson, J.P., of College Park, handed to me what I thought was a very small chip of marble of dull white colour, and requested me to place it in the hand of Mr. Williams, my clairvoyant (who had already been asleep for some time); at the same time he placed a sealed envelope on the table, which he informed the company (consisting of about 25 ladies and gentlemen) contained a brief account as to the history of the specimen, and that no person in the room had the remotest idea as to the nature of the specimen; but that the envelope could be opened after the clairvoyant had finished all he had to say about it. Mr. Adamson added that he wished this mode of procedure carried out as he desired to test the powers of the clairvoyant.

On placing the specimen (which was not larger than a grain of wheat) in the hand of the clairvoyant, he proceeded to make a few remarks of a geological nature, which had indirect reference to the subject, and then proceeded as follows:—

"Now, I've gone back to where and when it was in the ground. This is a very nice country, a foreign place; it is like a town; there seems to be a lot of things about this place; there seems to be people of different countries come here, all foreigners. There is a very large circle or area enclosed here, *composed of this kind of stone, but not all so pure.* The area has been dug out first. There are pillars about it; this has been a big place, a kind of show place, foreign; there are lots of ruins, a lot has been carried away. There are a lot of places like caves here where they put animals and anybody into. I wouldn't care to be one of them. The men and women are put in

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there alive; but they never come out again except to go into the middle of the area, and then they are done for. They didn't go in there because they liked it, it was for the amusement of others. Some of these people in these cage places look nearly mad with terror, others of them don't seem to care much. They are just waiting to be ordered out when the people come. The people are up all round here" (here the clairvoyant waved his hand in a circle above him, giving us the impression of extensive galleries where the onlookers sat). "The people in the cage places are hungry and thirsty. There is going to be a big show here now. There are other cages or cave-like places on the opposite side of the area with wild animals in them. Can't you hear them roaring? They are being lashed up to make them wild, but they are wild enough without that. They do that to make more fun for the people. I would like to put those people there. I wonder how they would feel if they changed places with those in the caves. The poor people in the caves know now that it is nearly all over with them. The people are sitting high up all round. Now the doors of the cages are opened and the poor people are ordered out, and a great big fellow is following the poor starved-looking creatures, and lashing them towards the cages of the animals until they are in front of them. Now the animals are quiet and are backing to the backs of their dens. The men are going to try and fight the animals, but the poor women are very much cut up about it. Now that big fellow has gone out; why doesn't the coward take his chance with the rest? There are four men and four women; the men are telling the women to keep behind them. They can't get back to their cages because the doors are shut, but theyar e backing away from the animals' cages.

"O! now the people at the top have pulled up the doors of the animals' cages; the people seem to like this, and can see the eyes o. the animals in the dark cages. They don't feed the animals much. Oh, what a nasty howl. They put their mouths near the ground and give a kind of blood curdler. Don't those men look brave, but the poor women are nearly dead with fright. Now the four lions, they look just like great cats with their tails moving about. Now they are crouching down getting ready to spring; the four men are standing side by side, and the four women behind. The men have no weapons and little clothes, simply a loose kind of blouse. They are fine-looking men; they appear to be getting ready to spring also, but it's no use; one of them sprang at the same instant as the lion, and nearly knocked his hand through the lion's throat, but the lion struck him a blow on the forehead with his paw and killed him. Now the lions have killed them all and are playing with the bodies."

As it was long past our usual time for closing our experiments we were reluctantly compelled to postpone further investigations on that occasion. Mr. Adamson now informed the company that the specimen in the hand of the clairvoyant was a small portion of a mass of conglomerated or petrified bones, said to be the bones of the Christian martyrs who were slaughtered by wild beasts, &c., at the Coliseum at Rome. He with his daughter visited the celebrated Church of San Paolo Fuori Le Mura in Rome, during his trip to the Continent several years ago, and an old priest being in charge of the place showed them round, and amongst many other very ancient and interest-

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ing relics they were shown a large mass of conglomerated bones, which the priest informed him were the remains of some of the Christian martyrs. Mr. Adamson bribed the priest to break off a small portion, which he brought away with him, and the specimen in the hand of the clairvoyant was a small chip from it, so that the account given by the clairvoyant was wonderfully correct.

The following is a verbatim copy of the contents of the sealed envelope which Mr. Adamson placed on the table at the same instant as the clairvoyant began his description.

"Saint Paolo Fuori Le Mura, founded by Theodosius and Valentinian the 2nd, 388. Rebuilt several times—last time 1840 to 1875—points towards the Tiber. We visited this church on a Sunday. It is the newest and grandest of the Roman churches, preferred by many to St. Peter's—in the old cloisters behind, we saw many curios, among others a conglomerate of bones *from the catacombs*, said to be the remains of the Christian martyrs—an old priest who was present on being led towards this and shown a *lira* and a piece of brickbat, broke me off a piece of which this is a small portion.—A. A."

To Mr. A. W. Dobbie.

DEAR SIR,— In accordance with your request I have read this account of a séance held in your house, and can certify to the correctness of your report in all particulars.

I would, however, like the following two alterations made, which I have taken the liberty of underlining in your manuscript.

On page 1, "This kind of stone," &c., was an answer to a leading question which should not have been put.

And in my note in last page omit "from the catacombs," as I am not certain this statement was made to me.

Your clairvoyant was very much excited during the scene in the Coliseum, his nerves working strongly.

I may state that there were some doubts in my mind when I obtained the relic; these, however, are now removed. I also know that since the séance of which you write, another has been held with a portion of the same object, bringing out a still more graphic account, and agreeing thoroughly with the foregoing.—Yours respectfully,

ADAM ADAMSON.

College Park,
October 29th, 1886.

We, the undersigned, having been present on the above occasion, hereby certify that the account as given above is a correct record of what took place.

STANFORD CHAPMAN, of firm Virgoe, Son, and Chapman, of 8, Leadenhall-street, London; and Melbourne and Sydney, Australia.
W. J. M. WOOLLEY, of firm Doswell, Woolley and Co., Eagle Chambers, Pine-street, Adelaide.
W. H. HALL, Head Teacher Glen Osmond Public School, South Australia.
H. SPAFFORD, Currie-street Foundry, Adelaide, South Australia.
L. M. MANN.

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Mr. Dobbie continues his letter :—

"Since writing the above Mr. Adamson and several of the others have signed the account. (None of them hesitated in the least after they had read it, and I do not allow them to sign until they have read it.) You will notice that Mr. Adamson has made a reference to the note *re* the catacombs. He is quite right, the question referred to should not have been put, and even if the reply had been specially correct it would not have had the same amount of scientific value that the other part has, because all the rest was perfectly voluntary. I have always found it safer not to break the thread of their account by interjecting questions; it is best to ask the questions after they have finished, and they readily clear up what had previously appeared foggy. I ought to remind you of what I told you in my former letter, that Mr. Adamson is a J.P., and is held in high repute in Adelaide on account of his remarkable sagacity. He was a thorough sceptic on the subject of clairvoyance until he saw my experiments, and as I allow him free access to all my séances, he has a good opportunity of forming an opinion."

This second case seems to be more easily explained by Thought-transference than the first. For, if we suppose the clairvoyant to have got from Mr. Adamson's mind the ideas of Rome and Christian martyrs, there may have been material in his own mind for the development of these ideas into the scene in the Coliseum.

Mr. Dobbie does not have uniform success with his clairvoyants. "The part which puzzles me most," he remarks, "is the fact that very often they are entirely wrong, even *when I am fully aware* of the nature or history of the specimen I place in their hands, also when the visitors know. If it is Thought-transference, why should they often go wrong when either I or others present know the nature of the specimen?"

In answer to this we would suggest that nothing we yet know of Thought-transference would lead us to expect constant success with even the best subjects.

M. 666.

It will be interesting to compare with the foregoing a somewhat similar case where, however, there was no hypnotiser. The gentleman who sends it is an associate of the Society.

August 19th, 1888.

In order that you may better understand the narrative, I should explain that I have lived in England for the last 24 years. My wife is English, and at the time of my visit to America we had two children—a girl and a boy—and had lost one, a little girl who had died at the age of two months.

In the autumn of 1879, I visited the United States. Our object in going out to America was to inspect some iron and coal mines in the State of Tennessee,

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but before going South we did some "sight-seeing," and on our way to the Falls of Niagara we stopped for a few days in Boston. I had heard and read a little about Spiritists and manifestations, but never seen anything of the kind, and as Boston is a sort of hotbed for mediums and "humbug" of every kind, I took the opportunity, while there, to see some of the mediums, one of whom was a Mrs. White, who called herself a trance medium. This Mrs. White was a young woman of prepossessing appearance and ladylike manners. She lived in a nice part of Boston (I cannot recollect the address), had a fine house, and was evidently one of the fashionable mediums, and much sought after, and I had some difficulty in getting an interview with her. I came to her as a perfect stranger, did not give her my name, nor any clue as to where I came from, and what took place was as follows :—

We sat down opposite each other, with a small table between us, and she took hold of both my hands. After a few minutes she went into a trance (or what she pretended to be a trance), and began a rambling speech about spirit-land and the future state; and after a somewhat long discourse, which appeared to me very nonsensical, she told me that I might ask her any questions I liked, and she would try to answer them. This was just what I wanted, and I was ready with my questions to test her.

First then, I asked: "Tell me if I am married or single." "Married," was the answer.

"Well then," I said, "tell me the name of my wife, and describe her to me." Without much hesitation she gave me both my wife's names—*Ada Maria*—and a most minute and wonderfully correct description of her appearance. age, manners, temperament, &c. She then told me the names of my children, and gave me a minute description of what they were like—all perfectly correct. "Elsie, the eldest one, she said, is a fair girl, rather like her father, and the little boy, Carl, has large brown eyes like his mother, He is a clever little boy, but not very strong, and you must be careful with him. You also call him Carley—at least his mother does—and little Hilma that went into spirit land, she was a fine baby"—and so on.

Everything she said about the children was wonderfully correct, but what astonished me most was this. After talking some time about my children she suddenly said, "*Who is Maud?* It seems to me as if there was another little girl called Maud—and yet—no! I am not certain about it." She then put my hand to her forehead and kept repeating, "*Maud*," "*Maud.*" Then she said, "Was there another little girl that died, or what is it? I cannot make it out."

Now the fact was this—my wife expected to be confined in December (this was in October), and we had agreed between ourselves that if it should be a girl we would call her Maud. This of course was a subject that had never been mentioned except between my wife and myself.

As it happened, little Maud was born on the 25th of December, and is now eight-and-a-half years old.

Before leaving my hotel that morning I got a letter from my wife, and after reading it I put it in my pocket. I asked Mrs. White, "Can you tell me when I shall have a letter from my wife?" The answer came straight: "You

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received one before going out this morning, and you have it now in your pocket." "Well then," I said, "can you tell me what is in it?" But that she declined to do.

In order to test her further, I asked her to tell me what my friends were doing at home, at that moment. She said she could see them, and hear them talking, and she then gave me a very correct description of my friends here in ————, mentioning their names and what they were like, and various little family matters.

She said, Fanny (my sister-in-law) was just at that moment playing on the piano in the drawing-room, and that her mother (whom she described very correctly) came in to tell her something, &c., &c. This I was not able to test, as when my letter arrived some 10 days afterwards my friends did not recollect what they had been doing at that particular hour. She also mentioned several of my friends in Sweden by name, and gave me a correct description of them, said she could hear them talk in some foreign language, which she did not understand, &c.

I must, however, say that although, on the whole, she was very correct in her statements, and especially astonished me with the description she gave of my wife and children, she made several mistakes or what I should call "bad guesses." For example, she insisted upon it that I had an uncle called John, which I have not, (it is, however, the name of my wife's uncle). She said my father would very soon pass into the spirit land. He is still alive and well, although it is nearly nine years ago. She told me I was going out West on very important business, whereas I was going South. She introduced me to several cousins, and aunts, and friends, and relations whom I knew nothing about, and who are not in existence.

The above is the substance of my interview with Mrs. White. The whole thing is fresh in my memory, although it happened some years ago, and I have before me a letter which I wrote to my wife the same day, and in which I gave her a full account of this wonderful woman. I should be very glad to have your opinion on the subject. My own impression is that it was a very remarkable case of thought-reading.

In answer to inquiries our informant writes :—

August 21*st*, 1888.

That Mrs. White should have, by any possible means, possessed herself of the letter, read it and restored it to its place is quite out of question. 1st. I carried the letter in the inside breast pocket of my coat, in a letter case with an elastic band round it. 2nd. The interview took place at noon, in full daylight, and she was under my close observation the whole time. She never left the room. 3rd. Before we sat down, we stood conversing for two or three minutes, and she was not close enough to me even to touch my pocket, and when we sat down opposite each other with a small table between us (about two feet square), I held both her hands the whole time. 4th. If she had seen the letter and read it carefully through, it would not have given her the information she seemed to possess—not even my wife's name, as she did not sign her name.

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M. 667.

The following case, given to us by General Barlow, well-known in the American Civil War, has a considerable analogy with the previous ones, but a new element is introduced in that the communication comes professedly from a departed spirit.

In the year 1884 I went to a medium in Roxbury, Boston, called Mrs. Philbrick. She said many things which I thought rubbish. I mentally summoned a lady once known to me, not mentioning her name, as I believe, and asked her, "Do you remember meeting anybody in a church"? not mentioning the church. She answered, "Yes." "Do you remember anything that happened?" "Yes." "What"? "Ella knows."

What had happened was that this lady's skirt had come down in the church porch, and my sister-in-law Ella was there and saw the accident. I was not there, and the incident in the porch of a country church could hardly have been known to any one else.

The woman had no notion who I was. It was my first visit.

The church was a little village church, far from Boston.

FRANCIS C. BARLOW, Major-General.

Brown's Hotel, Dover-street,
July 25*th*, 1888.

The following case of an unrecognised appearance has considerable claim to be regarded as telepathic:—

L. 818—A^{d} P^{n}

From Mrs. Hunter, 6, Victoria-crescent, St. Heliers, Jersey.
July 31*st*, 1888.

A dear friend here, devoted to society and a leader in it, was taken suddenly ill. On January 10th, 1885, I had a good report of her, that she was much better. A young man, nearly related to us, was lying *very* dangerously ill in London at the same time. Well, that evening a white shadowy figure passed me, almost touching me, as if to embrace me. "That isn't Freddy!" I said. "Who can it be?" My poor friend had died a few hours before.

Mrs. Hewett, Mrs. Hunter's daughter, confirms this account in the following words:—

Jersey,
August 8*th*, 1888.

I remember distinctly my mother coming out of her room on the evening of January 10th, 1885, and saying, "Someone has been in my room and it is *not* Freddy;" Freddy being my stepson, then lying dangerously ill in London. I understood her to mean someone not of this world, as she was in the habit of seeing appearances, &c. Next day we learned that a dear friend of hers and mine had died about two hours before my mother said this.

We have received the decedent's name and have verified the date of death in a Jersey paper.

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since the last list:—

*Alienist and Neurologist (17 Nos.) ..... *St. Louis, U.S.A.* 1884-8

*Bain (Professor Alexander, LL.D.) Mental and Moral Science (2nd edition) ..... *London*, 1868

*—— The Senses and the Intellect ..... *London*, 1868

*—— The Emotions and the Will ..... *London*, 1880

*Braid (James, M.R.C.S., &c.) Neurypnology; or, the Rationale of Nervous Sleep ..... *London*, 1843

*C. C. M. The Metaphysical Basis of Esoteric Buddhism ... N.D.

*Confessions of a Medium ..... *London*, 1882

*Cullis (Charles, M.D.) Faith Cures ..... *Boston*, N.D.

*——More Faith Cures ..... *Boston*, N.D.

*Gregory (Wm., M.D., F.R.S.E.) Animal Magnetism; or, Mesmerism and its Phenomena. (2nd edition) ..... *London*, 1877

*Haddock (Joseph W., M.D.) Somnolism and Psycheism. (2nd edition) ..... *London*, 1851

*Hodgson (Shadworth H.) The Unseen World. An Address delivered before the Aristotelian Society ..... *London*, 1887

Home (Mme. Dunglas) D. D. Home: His Life and Mission *London*, 1888

*Jackson (Hughlings, M.D., F.R.S.) Remarks on Evolution and Dissolution of the Nervous System..... *London*, 1887

*James (Prof. William) Reaction-time in the Hypnotic Trance. Reprinted from No. III. of the Proceedings of the American Society for Psychical Research ..... *Boston, U.S.A.*, 1887

*Karkeek (Paul Q.) Devonshire Witches 1874

*——A Budget of Witch Stories 1882

*Myers (A.T., M.D.) The Life History of a Case of Double or Multiplex Personality .....*London*, 1886

*Newcomb (Simon) Annual Address of the President of the American Society for Psychical Research 1886

*Psychology (American Journal of) Vol. I., Nos. 2 and 3 ..... *Baltimore, U.S.A.*, 1888

*Sandby (Rev. George, M.A.) Mesmerism and its Opponents (2nd edition.) *London*, 1848

*Sigerson (Geo., M.D.) An Examination into certain recently Reported Phenomena in connection with Hystero-Epilepsy and Cerebral Anæsthesia.....*London*, 1879

*Strange Tracts. Edited by the Rev. J. Herbert Williams. I. Automatic Writing. II. The Japanese Writing. III. From the Books. *London*, 1887-8

*Tweedie (A.C.) Mesmerism and its Realities.....*Edinburgh*, 1857

*Wallace (Alfred Russel) On Miracles and Modern Spiritualism *London*, 1875

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*Zöllner (J. C. F.) Transcendental Physics. From the German, by C. C. Massey. (2nd edition) ..... *London*, 1882

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*Bernheim (Dr. Prof.) De la Suggestion dans l'Etat Hypnotique *Paris*, 1884

*Bulletins de la Société de Psychologie Physiologique (various parts) *Paris*, 1885-7

*Delbœuf (Prof. J.) Une Visite à la Salpêtrière ..... *Brussels*, 1886

*—— De l'Origine des Effets Curatifs de l'Hypnotisme ..... *Paris*, 1887

*Despine (Dr. Prosper) Etude Scientifique sur la Somnambulisme *Paris*, 1880

*Maury (L. F. A.) Le Sommeil et les Rêves ..... *Paris*, 1878

*Maricourt (R., Comte de) Souvenirs d'un Magnétiseur ..... *Paris*, 1884

*Liébeault (Dr. A. A.) Etude sur le Zoomagnétisme..... *Paris*, 1883

*—— Du Sommeil et des Etats Analogues ..... *Paris*, 1866

*Ochorowicz (Dr. J.) De la Suggestion Mentale ; avec une Préface de M. Charles Richet..... *Paris*, 1887

*Richet (Prof. C.) L'Homme et l'Intelligence ..... *Paris*, 1884

*—— La Physiologie et la Médecine ..... *Paris*, 1888

*Taguet (Dr.) Hypnotisme avec Hyperesthésie de l'Ouie et de l'Odorat *Paris*, 1884

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*Baumler (Prof. Dr. C.) Der sogenannte Animalische Magnetismus oder Hypnotismus..... *Leipzig*, 1881

*Dessoir (Max) Bibliographie des Modernen Hypnotismus..... *Berlin*, 1888

*Perty (Dr. M.) Die Mystischen Erscheinungen der Menschlichen Natur. (2nd edition) Vol. I. ..... *Leipzig*, 1872

*Preyer (Prof. W.) Die Erklärung des Gedankenlesens ..... *Leipzig*, 1886

*Schneider (G. H.) Die Psychologische Ursache der Hypnotischen Erscheinungen ..... *Leipzig*, 1880

*Weinhold (Prof. Dr. Adolf F.) Hypnotische Versuche ..... *Chemnitz*, 1880

*Wernicke (Alex.) Zur Theorie der Hypnose ..... *Altenburg*, 1887

*Presented by Mrs. Gurney.

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JOURNAL

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SOCIETY FOR PSYCHICAL RESEARCH.

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NEW ASSOCIATES.

Constable, M. S., Wassand, Hull.

Dill, Robert C. Gordon, M.A., Isthmian Club, Grafton-street, London, W.

Smith, G. A., Manstone Cottage, St. Lawrence, Kent.

PROPOSED MEMORIAL TO MR. EDMUND GURNEY.

It has been suggested by a member of the Society for Psychical Research that it would be fitting to commemorate Mr. Gurney's work in Psychical Research by dedicating to his name some branch of the Society's library, and raising a fund to make the department more complete. The Council gladly accept the suggestion, and (with the approval of Mr. Gurney's family) propose that any books of value already in the library which bear on Hypnotism and kindred subjects should be known as the "Edmund Gurney Library," and bound and stamped accordingly.

The subject of Hypnotism has been selected, partly because it was in this direction that much of Mr. Gurney's most valuable and original work was done; and partly because it is a branch of research now widely recognised as of high scientific importance, and on which every year produces new publications of value. The Society's collection of books on Hypnotism is incomplete, and many fresh works will need to be added both at once and, in all probability, for many years to come. The Council in fact would be glad, if possible, to expend in each year only the interest of the fund to be collected. It is proposed that all books thus purchased shall continue to form part of the "Edmund Gurney Library," and that the employment of the funds raised shall be entrusted to the Library Committee of the Society for Psychical Research for the time being. Donations are invited both from

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members of the Society for Psychical Research and from other friends of Mr. Gurney's, who may be glad of this opportunity of doing honour to his memory. The Rev. A. T. Fryer, 3, Vernon-place, Bloomsbury, W.C., has kindly consented to act as treasurer, and will receive any sum entrusted to him for the "Edmund Gurney Library Fund."

FREDERIC W. H. MYERS, } Hon. Secs. Society
FRANK PODMORE, } for Psychical Research.

November, 1888.

MEETING OF THE COUNCIL.

At a Meeting of the Council held at the Society's Rooms, on November 16th, the following Members were present:—The President (in the chair), Dr. A. T. Myers, and Messrs. F. W. H. Myers and Frank Podmore.

Three new Associates, whose names and addresses are given on the previous page, were elected.

Information was received with regret of the death of the Rev. P. H. Newnham, a Member of the Society, and also of Mr. Charles A. Pitcher, an Associate. It was resolved that a letter of sympathy be written to Mrs. Newnham.

A proposal as to a memorial to Mr. Edmund Gurney, fully explained above, was agreed to.

Various matters of routine business were attended to.

It was agreed that the Annual Business Meeting of the Members of the Society be held on Friday, January 25th, 1889, and also that a General Meeting be held on the evening of the same day.

The next Meeting of the Council will be held on Monday, December 17th.

GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall, on November 16th, Professor Sidgwick, the President of the Society, in the chair.

A paper was read from Professor Charles Richet, of Paris, on some experiments of his own on "lucidity" or "clairvoyance," made with Madame B., a hypnotic subject well known to French physicians. He found that she could frequently recognise an ordinary playing card unknown to anyone present and

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enclosed in two thick envelopes. His method was to select a card at random, and without looking at it, from a pile of ten packs, to enclose this in an envelope (and in a second series of experiments in two envelopes), which he gummed down and handed to Madame B., whom he had previously hypnotised and who remained under his eye throughout the experiment. This was often very tedious, hours sometimes elapsing before she professed to know the card. In most cases she only attempted to name the suit, and was often wrong, but out of the 15 trials in which she completely described the card she was right 12 times—the second envelope not reducing the proportion of complete and successful guesses. After she had named the card, Professor Richet examined the envelope to see whether it was intact. He thinks that the hypotheses of visual or tactile hyperæsthesia are neither of them admissible, and inclines to believe that she discerns the cards by the exercise of some faculty as yet imperfectly known. He intends to continue his experiments.

The reading of Professor Richet's paper was followed by some discussion on the details of the experiments.

Mr. Podmore remarked that Madame B. might conceivably have deceived Professor Richet in two ways. She might have brought with her envelopes similar to his own, enclosing cards which she knew, and then substituted these envelopes for his. Or she might have opened his envelope, taken out the card, looked at it, and placed it in an envelope of her own. It did not appear that Professor Richet had himself marked his envelopes beforehand.

Mr. Barkworth referred to the experiments with Mr. Davey as showing the extreme difficulty of maintaining continuous attention even for 20 minutes. Professor Richet's continuous attention was needed for some hours together, and at dead of night.

Mr. H. A. Smith remarked that in this case fraud on Madame B.'s part would imply preparation; but that, judging from other accounts of the intermixture of her psychical states, her hypnotic self might be responsible for the preparation as well as for the definite act of fraud, if fraud were committed.

Mr. F. W. H. Myers remarked that the most striking incident in Professor Richet's paper—the perception by Madame B. of an accident with bromine in Professor Richet's laboratory—was beyond the reach of fraud. He had had the opportunity some years ago of examining the records of some similar clairvoyant perceptions (as it seemed) of Madame B.'s, which occurred at Havre, but had not yet been published.

The President said that his general confidence in Professor

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Richet's skill and caution in experimentation was as great as, or greater than, the confidence which he would feel had the experiments been his own; at the same time he acknowledged the force of the objections that had been made that evening to the card experiments.

A paper was also read on "The Connection of Hypnotism with the Subjective Phenomena of Spiritualism," giving an account of observations and experiments on the production of local anæsthesia, muscular rigidity, and delusions, by self-suggestion. It was argued, among other things, that the trance utterances of "mediums," when there is real and not only pretended abnormality of condition during the utterance, may be the result of self-suggestion inducing a somnambulic state, combined with a tendency to impersonate some deceased person or supposed spirit, on whom the mind of the medium had been previously fixed. There may thus be no conscious deception, while yet the words uttered are the product of the medium's own mind, just as much as if they were uttered in obedience to a suggestion given by a hypnotiser.

Mr. Victor Horsley said that he had been very much interested in the paper, and thought that the facts of auto-suggestion which had been presented in it offered a promising field for further study. Of the phenomena of self-induced anæsthesia he should be glad to learn more. It was a generalisation at which M. Charcot had arrived in cases of hysterical anæsthesia, and the same result had been reached by direct experiment on the cortex of the brain, that the anæsthesia was not less than segmental, that is to say, did not extend over shorter areas of the body than between joint and joint, though it might be sometimes confined to one side or the other of what was termed a segment. He should be glad to know if the same had been observed in these cases of anæsthesia arising from auto-suggestion. Of the general method and objects of the experiments he expressed warm approval.

SOME REMARKS ON PROFESSOR RICHET'S EXPERIMENTS ON THE POSSIBILITY OF CLAIRVOYANT PERCEPTION OF DRAWINGS.

By A. B. Balfour.

I am impelled to make the following remarks upon that part of Professor Richet's valuable paper in *Proceedings*, Part XII., pp. 55-116, which relates to experiments with drawings, because those experiments interested me very much, and, as affording evidence of "lucidity," or clairvoyance, seem to me decidedly encouraging—more so in some

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instances than M. Richet allows.* I am, therefore, anxious that they should be repeated under even better conditions, and should like to suggest to those who may have the opportunity of repeating them, certain points in which I think they might be improved.

The most important of these is that the original drawings should be more carefully done, by a person accustomed to draw clearly and accurately ; and that they should represent definite objects (*e.g.*, a fork, a cock, a cow, a letter of the alphabet, a house), which can be named in one or two words, and not easily mistaken for other objects, and which are familiar by sight and by name to comparatively uneducated persons. If any geometrical figures are used, these should be of the simplest kind in shape, and such as have well known names. Further, the drawings should be very simple, so that they may be fully taken in at a glance, which would exclude photographs such as Figs. 16 and 19 ; they should be known for what they are in whatever position they come before the percipient, upside down or otherwise (Fig. 53, representing an extintinguisher, may have been misinterpreted from being seen upside down, and, I believe, the same may be said of Fig. 64, and perhaps of others), and should never be larger than the real object, as, for instance, Fig. 32 is, if it represents a die, which I conclude it does.

I think also that the drawing should never be folded, as this introduces an ambiguity, and that care should be taken to have nothing inside or outside the envelope containing it, such as seals, notes of dates, &c., which may confuse the percipient, or complicate the experiment.

It seems to me very likely that had these points been attended to many of the percipient's own drawings would have borne a much greater resemblance to the original drawings than they do. Moreover, since the original drawing could be easily described, there would be no necessity for representing the percipient's impression by a drawing—a great advantage in the case of a percipient not accustomed to draw ; especially as we should thus avoid, not only the defects arising out of her own bad drawing, but the still more serious ones which, as it appears to me, may arise (1) from her influencing her impression by her own description and then drawing the altered and not the original impression, and (2) out of the attempts of other persons to realise her ideas and express them in a drawing. M. Richet's experiments—so far as they tend to prove clairvoyance—tend also to show, I think, that the perception clairvoyantly obtained is of an indistinct and evanescent kind, easily

* I should select as the most encouraging experiments, numbers IV., pp. 82, 83; VI., pp. 85, 86; XI., pp. 91, 92; XIII., pp. 93, 94; XVII., p. 97; XVIII., p. 98 ; XXIV., pp. 102, 103 ; XXXIV., p. 107 ; XXXV., p. 107 ; XXXVIII., pp. 111, 112 ; all in the second series.

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effaced or confused by ideas otherwise introduced. Other persons in the room, who are trying to understand the percipient's description, may introduce such erroneous ideas either by words, or by drawings, or even by thought-transference, and I think that they probably have done so in some instances. For this reason the hypnotiser and other persons present should, while putting down the percipient's words, try to prevent themselves as far as possible from endeavouring to interpret these words,—as they must do, for instance, if they wish to draw the idea suggested—and should never speak a word having any reference to what the percipient describes, while the experiment is going on.

I will now try to justify the above remarks by discussing some of the drawings and experiments in detail, under the heads of

I. Defects in the original drawings.

II. Complications in the experiments.

III. Ideas suggested to the percipient by other persons present.

I ought to say at the outset that I have not gone into the question of the possibility of perception by the senses in the ordinary way—(conscious or unconscious deception),—but have assumed that M. Richet's precautions against this were adequate except where he states the contrary.

I. Cases where defects in the original drawings have possibly interfered with success.

The original drawings fail in several ways, but first and foremost in being for the most part so imperfectly drawn, that it is not always easy even for a person under ordinary conditions to say what they are meant to represent; and for persons under extraordinary conditions one would think it must be almost hopelessly difficult. Indeed, what surprises me most is to find how often the percipient does seem to have made something out of them approximating to the originals. Take for instance the following drawings:—Fig. 42 is called a serpent; it is quite as like the edge of a frill. Fig. 45 is a mere collection of crooked lines. Fig. 56 is more like a flower-bud (seen in a foreshortened position) with a stalk, than a cat. One almost requires to be told that Fig. 58 represents a ship. Fig. 60 is as much like a wig on a stand as a tree, and Fig. 71 is little more than an irregular patch of cross-hatching. It does not surprise me in the least to find that the percipient calls Fig. 45 "a heart with two bars, or balloon with its cradle," instead of a face; or Fig. 49 a butterfly instead of a palette,—very slight alterations in the lines will make it an undoubted butterfly; or Fig. 62 a window or frame instead of a flag; or Fig. 64 a crown instead of a table (of course, you must put it upside down); or Fig. 72 a vase with a fountain or flowers in it instead of a cray-fish; or Fig. 76 a ladder instead of a fan. In some cases these drawings are com-

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paratively carefully done, such as Fig. 62 (the flag), 72 (the cray-fish), 76 (the fan), and 86 (a balloon), but even then they are not sufficiently characteristic at once to convey their meaning.* Some drawings again are not representations of definite objects (as Figs. 51 and 26), and others (as Figs. 37 and 78) are nameless elaborate geometrical figures, almost impossible to describe in words, and very difficult to draw from recollection.

I think I see considerable evidence for another important result already mentioned, following, but less directly, from the imperfection of the original drawings. The percipient not unfrequently draws, not what she may have perceived of the original drawing, but something apparently suggested to her by her own description of what she perceived. Thus her drawing may have little or no resemblance to the original, and yet may show evidence for lucidity. Some such cases seem to be considered by M. Richet as almost failures. I should consider them partial successes. My regret is then great, for I think it highly probable that had the original drawings been well done and easily described in one or two words, we should have had first-rate evidence for lucidity.

The most remarkable instance of the percipient drawing what she described and not what she may clairvoyantly have seen is Exp. XIII., pp. 93-4. We are told that the original drawing (Fig. 56) is a cat, but as I said before, it is quite as like a foreshortened flower-bud with a stalk, and it is as a "flower with a stalk" that the percipient describes it. She then makes a drawing of a flower on a stalk, which has no resemblance whatsoever to the original drawing, yet it is an undoubted representation of her description.

Out of the eighteen cases in the second series of experiments (pp. 77-112), where the percipient's attempts to draw what she perceives are given, ten, or possibly twelve, appear to me to show traces of the above process. I should especially call attention in this respect to Exps. IX., pp. 89, 90; X., pp. 90, 91; XI., pp. 91, 92; XIV., pp. 94, 95; XVIII., pp. 98, and more doubtfully to Exps. XII., pp. 92, 93, and XXXVII., pp. 110, 111. The first series of experiments need not be considered under this head, as they were professedly not carried out under conditions excluding thought-transference and therefore afford no test of clairvoyance.

* The dragon-fly of Exp. XXXII., p. 107, of which the original drawing is not given us, may be another case of this. If this dragon-fly was drawn with wings extended at right angles to the body, as dragon-flies generally are, may it not be these wings rather than the eyes which the percipient described as "deux ovales très rapprochés comme deux lunettes"?

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II. The objection to complications in the experiment is well shown by Exp. VII., p. 68. Here the original drawing is a circle with a transverse bar. The percipient talks of seeing photographs, and on being told that she is wrong, adds that she sees something brilliant like varnish. On being then told that there is a seal, she describes the letters on it correctly. She also says there is writing inside, and makes a few rough horizontal lines of different lengths to describe the general form of the lines of writing. Her other remarks are not to the point. At first sight one is struck by her saying she sees something brilliant, and by her correctly describing the letters on the seal; also by the statement, which turns out to be true, that there is writing. But these lose all their value when we find that she might possibly have seen the seal and the writing, or, if this were not so, we reflect that she might at any rate have *felt* the seal. From that to guessing the letters—the initials of a man whom she very likely knew to be interested in the experiments—is not a very surprising step; nor is it strange that she should guess there was writing.* *Of the drawing she sees nothing.* Thus, then, this experiment is rendered completely useless, owing to the complications of a seal and writing being introduced into it, without intention, and therefore without precaution.

Somewhat similar complications occurred in Exp. I., pp. 57, 58, where there is a note of date on the drawing, which may be what the percipient refers to in the words "Comme un escalier"; and in Exp. IV., pp. 63-65, where the postage stamps on the inside envelopes and the folded drawing may both have influenced the result, as M. Richet points out. *Apropos* to folding, I may remark that in Exp. VII., p. 86, the percipient's description would be very good if the original drawing was folded halfway across and then seen like a transparency, and the same is true of the description in Exp. XXXIII., p. 107. It would be interesting to know whether these drawings were folded.

III. Proceeding next to the cases where the intervention of some person present other than the percipient have, it seems to me, injured the experiment, I may cite Exp. XXVI., p. 104, as a good example of the class in which the interposition of the hypnotiser, by word, has done harm. The drawing to be described is intended to represent a fan, but it is quite as like the bird's-eye view or ground plan of part of a spiral staircase. The percipient says she sees "une Echelle," not of an ordinary kind, but "adaptée à quelque chose." M. Richet suggests a house, and although she answers no, that idea takes possession of her mind, and she immediately draws a house, and adds a curved set of

*If she *saw* the writing she might perhaps know it for M. Rondeau's, and in that case would at once guess the initials on the seal.

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steps leading to the house, as if she still retained a dim recollection of the curve of the steps derived from the original drawing. Is it not quite likely that she would have drawn something much more like the spiral staircase or fan of the original had her ideas not been altered by M. Richet's remark?

Perhaps it cannot be absolutely asserted that the hypnotiser has, by his own drawings from the percipient's descriptions, seriously affected for the worse the results of the experiments, but it may be safely said that only in one case (Exp. X., p. 72) has he helped the interpretation of the percipient's words by his drawings. Anyone who will look at Fig. 60, representing a tree, and Fig. 88, representing a swallow, and will then note that the percipient's description of the tree is translated by M. Richet into a wreath, while her description of the swallow suggests to him a collection of lines intended to represent the head of a parrot, will agree in thinking that the drawings done from the percipient's description are worse than useless.

More important are the cases in which I would suggest that transference of thoughts coming either consciously or unconsciously into the mind of a person in the room while the experiment is going on has perhaps taken place.

Exp. VII., pp. 86, 87, may be an instance of transference of thought which consciously entered the mind of the hypnotiser during the experiment. The original drawing is supposed to represent a serpent. The two things M. Richet thinks of, while the percipient is making vague and incomprehensible remarks on what she perceives, are (1) a caduceus and (2) a book-plate representing an anchor with two serpents interlacing it, surmounted by the cap of Mercury. Neither of these, however, have any resemblance to the original drawing (unless this was folded across, see above). But is it not possible that the ideas of a caduceus and of the book-plate were transferred from M. Richet's mind to that of the percipient, and that it is owing to this that the latter part of her remarks forms a very good description of the book-plate as figured (Fig. 44)? To put it shortly, may she not have described M. Richet's idea and not the drawing? I cannot think that the original drawing, having been intended to represent a serpent—and one requires to be told that such is the fact—can have had anything to do with M. Richet's thinking of the serpents entwining the caduceus and the anchor on the book-plate. It is far more likely that the percipient's word's "un nœud entrelacé . . . des ronds entrelacés," suggested the form both of caduceus and book-plate; the fact of the *nœuds entrelacés* on them being serpents, being merely a coincidence.

Exp. III., pp. 61-63, is, perhaps, an instance of transference of *un*conscious thought from an onlooker to the percipient. M. Hericourt gives

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as the object to be described a rough drawing of a photograph frame, suggested by one containing a photograph of himself at his own house. The percipient describes the likeness of a man in uniform in a frame, and the description applies, on the whole, well to the photograph of M. Hericourt, who was, at the time it was taken, a military doctor. It seems to me that M. Hericourt must have unconsciously had in his mind the whole effect of the frame with his photograph inside it, and not the frame alone; and if so, that his unconscious thought may have been transferred to the percipient, who described it accordingly. It may be noted that the percipient describes the frame as "un cadre avec un ovale dans le cadre." It would be interesting to know whether the original frame had an oval inside it or not. If it had, this is a valuable addition to the description. M. Richet thinks there is an indication of lucidity in this experiment, but on the supposition of thought-transference there would be no evidence for lucidity, M. Hericourt having been present the whole time.

Transference of unconscious thoughts may also have occurred, as M. Richet suggests, in Exp. IV., pp. 63-66.

Reference to a case (Exp. XVI., pp. 95, 96) looking like thought-transference, which did not, however, influence the image of the original drawing as apparently seen by the percipient, comes in fitly here. The original drawing (Fig. 60, already mentioned) represents a tree, somewhat in the style of the "King Charles's Oak" which you see on cutting a bracken stem near the roots. The opening words of the percipient's description suggest a laurel wreath to M. Richet. Thereupon the percipient says, "The shape is not that of laurel leaves—they are not pointed leaves," and ends by saying there is "nothing in the middle." M. Richet then draws something intended to be a wreath, but the percipient does not understand what it is meant for. She sees something she cannot easily describe, *but it is different from M. Richet's idea and drawing suggested by her first words.* Hence her non-comprehension of his drawing and her words about the laurel and pointed leaves. It seems to me possible that thought-transference and partial lucidity were here simultaneous, but did not interfere with each other;—that she saw something more or less like the tree, and she also saw M. Richet's conception, which she combats as being inaccurate; but the two were separate in her mind. Can, however, the thought-transference have begun to overpower the lucidity when she says at the end "Rien au milieu"—a remark that is eminently untrue of the tree, and true of the wreath? This experiment has, perhaps, more interest regarded as affording evidence of thought-transference than of clairvoyance; but the experiments taken as a whole certainly suggest the existence of a clairvoyant faculty.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

At a recent meeting of the Society the question was raised whether the faculties of receiving telepathic impressions, through hallucinations or otherwise, appeared ever to be hereditary. There is certainly some evidence that it is, as the following cases among others will show.*

Experiences in the family of Mrs. Treloar, of River, Dover, taken down by F. W. H. M., from a conversation with her and her sister, Mrs. Gardiner, April 4th, 1888, and revised and signed as correct by the two ladies aforesaid.

L. 819. Ad Pn

Our mother, Mrs. Cowpland, wife of the Rev. Robert Cowpland, late of Weeford Rectory, Staffordshire, on three occasions, and, we believe, on those three occasions only, saw a hallucinatory figure. On all three occasions the apparition coincided with the death of the person seen. On the first two occasions both of us heard of the apparition from our mother before the death was known; on the third occasion Mrs. Treloar alone so heard of it.

I. In 1857 our mother was bending over a chest of drawers in her bedroom, and on turning round saw, as she thought, her brother-in-law, the Rev. William Cowpland, rector of Acton Beauchamp, Worcestershire, standing by her side. She exclaimed, "Ah, William! When did you arrive?" Next day a telegram came, saying he had been found dead in bed. The coincidence as to *hour* could not be traced. My mother mentioned the apparition to us both, at once, before the telegram came; and the matter was frequently spoken of afterwards.

II. In 1860, or thereabouts, she heard a footstep, and went into the hall, and returned and told my father and us that she had seen William Dunn, a gardener at the house of some relatives of ours. We did not know that he was ill, but afterwards heard that he had died about the time that my mother saw him, and had expressed a wish to see her. We believe that the coincidence of hour was clearly made out.

III. In 1862, my mother, being in bed, told me that she had seen a Mrs. F., a connection of ours, standing at the foot of her bed, and was sure she was dead, though we did not know that she was ill. This was in fact the case; and the hour in this case, too, was found to coincide. Mrs. F. had been mixed up in affairs with my mother, but there was no special affection.

Here follow some cases of shrieks heard before death, of which the particulars will be found in Mrs. Sidgwick's paper on "The Evidence for Premonitions," to be published in *Proceedings*, Part XIII. The narrative proceeds:—

* See also in this connection the cases referred to in *Phantasms of the Living*, Vol II., p. 132, footnote.

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L. 820. A^{e} P^{n} [SIMULTANEOUS APPARITIONS.]

In connection with this sister's death an event of another kind occurred to myself and a niece, Miss Maud Cowpland :—

On August 26th, 1885, Mr. Treloar and I, then living at The Firs, Bromyard, dined with my brother, the Rev. W. Cowpland, who had succeeded my uncle in the rectory of Acton Beauchamp. Mr. Treloar's letter of March 3rd, 1888, will describe what happened.

"My wife and I were dining with my brother-in-law, and there met my wife's sister, who lived a short distance from the rectory. It was a very lively party, and this lady was in the best of health and spirits. It was on a Wednesday, and as we left the house my wife promised to drive over to see her shortly, at her own house (Upper House, Bishop's Frome), where she resided alone. On the Tuesday following, in the evening, about eight o'clock, my wife, who had been in the nursery during the half-hour the nurse was having her supper, went into our bedroom, where there was a lamp burning on the dressing-table; and as she passed the bed, in going round to the other end of the room, she saw, as she thought, a black dress on the other side of the bed, but on looking again, a figure slowly rose up from what appeared a bent position, and looked straight at her for the space of three or four seconds; and she then recognised her sister. Her face was very pale, and had a look of anguish on it. My wife came downstairs, and I noticed that she seemed troubled, and on asking her what had upset her, she told me. I, of course, thought it must have been a delusion. Next evening (Wednesday, September 2nd), just as we were sitting down to dinner, the groom of our doctor came to the house and said his master wished to see me. I went down and found him just about to start for my sister-in-law's residence, as he told me that she had sent for him, and from what he could learn she was in a most dangerous state from diphtheria. She died two days afterwards, and my wife never saw her, as it was, in the doctor's opinion, running too great a risk."

This account is correct, but does not state that just as I had told him of the apparition, my niece, Miss Maud Cowpland, who was staying with us, came rushing downstairs from her bedroom, whither she had gone a few minutes before—and simultaneously *I* began to tell *her* what I had seen, and she, scarcely heeding me, burst out, "I've seen Auntie Annie! I've seen Auntie Annie!" [Mr. Treloar confirms this.] I did not question her further then, but her letter appended shows what she saw. She left the house next day, I believe partly on account of the fright. I had never before seen, nor have I since seen, any apparition whatever, nor have I had any other experience at all resembling those which I here recount. After the first moment, I was not alarmed by the vision of my sister Anne. She was so remarkably vigorous and full of life that the idea of her death never occurred to me. In fact, what happened was this: there was diphtheria in the parish, and she most imprudently kissed a school-child suffering from that disease. On the Tuesday evening (when the figure was seen) she had retired early to her room, saying to her servants that she had a bad cold. They were young, and there was no one in her house to whom she would have spoken confidentially as to her state. All

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that can be known, then, of her condition at this moment is that she was alone in her room—whether asleep or awake we do not know—and that next day she sent for the doctor, and was fatally ill. There was a strong affection between her and myself.

I may add that the figure which I saw had a bonnet and veil on, the veil being tied back round her bonnet, as was my sister's wont. The lamp was bright, and so clearly did I see the figure that I observed the freckles on the nose. My sister had fine, expressive eyes, and their look in the apparition was full of anxiety and pain. The figure did not disappear instantaneously, but seemed to thin away into air.

It is my belief that at many times of pain or crisis to one member of our family others have had impressions of distress, though at a distance. I recall one incident of this. In 1870 my brother (since deceased) broke his leg very badly when out hunting. The accident happened at about 4 p.m. He was taken to an inn and lay there all night in real danger. On that day Mrs. Gardiner, who was joining in a friendly gathering, felt a quite unique depression from 4 p.m. onwards. And that night, contrary to my habit, I could not sleep; and while lying awake was astonished to see my father come into my room and ask for some help and comfort, as he was sleepless and in distress. He was at that time in good health, and had never thus appealed to me before. I got up and gave him some brandy and water (which I had never done before), but all that night we both of us continued causelessly wretched.

Miss Maud Cowpland describes her experience as follows:—

April 14th, 1888.

The year my father died I went to spend a few days with my aunt, Mrs. Treloar. The second night, after wishing her good-night, about a quarter-past ten, I retired to my room, and while having my bath I felt an unseen power compel me to turn towards a couch which stood at the foot of the bed, at the head of which (I mean the couch) stood a figure dressed in crape, whom I immediately recognised as Miss Cowpland, and exclaimed: "Why, Aunt Annie, how is it you are here?" Then the figure gradually disappeared.

In answer to questions Miss Cowpland adds:—

1. I have never seen anything before Miss Cowpland's appearance, but often before and afterwards, when alone, have felt people, or, I think I should say spirits, around and near me. One afternoon last summer, a feeling came over me as of a hand, with long, soft fingers, stroking my face.

2. The crape seemed to fall in thick folds from the crown of the head to the ground, but those folds over the face, instead of hiding, threw the features out most distinctly. I cannot say exactly how long it stayed; perhaps half a minute; not longer.

3. I am ashamed to say I felt most horribly afraid. . . .

I mentioned it to three people, Mr. and Mrs. Treloar, and the servant, whom I asked to sleep with me, as I was too much of a coward to do so alone after that, in that particular room. Yes, I remember Mrs. Treloar telling me what she had seen; it was after that that I told her my experience.

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L. 821.

Mr. Myers writes :—

"The following series of apparitions is of interest as illustrating the tendency of veridical hallucinations to recur in the same family. The Ellis family, here concerned, are in no way of an imaginative or emotional type. They have given no attention to any phenomena of this type except those actually occurring to themselves. To the best of the knowledge of the surviving members of the family, none of the percipients concerned ever experienced any other hallucinations. In the first case the precise night on which the son saw the father's figure cannot now be recovered with certainty. It was a few days after Christmas—about December 29th—and the Misses Ellis feel sure that it coincided either with the last day of illness or the day of the death of their father. The *hour* of the son's vision was about 3 a.m., and considering the father's remarkable experience at a corresponding *hour* in England, it seems not unreasonable to assume a connection between the two incidents, and to class the case as "reciprocal." If it be so considered, the evidence of the Misses Ellis, who were with their father when *his* vision occurred, is equal to first-hand for one side of the reciprocal experience. An independent, and almost exactly concordant account of the incident was sent to us by Mrs. Robert Ellis (widow of the son in Australia) from her recollection of her husband's narration.

Brighton, *June 23rd*, 1887.

"I hear from Mrs. R. Ellis that you wish to have the account from us of my father, who was dying in Kensington, seeing my brother Robert, who was at the time in Australia. It was on Wednesday, December 29th, 1869, that my father, who was dangerously ill at the time, awoke from a sleep, and raising himself up in the bed pointed and looked most intently to one corner of the room and said to us (my sister Mary and me) 'Look! don't you see? it is my poor boy Bob's head!' then turning to me he said, 'Norman Town, don't forget, Gulf of Carpentaria.' He then sank back exhausted. This happened about 3 p.m. We found, after his death, he had entered the address in red ink in his pocket book—my brother having left Bourke Town and gone to Norman Town—so that the next packet of letters were sent there. My father died on Thursday, December 30th, 1869. When my brother returned home from Australia a few years after, he told us that one night, whilst camping out, he had gone to rest and had slept, and he awoke seeing my father's head distinctly in one part of his tent. It made such an impression on him that he went to his mate in the adjoining tent and said, 'I have seen my father, you must come and stay with me.' By the next mail he received my letter telling him of my father's death.

My brother said it must have been about 3 a.m. when he saw my father. Would not that correspond with our 3 p.m.? I always think they must have seen each other at the same time."

(Signed) { ALICE ELLIS.
MARY ELLIS.

In conversation with Mrs. Ellis, senior, and Miss Alice Ellis (at 43, Silswood-road, Brighton, November 2nd, 1888), I learnt that Mr. Ellis

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was in no degree delirious in his last days. He lay in a state of exhaustion, from which the sudden movement and speech above described formed a marked, though momentary, rally. He was very deeply attached to the absent son.

The next case is given in Mrs. Robert Ellis' words, but was confirmed to me by Mrs. Ellis, senior, and Miss Alice Ellis. It is, of course, not demonstrable that the vision was more than purely subjective. But in connection with the previous case it seems worth recording. The 'three o'clock' was taken by those present as 3 p.m., but it does not appear that they questioned the dying man as to whether p.m. or a.m. was meant. He died at about 3.10 or 3.15 a.m. on the Wednesday.

"After the death of Mr. Robert Ellis, senior, which took place as before stated on December 30th, 1869, at his house No. 29, Addison-gardens, South Kensington (now re-numbered No. 11) his eldest son—who felt the loss of his father very deeply—told his mother he had a presentiment that he was 'the next to go.'

He, Mr. Lloyd Ellis, had symptoms of lung disease at the time but not to a degree to lead his friends to expect a fatal termination soon. But his health declined rapidly towards the end of the year, and in the month of January, 1870, he was in a dying state.

Lying in an apparent sleep one night (one *Monday* night, I believe) he woke up suddenly and asked his mother—'Where is my father?'

She answered him, tearfully, 'Lloyd dear, you know your dear father is dead. He has been dead for more than a year now.'

'Is he?' he asked, incredulously. 'Why! he was in the room just now, and I have an appointment with him, *three o'clock* next *Wednesday*.

And Lloyd Ellis died at *three* o'clock on the following *Wednesday* morning."

The next case is almost on a par with first-hand, as Mrs. Robert Ellis, whose account (abbreviated) follows here, was present with Mr. R. Ellis when he saw the apparition, and observed his excitement, although she was not informed till afterwards of its cause.

"In the autumn of the year 1875 my brother, John Phillips Clemes, a mining engineer, left England and went to Northern Mexico, in the employ of Señor Don Francisco Alsna, the proprietor of a silver mine in the Province of Sonora. He left England with the full intention expressed to me of remaining abroad but three years, although the position he filled was an extremely lucrative one.

Mr. Robert Ellis, to whom I was then engaged to be married, had made the acquaintance of my brother whilst he was in London, and entertained for him the warmest liking and respect. Indeed, the two men, though most dissimilar in character, had formed a sudden and warm friendship for each other.

It was in Christmas week—Tuesday, December 19th, 1876,—and Mr. Ellis had called to see me, and spend the evening, as he generally did, twice a week. We were to have a small party of a few friends on Christmas Day,

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and on this evening I was discussing some of the small festive arrangements with him—the pudding especially as I remember, and laughing about it, and we were both unusually mirthful. The hour was between 6 and 7 p.m., and we were alone in the drawing-room after tea, Mr. Ellis being seated in a low occasional chair with his back to the door.

I was standing beside him, and the room was brightly lit with gas. I saw him suddenly look over his shoulder with a startled, almost terrified, look, two or three scared glances, and upon my asking him hurriedly what was the matter, he passed his hand over his eyes, and stammered that he had imagined he saw some one coming in at the door, which was standing slightly ajar.

He refused to say any more, though I questioned him closely, and declared it must have been something the matter with his eyes.

Two months afterwards, when the sad truth was all known to me, Mr. Ellis told me that what had occurred to startle him that evening was this. As he was sitting, a sensation came over him of someone standing at his back, and, looking over his shoulder, he distinctly saw, for the space of a few seconds, a tall, dark figure, a man's figure, draped in black, as it appeared. He could not distinguish features in the brief time, and in his own agitation.

In the month of January, 1877, there came the news, by telegram, of my dear brother's sudden death by fever *on Tuesday, the 19th of December.* He expired after being quite *unconscious* for *fourteen* hours, at seven o'clock in the evening."

NOTES.

The Fox Sisters, now Mrs. Kane and Mrs. Jencken, who in 1848 were the heroines of the "Rochester Knockings" with which the movement called Modern Spiritualism began, have been confessing to Reporters of American newspapers and to American public audiences, that their performances have been fraudulent from the beginning, and that the raps were made with their toes. But little weight can be attached to what such people say on one side or the other; but they seem to have given experimental demonstration of their capacity to make raps in this way, and what they now state is entirely in accordance with the results obtained by investigators as early as 1853, as well as with facts alleged by a connection of the Foxes in 1851.

An interesting case of "Telepathic Clairvoyance" is communicated to *Sphinx* for November, by Professor Elliot Coues, of Washington. If the percipient,—a hypnotic subject of Professor Coues, whose name is not given,—can be trusted, she became aware of his surroundings on a certain evening, when he was at a party in a distant town in a curious way;—partly by verbal information received from an apparition of him which seemed to stand beside her in her room and converse with her, and partly by a vision of the party. Professor Coues had no corresponding impression on his side, and was awake and in full possession of his normal faculties at the time. The form of the experience is an unusual one.

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