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OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

VOLUME IV.

1889-90.

FOR PRIVATE CIRCULATION AMONG MEMBERS AND ASSOCIATES ONLY.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Dowson, Mrs., L.K.Q.C.P.I., 20, Westgate-terrace, Redcliffe-square, London, S.W.

Elsworthy, Arthur K., Foxdown, Wellington, Somerset.

Gibson, Rev. Marsden, M.A., The Master's Lodge, Magdalene Hospital, Newcastle-on-Tyne.

ASSOCIATES.

Evans, Mrs., The Great House, Llanmaes, near Cowbridge, Glamorgan.

Greig, Rev. David, M.A., Cottenham Rectory, Cambridge.

Grier, Captain George R., Neyland, R.S.O., Pembrokeshire.

Mayne, Arthur J., 51, Ashbourne-grove, East Dulwich, London, S.E.

Sloman, Rev. Arthur, M.A., The School House, Birkenhead.

PROPOSED MEMORIAL TO MR. EDMUND GURNEY.

(REVISED NOTICE.)

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 (with the approval of Mr. Gurney's family) gladly accept this suggestion, and invite contributions to a fund which it is hoped may be permanently invested—the interest being expended in building up by yearly purchases a Library of works bearing on Hypnotism and kindred subjects, to be known as the "Edmund Gurney Library," and bound and stamped accordingly.

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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 will naturally form the nucleus of the proposed Library, but it is incomplete, and many fresh works will need to be added both at once and, in all probability, for many years to come. It is for this reason that the Council 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 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, 4, Upper Vernon-street,* London, 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,
FRANK PODMORE, } Hon. Secs. Society for Psychical Research.

19, BUCKINGHAM STREET,
ADELPHI, LONDON, W.C.
December, 1888.

The following donations have been already received or promised :—

	£	s.	d.		£	s.	d.
Mrs. Russell Gurney ...	25	0	0	Prof. S. H. Butcher ...	3	3	0
F. W. H. Myers	10	0	0	R. H. Hutton	2	2	0
Mrs. F. W. H. Myers	10	0	0	Lord Monteagle	2	2	0
Dr. A. T. Myers	10	0	0	F. Podmore	2	2	0
Lord and Lady Rayleigh	10	0	0	J. H. Stack	2	2	0
Professor Sidgwick ...	10	0	0	Miss Balfour	2	0	0
Mrs. H. Sidgwick ...	10	0	0	Prof. Croom Robertson	1	1	0
Rt. Hon. A. J. Balfour	5	0	0	Rev. A. T. Fryer ...	1	1	0
Mrs. F. Myers	5	0	0	Ernest Myers	1	1	0
Miss Bertha Porter ...	5	0	0	F. C. S. Schiller	1	1	0

☞ * *N.B.—Mr. Fryer's address as given in the* JOURNAL *for December was wrong; the above address is correct.*

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MEETING OF THE COUNCIL.

At a Meeting of the Council held at the Society's Rooms on December 17th, the following Members were present:—The President (in the chair), Dr. A. T. Myers, and Messrs. F. W. H. Myers, Frank Podmore, and J. Herbert Stack.

Three new Members and five new Associates, whose names and addresses are given above, were elected.

The resignation of several Members and Associates who, for various reasons, desired to retire from the Society at the close of the year, were accepted. It was agreed that the names of some others, whose subscriptions had remained for some time unpaid, should be struck off the list.

Various matters of routine business were attended to.

As previously arranged, the Annual Business Meeting of the Members of the Society will be held on Friday, January 25th, 1889. The Assistant Secretary was directed to send out the notices in the usual form, according to the rules.

A General Meeting will be held, as previously stated, on the evening of the same day.

It has also been agreed to hold a General Meeting on Monday, March 18th, 1889.

The next Meeting of the Council will be held at the close of the Annual Business Meeting on January 25th.

FURTHER REMARKS ON EXPERIMENTS IN CLAIRVOYANT PERCEPTION OF DRAWINGS.

By Professor Charles Richet.

[Translated.]

It is with keen interest that I have read Miss Balfour's comments upon my article on Lucidity. May I be allowed to make on this subject two short observations, after which I shall relate some experiments which I made yesterday, a few hours after reading the number of the *Journal* which contains Miss Balfour's remarks.

It is certain that the subjects of lucidity (if lucidity exist) do not perceive the objects in detail, but only the objects in mass—in their principal outlines; also it appears, at first, preferable to give for their divination simple lines, and not complicated drawings such as were usually furnished to me in the envelopes, of the contents of which I was ignorant. But, on the other hand, with geometrical figures, or extremely simple designs, chance might play a more important part

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than in the case of more complicated drawings. If one of these complicated drawings should be described in all its details, it would be extremely strong evidence; if on the other hand the subject could indicate only the principal outlines, one would look upon the drawing as upon a geometric design, abstract the details, and take note only of the principal outlines described by the subject.

I am, nevertheless, quite in agreement with Miss Balfour as to the advantage of employing very simple drawings only; but one knows that it is very difficult, if not impossible, to arrive immediately at a procedure of experiment, I will not say sound, but even passable. It is only after much groping and hesitation that one avoids faulty attempts and errors in starting. I have had no predecessors to guide me, which may be a ground for indulgence for the defects of this research, which after all is but a first rough sketch. I have even ended by being persuaded that the results obtained by these drawings (even if they were of irreproachable exactitude, which is, unfortunately, never the case) could not in themselves carry conviction. They do not even lend themselves to the calculation of probabilities. The best way, in my opinion, would be to experiment always with cards, but the cards seem to succeed even less than the drawings, for various reasons, upon which I have not now time to insist.

As to the second point dealt with by Miss Balfour, I am quite in agreement with her. But how is one to avoid this rock? How to provide, in presenting a drawing, against having in one's mind such or such a design? Assuredly one must not speak of it to the subject, for whatever one says tends only to put the subject on a wrong tack. As a rule, I never say a word, though sometimes it is really difficult to allow the subject to hesitate and grope for a quarter of an hour and more, without supplying the word. But even when one says nothing, one thinks, and it is impossible not to do so.

I shall allow myself, *à propos* to this, to relate the following facts, which have occurred quite recently, and confirm in a surprising manner the remarks of Miss Balfour.

On Sunday (December 9th), at 8 a.m., I received the number of the *Journal* containing Miss Balfour's paper, which I read naturally with great attention. What struck me most were the remarks as to Figure 60, Exp. XVI., and still more, as to Figure 88, Exp. XXXVIII., and I said to myself that Alice, on the one hand, and Claire, on the other, had given proof of some lucidity but that I had clumsily put them out by my words and my interpretations. [The cases referred to are those in which, the original drawings representing a tree and a swallow, the percipient's descriptions suggested to M. Richet a wreath and

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a parrot's head respectively. See pp. 96 and 112 of *Proceedings*, Part XII.]

I was going, that very day, December 9th, to see both Alice and Claire. At 4.30 p.m., having put Alice to sleep, I made with her five experiments, which succeeded fairly well, though not perfectly in any case, and I ask to be permitted to relate them in detail.

I. I ask: "What object have I in my pocket?" She says: "It is not of much use; it is not long; it is to place upon paper; there is a circle, a stamp (*timbre*), a seal (*cachet*); it is not like a paper-weight." Then I ask (and I was wrong to speak): "What is it made of?" and she says, "Iron."

These answers are rather remarkable, in so far that they apply admirably, not to the object which I had in my pocket on December 9th —a die (*estompe*)—but to another object which I had carried about for some days previously (without showing it to any one) with the vague intention of giving it as an object to be guessed at, either by Alice or some other subject. It was a piece of wood, resembling a paper-weight, with a round in the middle—a fragment of wood-work which had become detached from a piece of furniture. The description which Alice had given of it was quite exact, except for saying, "It is to place upon paper," which applied to the die. The worst mistake, that of saying "It is iron," was, no doubt, provoked by my ill-timed question.

It seems, therefore, as if there were in this case a mixture of two images—of two objects—(1) the object which I had carried about for two days, with the intention of submitting it to Alice; (2) the object which I actually carried on the day in question.

II. In the next room, which was quite dark, I took a card out of a pack of 32 cards, and put it on the table; afterwards I replaced the pack in my pocket, without showing it. Naturally, I did not know the card, which I thus took from the pack, and in the next room there was no light, and no one was present. Alice said, "Knave of Spades." In reality it was the King of Spades, which is very much like the knave.

III. I said to Alice: "I am going to take a coin out of my pocket and place it on the table in the next room," which I did. She said, very rapidly: "It is a franc piece, with the effigy of Napoleon III., 1866." It was in fact a franc, with the effigy of Napoleon, 1863.

IV. She has an album containing 31 photographs, with which I have sometimes made experiments, making use of each of the photographs as if it were a card in a pack. In the dark room, I took at random one of these photographs, without knowing which I had taken. She told me it was a lady, photographed at Rennes, which was

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actually the case; but there were in her album six photographs of ladies taken at Rennes, and she was mistaken in the precise designation of the person whose photograph I had put in my pocket.

V. It is to the experiment with a drawing that I attach most importance. I put into her hands a thoroughly opaque envelope, and I had hardly placed it in her hands when she said, "It is a parrot. I see it quite well—it is so plain that it cannot be true (?). It is upon something high." She said not another word, and I opened the envelope. I said: "It is wrong. It is a man hanged on a big gallows." Then, instead of saying that it was wrong, she is delighted, contrary to custom, and says to me, laughing, "But I saw it; the high perch is the gallows!" And, in fact, one knows that in the public gardens, there are sometimes parrots out of doors on bars, but over them is a large ring, to which they can suspend themselves.

Here, I think, is confirmation of Miss Balfour's hypothesis as to the juxtaposition of two images. It is probable that when I reached Alice's house I was strongly preoccupied with Exp. XXXVIII. and Miss Balfour's criticisms upon it. How that became mixed up with the gallows so as to suggest the parrot I cannot say, but there seems to be more in it than mere coincidence.

I would remark also as to these five experiments,—the only ones which I made with Alice that day,—that they all succeeded, but only partially. Why was their success always spoilt by mistakes? Suppose Alice had said "a die—a king of spades—a gallows," &c., one might almost have affirmed that there was here a demonstration of lucidity in startling degree.

I pass now to the experiment made with Claire on the same day.

For various reasons, Claire has been hypnotised but seldom, but has nevertheless given some rather remarkable proofs of lucidity. As a rule I can put her to sleep only when she is ill, for magnetism has a soothing effect upon her, to a perfectly surprising extent. She is readily open to suggestion, and very sensitive to the magnet, and with her magnetism has more effect in relieving and curing than any other method of treatment.

I show her a closed envelope, of which I do not know the contents. It was then 6 o'clock in the evening, and I had just left Alice's house. Claire said to me, "I see nothing; the envelope is quite dark." (When she sees, or tries to see, it is by putting the envelope quite near to her closed eyes, and she says that she then distinguishes the outlines.)

"It is not the drawing in the envelope which I see. I see a tree. I have before my eyes the image of a tree."

In fact in the envelope was a drawing, very confused and ill-

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chosen, of a tombstone—a column surmounted by a bushy cyprus; it was, therefore, also of a tree.

What part had chance in this experiment? It seems impossible to say. I was no doubt thinking of Figure 60 of my paper [a tree], and there was, on the other hand, a tree in the drawing.

I conclude that these experiments, which appear at first so simple, are really very difficult to carry out well. But as Miss Balfour says, with truth, imperfect as they are, they are not discouraging. We must redouble our efforts.

CH. RICHET.

Paris, *December* 10*th*, 1888.

We showed the above communication from Professor Richet to Miss Balfour, who sends us the following remarks:—

I think from what M. Richet says that I cannot have expressed myself quite clearly in my notes on his paper when I said that "the drawings should be very simple, so that they may be fully taken in at a glance." I do not mean by this that the *lines* of the drawing should be quite simple, but that they should convey the idea of the object represented at the first glance, there being nothing to complicate or interfere with that idea. Thus, suppose a drawing representing a dog. A well-drawn dog cannot be simple in its lines; but it should leave no room for doubt as to its being a dog and nothing else. If a percipient, on being given such a drawing, said it was a dog, I hardly think that M. Richet would consider it a less convincing experiment than if she "described it in all its details."

No doubt experiments with playing cards lend themselves better than drawings to the exact calculation of probabilities. But supposing "lucidity" to be a fact, it ought to be as easy for a percipient to name the objects represented in a good drawing as to name a card, and the chances against the name being correct can obviously be made very much greater with such drawings than with cards, as a much greater number of objects can be represented than there are cards. Care should be taken that a sufficient number of drawings should be made and shuffled together beforehand to ensure this result.

CASES RECEIVED BY THE LITERARY COMMITTEE.

Assuming that the mediums in the following cases had no knowledge of the facts by ordinary means, it may be a question whether they are to be regarded as telepathic, clairvoyant, or as evidence of communication with the dead. They should be compared with the cases given in the *Journal* for November. It will be observed that the knowledge shown by the mediums might all have been in the minds of the inquirers, but that the ideas were not consciously in

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their minds at the moment, and in the case of Dr. Ormsby, the form of the clothes and buttons was not consciously in his memory.

G. 644.

A strange test of spiritual identity happened to the writer soon after arrival in Colorado Springs, ten years ago. The mistress of the boarding-house in which she took her meals, being a Spiritualist, invited her one evening to attend a private séance at a friend's house.

The writer was totally unknown to all those present, and indeed an entire stranger in the town.

After some little time a person present was strongly controlled but unable to speak. By signs she made it evident that it was the stranger with whom she wished to communicate. After many guesses as to the possible unseen presence, the medium went through the action of lace-making on a pillow. The writer mentioned the name of an old Singhalese woman whom she had known many years before, and immediately the medium slid down from her chair, and seizing the writer's hand, kissed it many times, saying in the broken English she was accustomed to employ, how great was her joy and thankfulness at being able to express her gratitude. It must be remembered that this was an American woman, whose position at the feet of an English stranger was little consonant to national feeling, and certainly most unexpected by the writer, who for some 20 years had scarcely thought of poor Loko-rainy.

On retiring for the night a piece of lace made by the Singhalese lace-woman was found to have been worn by the writer. Could this have served as a link?

M. A. GARSTIN.

Box 764, Colorado Springs, U.S.A.

G. 647, abstract of.

From another informant, whose name we may not give, we learn that at a visit to a medium, Miss Lottie Fowler, under an assumed name, a Chinese woman—Wang-Choa-foo—known to the narrator some 25 years before, professed to communicate. The name was very carefully pronounced by the medium. Some Chinese colloquial expressions were used and an attempt made to write in Chinese characters,—the results, however, being not very intelligible to a Chinese who saw them. According to the evidence it appears to be in a high degree improbable that Miss Fowler should have heard the Chinese name in connection with the narrator, who tells us, moreover, that it is not a common one. It is not known whether Wang-Choa-foo is alive or dead. The incident occurred at our informant's third visit to the medium.

The following was communicated by Dr. Ormsby, of Murphysboro, Illinois, U.S.A., to the *Religio-Philosophical Journal* for July 7th, 1883. Dr. Ormsby informs us that the medium was a Mr. Drake, of Clinton, Illinois.

G. 645.

"Soon after the close of the war our eldest child, a boy of a little more

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than four years old, died, and we buried his body with all the poignant grief of those who lay their loved ones down in the dust and have no assurance that they shall ever see them again; so keen a grief that I thank God I can never more suffer it. About 14 years afterwards I formed the acquaintance of a gentleman who claimed the ability to see and describe spirits at nearly any time. He was not acquainted with my history, and did not know that I had ever lost a child. Sitting one day in my office, I asked him to describe to me any spirits he might see there. He described two old ladies, who, he said, claimed to be my mother and grandmother, but there were no very salient points by which they could be identified. Then he said, 'There is a little boy about four years old sitting on your foot. He looks up into your face and says, "This is my papa." He is dressed in black or dark blue pants that button on to a waist of the same colour, and has a white ruffle down the front of the waist. The buttons on the clothing are bell-shaped; there is a plain rim around the outside and the rest of the button is bell-shaped.' During this description I asked no questions, made no comment, nor hinted that I had lost a child. I said absolutely nothing on the subject at that time. I did not from the description recognise the clothing as any particular suit that our child had ever worn, but when I went home I asked my wife concerning such a suit (not telling her anything about the séance) and she at once said, 'Yes; I made that suit from the coats you had worn in the army, and the buttons were the little staff buttons that came off the sleeves at the wrist.' A few days afterward sitting again in my office, I asked the same party whether he could see the child he had described to me; and if so, whether he still wore the same suit? To both of these interrogatories he answered 'Yes.' I then asked him to describe again the buttons he had seen. He did so in about these words: 'They are bell-shaped buttons with a plain rim around the outside, but the bell-shaped part is ornamented. The ornamental work is not cut; it is raised. The button is metal; what we call a brass button.' Then stretching out his hand he said, 'Why; I see those buttons as plainly as though I had them in my hand. I could pick one of them out from among a thousand different kinds.' Just then the city clock struck 12, and rising I asked him to walk home and take dinner with me. He accepted, and when we got home I set before him a box containing many buttons of many kinds, and requested him to select the button he had described to me. Giving the box a shake one of the larger size of the staff buttons came to the surface, and he instantly picked it up saying, 'There is the button.'

"I then told him of our loss, and that his description was accurate, and very naturally the circumstance made a very strong impression on my mind, the more so as not being very enthusiastic I had made no suggestions and asked no leading questions.

"O. B. Ormsby.

"Murphysboro, Ill."

In the following two cases exceptional opportunities were enjoyed of observing the nature of the hallucinations. The first is so unusually prolonged and dream-like—so unlike the general type of hallucinations—that we should certainly have supposed it to be a dream had we not

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such clear evidence that the percipient was awake and in full possession of her normal faculties at the time. The second, on the other hand, would certainly be regarded as a waking hallucination were it not for the evidence that the percipient was momentarily asleep, and it suggests that other apparently waking hallucinations may sometimes be of the same character. We know so little about hallucinations, and they play so important a part in our investigations, that all observations throwing light on their nature are of great value.

P. 635.

74, Durham-road, Manor Park, Little Ilford, Essex.

April 11th, 1888.

My brother's wife died on March 4th, 1885. From that time he was in failing health. Early in February, 1887, he grew rapidly worse, and was ordered to Bournemouth. About midnight one Saturday night (I think it was the 23rd of February) [February 23rd, 1887, was a Wednesday; and, therefore, Mrs. Jameson says in a later letter, her vision must have occurred on the 26th], while he was at Bournemouth, I was lying awake in bed, the gas being full on, when I fancied that I saw a grave with a small white stone lying, and one in an upright position. These stones suddenly changed to a leaden hue, and upon the flat stone I saw a basket of exquisite flowers, all white, and such as I have not beheld before nor since. On the top of all the flowers was a very large tiger lily. Immediately following this I felt a presence near me, but could see nothing, and it flashed into my mind that my brother had died at Bournemouth. Shortly after I saw him in my bedroom with a lady, whose arm was linked in his. Her face I did not see, as they were a little in advance of me. I saw his, and recognised his form. He was on the side nearest to me. The lady was draped as a well-dressed bride, and veiled. Her dress was white and glistening. He was in ordinary clothing, and they were both very happy. I also heard distinctly the low murmur of voices, and heard, too, her glad laugh. (This increased my belief that he had died, and that this lady was his wife.) They were in mid-air, and were quite unconscious of my presence, and seemed to glide rather than walk. After advancing a little they stood still, my brother seeming reluctant to go on. After lingering a moment the lady vanished, leaving my brother as one deep in thought, but still hesitating; she reappeared for an instant and, as it seemed, enticed him to follow her. But he still seemed unwilling to go with her and she vanished finally, and after a few more moments lingering my brother followed in the same direction that the lady had vanished. He returned to London about a fortnight after this vision and died on the 23rd of March, 1887, very suddenly, and the memory of this wonderful experience will, I feel, be always sacred to me. The surprising part to me is, that throughout the whole of this I was possessed with a feeling of calmness and utter absence of fear.

MIRIAM JAMESON.

Mr. Jameson writes:—

April 7th, 1888.

My own share in the proceedings narrated was as follows. I was on the

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night referred to sitting at work in my study—not far from our bedroom—when my wife called me and said that she felt sure her brother was in the bedroom. I said, "You are nervous. I will come to bed." I had scarcely done so when she sat up and began to describe to me what is stated in her narrative as to seeing her brother, &c. I saw nothing. My wife was composed, but her face was very animated and her eyes glistened. She looked and spoke just as a good actress would in describing scene and action not visible to her audience.

Our little son, then about 18 months old, had been taken into our bed—being wakeful. He was wide awake, and was prattling and trying to caress his mother while she told me what she was seeing. His interruptions seemed to hinder my wife from hearing what her brother said, for she hushed the little one repeatedly.

The orphan child, about two years old, of my brother-in-law, who had been with us from the time of her mother's death, was sleeping in an adjoining room.

I may add that, although I am acquainted with several well-known Spiritualists, I have never (nor has my wife) taken much interest in Spiritualistic phenomena. I mention this to show that prepossession would not account for my wife's remarkable experience.

My own mind is still in suspense on the point whether that experience was not purely subjective, although I cannot but admit that I have been deeply impressed by the fact of the intense objective reality of that experience to my wife.

WILLIAM JAMESON.

In answer to inquiries, Mrs. Jameson informs us:—

1. That she never had any other hallucination of sight, hearing, or any other sense.

2. There was no point of coincidence with fact in the two tombstones, the tiger lily, &c.

3. She thinks the interval of time between the vision of tombstones and the vision of figures was about five or ten minutes. "The white stones changed soon and suddenly, the leaden hue lasted longer, then came the flowers. Then I *felt* the unseen presence, and on turning round or over to my little son, who began to chatter, these figures appeared together, as I have told you, and I sat up in bed and watched them steadfastly until they vanished close to the outer wall of the house."

4. The walls, the gas full on, and all in her bedroom were visible to her, but she *felt* that her brother and the lady had an environment of their own. She remembers most distinctly her brother's curly hair.

5. She does not think that she had been more than usually anxious about her brother. She had been speaking of him, and had written to him that day.

6. She never mentioned the vision to her brother, and does not know anything about him on the night in question, except that she heard on the Monday that he had seemed a little better on Saturday night.

The vision affected her very much.

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P. 382. From Mr. Pratt, Camden House, Lower Merton, Surrey.

December 13th, 1882.

On December 31st, 1856, I, Thomas Pratt, was residing at, and carrying on the business of a clerical tailor, &c., at 50A, Cambridge-street, corner of Warwick-street, Pimlico, the house at that time being known as Oxford House, Cambridge-street. Mr. Gleddos, a young curate of St. Barnabas Church, Pimlico, came to me to pay his bill and order a new clerical coat about seven o'clock in the evening, saying he was going away for a short time, and he wished the coat to be ready to fit on by the time he returned. He was in a great hurry, having several calls to make before evensong, which was at eight o'clock. He did not give me time to finish receipting his bill, but took it away with only the word *Rec.* written on it and left the house immediately.

I was busy making a clerical coat that was wanted the next day, and had decided to sit up to finish it. I was accustomed to work all night frequently, and continued working at the coat after my wife and family had retired to bed. I kept on working and thinking about my order, planning it out in my mind, when suddenly Mr. Gleddos appeared at the corner of the board on which I was sitting, and at the same spot as he had stood in the evening, and looking just the same as he did in the evening; the gaslight was between us. At that moment the room door opened and he vanished. The fright was so great, I felt my hair go stiff up on my head. I had leaped from the board and looked outside the door, but saw nothing of him. Creeping upstairs as best I could my knees shook so violently I did not know what to do, but got into bed and covered my head over with the clothes and told my wife what had happened. I had left the gas burning, and when I got up felt very unsettled, and could not begin to work. About nine or a little after Father Lyford* came to me, bringing the partly receipted bill in his hand, and inquiring if I knew anything about what was written on it, as Mr. Gleddos was found dead, and the bill was on the top of the drawers in the bedroom where he had died. I then told him what I had seen in the night. He seemed very much shocked, and told me not to talk about it.

As the day went on and I became more calm, I commenced to finish the coat. Now this will, I think, be the most important part of my ghost story. I had finished both halves of the coat, and only the back seam remained to be joined. It was this middle seam I was working at, and had sewn up to between the shoulders when Mr. Gleddos appeared, and here I found my needle as I had left it. As I was about to begin, I was surprised at the last part of the back stitching for hem; the stitches were all shapes and not one alike. This convinced me that I had been asleep, although my hand had used the needle at the same time. Having convinced myself it was a dream, the door coming open had woke me from my sleep, which could not have been altogether more than half a minute.

The door of the room was in the habit of coming open with the least

* The Rev. Charles Lyford was curate at the same church, but was called Father by those who knew him best.

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vibration caused by wind, and from these two circumstances I came to the conclusion that I had dreamed of seeing him only. Had not these things come to my knowledge in this way as I have described them, I should have believed I had seen a real ghost, and nothing would perhaps have convinced me to the contrary. But I feel quite certain I did not see him with my eyes I work by, although at the time everything appeared to favour the belief of an apparition.

THOMAS PRATT.

[Mrs. Pratt is now dead. The fact of the sudden death of Mr. Gleddos, which took place about 8 a.m., has been independently verified.—E.G.]

In this second case—Mr. Pratt's—there is a coincidence which is certainly noteworthy. It is a hallucination occurring a few hours before a sudden death, and it might be regarded as possibly either premonitory or telepathic ;—coinciding on the telepathic hypothesis with feelings premonitory of death on the part of the agent. On the other hand it must not be forgotten that hallucinations apparently purely subjective, sometimes take the form of *after-images* (see *Phantasms of the Living*, Vol. I., p. 502), and that this particular case much resembles that of the lady who " had a vivid waking vision of a servant who had startled her some hours before."

L. 822 (Borderland).

The following is at any rate an interesting experience, and there seems to be some reason for thinking that it may have been a case of " telepathic clairvoyance "—the vision representing an actual scene. It should be compared with cases at the end of Chapter VI., Vol. I. of *Phantasms of the Living*, pp. 255-266, with the last section of Chapter VIII., and with case (20) Chapter V.

April 4th, 1888.

Your letter to the *Telegraph* of March 27th, brought to my memory an incident that occurred to me some years since—in fact, in 1866. I might preface my statement by saying that I am not in the least superstitious.

For some years previous to 1866 I had been residing in B—— as agent for a large firm in London. Soon after my arrival in B——, I took apartments in the suburbs, in a house kept by two sisters, one a maiden lady, the other a widow with two daughters. To make a long story short, I fell in love with the youngest daughter, proposed and was accepted, although her mother always was very much opposed to it. Time passed on and I heard of a much better appointment. I threw up the one I had and came to London to secure the other, without telling anyone in B——anything about it. I had been in London about five weeks, when, one Sunday evening, feeling irritable and dull, I retired to rest, much earlier than usual. I had been in bed some time trying to court sleep, when

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suddenly at one end of the room there appeared two figures, and as they developed one was my *fiancée*, the other the man whom I had always looked on as my greatest friend and "chum" in B——. There was the room—my room—the fireplace, and every particular true to the original, and the attitude of the two—he holding her hand, and her troubled look left no doubt in my mind that he was proposing to her. No sooner had I grasped the circumstances of the case than the vision melted and was gone; and now comes what I consider the remarkable part. On the following Tuesday I had a letter from the young lady's brother, informing me that her mother had prevailed on her to break off her engagement with me, and one from the young lady herself returning all my presents, and stating that her mother had forbidden her to correspond with me further; and in less than a month I heard from a mutual friend in B—— that the young lady was engaged to the man I had seen in the vision.

Being rather a sore point at the time, I never mentioned the vision to any of my friends or relatives at the time, feeling convinced that they would say it was a dream. But I know that I was as wide awake at the time as I am now; and while it lasted I had the sensation of being entranced, utterly unable to move, but no fright or unpleasant feeling. I can only compare it to a dissolving view, such as you see sometimes produced by a magic lantern.

I long imagined that I had a rival in the field, but never suspected my particular "chum" for a moment.

After it had passed away (the vision), I tried to consider what it could be, and came to the conclusion that it was animal magnetism, a subject that had created some stir in the papers and magazines some time previously. I give you the account for what it is worth. It has always been a riddle to me for which I have never been able to find the solution.

(Signed) J. H S——.

After a personal interview with Mr. S., Mr. G. A. Smith writes:—

April 19th, 1888.

I saw Mr. S. to-day. Whatever his impression may have been—waking or sleeping—there is no doubt that it was more vivid than any other subjective sensation he has ever had. He says he never dreams that he knows of—at least he forgets them immediately upon waking; but he recovered himself from this experience with a distinct feeling that he had encountered something different from a dream: he brought away a more vivid recollection of the scene, of the attitude, dress and expressions of the persons seen than he has ever done from any dream, and he was struck at the time with the curious condition of feeling present in the B——room as a spectator, and yet having a sort of side knowledge that he was in his own bed. And when the thing was over he had no recognisable sensation of having just woke; he could realise no break of consciousness whatever. He hadn't the faintest ground for suspicion that his friend would supplant him, and felt perfectly assured of the young lady's devotion to himself. He says he never remembers meeting with any similar cases, and he seems to have no tendency towards the marvellous. Quite the contrary. But he has always

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held the view that the couple were really engaged as he saw them in the vision on that Sunday evening, and that their minds, both stirred with the idea of the injustice being done to him at the moment, might somehow have acted upon him so as to call up the vision to his view. Moreover the *hour* and *evening* (10 o'clock Sunday) would be just the occasion most likely for such an interview in B——; the room, too, was the most probable one for it to have really occurred in. A point not mentioned in his letter is that he noticed exactly how the lady was attired in the vision, and he observed particularly that she wore a blue silk dress that was unfamiliar to him. A few weeks later, on a brief stay in B——, finally settling his affairs in that town, he passed the lady in the street, when she was wearing a blue silk dress.

(Signed) G. A. SMITH.

THE FOX SISTERS.

In the last number of the *Journal* there was a note on the confessions of the Fox sisters, Mrs. Kane and Mrs. Jencken.

Since then a letter has been received from Mrs. Jencken by a friend of hers, in London and published in *Light*, in which her share in the alleged confession is—by implication though not expressly—denied. It seems only fair to Mrs. Jencken to print this letter here.

November 17th, 1888.

"MY DEAR MRS. COTTELL,—I would have written to you before this, but my surprise was so great on my arrival to hear of Maggie's exposure of Spiritualism that I had no heart to write to anyone.

The manager of the affair engaged the Academy of Music, the very largest place of entertainment in New York City; it was *filled to overflowing.* They made 1,500dol. clear. I have often wished I had remained with you, and if I had the means I would now return, to get out of all this.

I think now I could make money in proving that the knockings are *not* made with the toes. So many people come to me to ask me about this exposure of Maggie's that I have to deny myself to them.

They are hard at work to expose the whole thing if *they can*; but they certainly cannot.

Maggie is giving public exposures in all the large places in America, but I have only seen her once since I arrived.

(Signed) K. F. JENCKEN.

Our attribution to Mrs. Jencken of a share in the confession was based on the authority of several uncontradicted statements which had appeared in American journals. Among statements of this kind the following extract from the *Religio-Philosophical Journal* (a leading Spiritualistic paper in America), dated November 24th, 1888, may be read with interest in connection with Mrs. Jencken's letter:—

On Thursday evening of last week [that is, November 15th, two days

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before the letter was written], at Rochester, N Y., Mrs. Kate Fox Jencken joined forces with "Professor" Star, who has for years made his living as an exposer of Spiritualism. Kate does not seem to have added much to the show, aside from the prestige of her presence.

We may note further that the news of Mrs. Jencken's co-operation with her sister in "exposure" appears to have been unquestioningly accepted as true by the friends no less than the foes of Spiritualism in England. The following paragraph, for instance, appeared in *Light* of November 3rd :—

We learn from America that Mrs. Jencken and Mrs. Kane, two of the Fox sisters, have started on an exposure tour, in which they apparently propose to expose themselves first of all, and their dupes (if any) afterwards. It is always painful to be compelled to write of those whose names are familiar amongst us otherwise than in terms of commendation. But the issues at stake in Spiritualism are of wider import than the character of any individual. Painful, therefore, as it may be, we are compelled to say that no credence is to be attached to anything that these ladies may say. Mrs. Jencken has for a long time been a victim to a deplorable habit which has apparently destroyed her moral consciousness, and rendered anything she may say or do unworthy of attention.

As was said in the note that appeared in the *Journal* for December, little weight can be attached to what mediums who expose themselves may say, since they confess themselves deceivers ; but in this case the confession seems to have been supported by experimental demonstration, and it would be strange on any hypothesis but that of trickery, that the raps should be capable of voluntary production for exposure purposes, and not capable of production when Professors Flint, Lee and Coventry, of Buffalo, in 1851, arranged the conditions so as to prevent the action of the joints by which, in their opinion (founded on experiments with another person), they were caused. A brief account of their experiments condensed from Capron's *Modern Spiritualism*, published in 1856, will be found in *Proceedings*, Vol. IV. p. 47.

THE THIRD VOLUME OF THE *JOURNAL*.

The third volume of the *Journal* ends with 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, 19, Buckingham-street, Adelphi, London, W.C. The price of the volume, post free, will be 10s. Nearly all the numbers can be purchased separately, to complete sets, at 6d. each.

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No. LVII.—Vol. IV. February, 1889.

JOURNAL

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NEW MEMBERS AND ASSOCIATES.

MEMBER.

Banister, Major Fitzgerald M., R.A., Junior Army and Navy Club, London, W.

ASSOCIATES.

La Touche, Mrs., Harristown, Brannoxtown, Co. Kildare, Ireland.

Nicholls, Rev. T. B., M.A., St. Oswald's College, Tynemouth.

Peake, Charles William, B.A., Woodend, Grange-road, Upper Norwood, S.E.

Pym, Mrs. Angela, Bankside, Lunham-road, Upper Norwood, S.E.

Sims, Mrs. George R., 12, Clarence-terrace, Regent's Park, London, N.W.

Underwood, Rev. Canon C. W., Histon Vicarage, Cambridge.

Verrall, Mrs., Selwyn-gardens, Cambridge.

Williams, A. C. Redshawe, 5, John-street, Bedford-row, London, W.C.

ANNUAL BUSINESS MEETING.

There not being a quorum present on January 25th (only nine Members being in attendance instead of ten as required by the Rules) the meeting stood adjourned to February 1st. The points of interest were, however, informally discussed on the 25th, the President in the chair.

An audited statement of the receipts and expenditure for 1888 was presented to the meeting, and appears in another page. A statement of the current assets and liabilities at the close of 1888 showed that the position of the Society had very considerably improved during the year, there being now a balance of liabilities of £53 only. Against this as to be set the value of the Library, and of the stock of *Proceedings*.

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It is probable this deficit will be entirely extinguished during the present year. The auditor in his letter wished to "bear testimony to the systematic care with which the Assistant-Secretary had kept the accounts."

The numbers of the Society had diminished during the year from 667 to 632, but this was in great part owing to the names of a number of merely nominal Members having been struck off before its close.

No further nominations for seats on the Council having been made, and those sent round on January 4th being just sufficient to fill the vacancies, the following were declared duly elected:—Professor J. C. Adams, Professor W. F. Barrett, Lieut-Colonel J. Hartley, Mr. Walter Leaf, Professor O. J. Lodge, Mr. F. W. H. Myers, Lord Rayleigh, Mr. H. Babington Smith, and Mr. R. Pearsall Smith.

MEETINGS OF THE COUNCIL.

Meetings of the Council were held on the 25th of January, and at the close of the adjourned Annual Business Meeting on the 1st of February. The President was in the chair on both occasions, and the following Members were also present at one or both of the meetings:—

Professor W. F. Barrett, Dr. A. T. Myers, and Messrs. Walter Leaf, F. W. H. Myers, Frank Podmore, H. Arthur Smith, and J. Herbert Stack.

One new Member and eight new Associates, whose names and addresses are given above, were elected.

The result of the Annual Business Meeting was reported as stated in separate report.

The following were unanimously elected Officers of the Society for the ensuing year:—President, Professor H. Sidgwick; Hon. Treasurer, Mr. H. Arthur Smith; Hon. Secretaries, Messrs. F. W. H. Myers and Frank Podmore.

The following Committees were elected, with power to add to their number:—

Committee of Reference.—Professor Adams, Professor Barrett, Professor Lodge, Mr. F. W. H. Myers, Lord Rayleigh, Dr. C. Lockhart Robertson, Professor Sidgwick, Professor Thomson, and Mr. J. Venn.

Literary Committee.—Mr. Walter Leaf, Mr. F. W. H. Myers, Mr. F. Podmore, Professor Sidgwick, and Mrs. H. Sidgwick.

Library Committee.—Dr. A. T. Myers, and Mr. F. W. H. Myers.

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Finance Committee.—Mr. H. Arthur Smith, Mr. J. Herbert Stack, Lieut.-Colonel G. L. Le M. Taylor.

The House and Finance Committee presented a Report embodying an estimate of receipts and expenditure for the current year. Starting with a balance in hand of £76 12s., they estimate the income from subscriptions, donations, and sales of publications at £810 7s. 6d., making a total of £886 19s. 6d. On the other side, the estimated expenditure, including all money owing at the end of 1888, and all liabilities incurred to the end of 1889, amounts to £885. This includes the estimated cost of Parts XIV. and XV. of the *Proceedings*, which it is intended to bring out in the course of the year. The Report was considered and adopted, and some suggestions made in it as to the issue of the *Proceedings* were referred to the Literary Committee.

A vote of thanks was passed to Professor J. C. Adams for a donation of three guineas to the funds of the Society, and to Mr. C. C. Massey for a copy of his translation of Dr. du Prel's work, *The Philosophy of Mysticism.*

Various matters of routine business were attended to.

It was resolved that a General Meeting be held on Friday, May 10th, one having been already arranged for Monday, March 18th.

The next meeting of the Council will be on Friday, March 1st, at 5 p.m.

GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall on January 25th. Professor Sidgwick was in the chair.

The PRESIDENT gave an address on the Physical Phenomena of Spiritualism considered as a subject of scientific investigation. He held that the evidence brought forward to prove that such phenomena were caused by intelligent beings, other than living men, was sufficient to justify a serious consideration of the hypothesis and further investigation; and he thought that the Society having once declared the question an open one, ought to be very slow to close it again—certainly they ought to be slow to close it with a negation, and considering the ordinary rate of scientific progress, he did not think that a rapid arrival at a positive conclusion ought to be either demanded or anticipated.

He was glad that the rule he ventured to suggest when the Society was founded, of avoiding paid "mediums" as much as possible, had been in the main observed; but it was difficult to find private "mediums," at once able to furnish phenomena of this kind, *primâ facie* inexplicable by recognised natural causes, and willing to submit to the rigorous conditions and repeated experiments which he held to be

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absolutely required, if the possibility of deception, conscious or unconscious, was to be excluded. And obviously, if this possibility were *not* excluded, though the phenomena might still be interesting and valuable to persons acquainted with the "medium," the testimony of the investigator could add little to their value: so that the experiments would be almost thrown away, from a scientific point of view. This difficulty had been found a serious obstacle to fruitful investigation, but he was not without hopes that it might be overcome.

Mr. T. BARKWORTH then read a paper on "The Analogy between Hypnotic Phenomena and Certain Experiences of the Normal Consciousness." He held that evidences of what might be called duplex personality —that is, two distinct forms of consciousness—are constantly pressing on us in the everyday actions of life. Besides actions properly called voluntary, we can easily find in our ordinary life instances of acts suggested and automatic—as when a man, in what is called absence of mind, takes a familiar route which he has formed no purpose of taking, and which does not lead to his proper destination. Among other instances of acts requiring complex mental operations performed automatically, Mr. Barkworth mentioned that he had himself, by constant practice, become able to add up columns of figures rapidly and correctly while his mind was busily engaged with other subjects. He attributed this to the operation of standing suggestions—it having become a standing order of the mind that nine and four are to make 13, &c., it is no longer needful for the mind to re-enact the order on every separate occasion; the passive or secondary consciousness automatically obeys it although the mind is absent.

Similarly if a general rule be imposed on a hypnotised subject, reversing a standing order of the normal mind, it will subsequently be obeyed by automatic action of the subject, after the hypnotic state has ceased. This was illustrated by a curious case mentioned by Mr. Myers at a previous meeting. A certain clerk in a French office having been hypnotised was told that two and two made five. Next day all his work went wrong, and it was not for some time discovered that in every place where two and two came together he had added them as five. The standing order of his own intellect to treat two and two as equal to four had been superseded by the new injunction, which continued to operate, although he had no recollection of receiving it.

But the most striking manifestations of this passive or secondary consciousness belongs to a class distinguishable as "intuitive-automatic." An example of this class is musical improvisation, in which—as described by Mr. Barkworth from his own experience—the will is entirely inoperative; no decision is formed as to the theme or its

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modifications, and there is not even any knowledge of what the next bar will be. "I have"—said Mr. Barkworth—"constantly sat and listened to my own improvisations, with as much interest as any other listener might have done and with no more knowledge of what was coming next; and this statement applies not only to melody or theme, but to the most elaborate modulations of harmony." This faculty of improvisation, moreover, cannot be called into play by voluntary effort, except to a limited extent.

Mr. Barkworth suggested that the experience of impromptu versifiers—such as Theodore Hook—and, to some extent, that of practised orators, would also serve to exemplify this class of phenomena. Other examples might be found in the cases of poetry composed in sleep by persons incapable of versifying in their waking hours: of which also instances were given from the writer's own experience.

In contrast, then, to our ordinary experience of voluntary intellectual and ratiocinative activity, which progresses by effort and gradation, we must recognise the existence of a different order of psychical activities, which is regulated automatically and intuitively, and progresses *per saltum* and without effort. Talent is exhibited in the first of these modes of consciousness, genius in the second. The first is the seat of the intellect, the will, and the conscience, the second of the emotions, the instincts, and the intuitive powers. It was further suggested that different kinds of memory belong to the two kinds of consciousness respectively: to the first or active consciousness belongs the memory that consists of progressive, concatenated impressions; while the memory of the second or passive consciousness is of a homogeneous pictorial impression. According to this view, as it is the secondary or passive consciousness that is manifested in the hypnotic state, and in the post-hypnotic performance of commands given in that state, we should expect the secondary memory of a hypnotised subject to be able to repeat a lesson as well backward as forward. And experiments that have been made appear to show that this is the case. Thus in November last, at Mr. Barkworth's request, Mr. G. A. Smith, having hypnotised one of his subjects, read him a sentence, and then told him to write the sentence backwards with the planchette. On being awakened he remembered nothing about it; he was then set to work with the planchette, while a newspaper was held over it, and he was occasionally engaged in conversation. When the planchette ceased, the following curious result was found to have occurred. When he was told to write the sentence backward the intention was that the words only should be written in the reverse order, but otherwise in the usual way; the subject, however, had understood the command to be that he should spell the words

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backwards and turn the letters the wrong way. Hence to read the writing it was necessary to hold it to a looking-glass; so held it was quite legible. Any one trying to do this in his ordinary condition will find it to be very difficult: but the pictorial memory of the passive consciousness succeeded in doing it without the least hesitation or difficulty.

A remarkable instance of this pictorial memory is found in a case quoted by Mr. Myers from Dr. Mesnet. (*Proceedings*, Part XI., p. 235.) The subject—a soldier who had received a gunshot wound in the head at Sedan—"was writing on a sheet of paper which lay on a pile of about 10 similar sheets. We quickly drew the top sheet away, and his pen continued to write on the second sheet." The automatic nature of his action proves it to have been the work of the passive consciousness. This process was repeated again and again, till on the fifth sheet there was only his signature at the bottom. "Nevertheless, he read over his letter on this blank fifth sheet, scattering stops and corrections over the empty page, each of which corresponded to mistakes made on the co-ordinate points of the pages which had been snatched away from him." He was, therefore, acting upon a pictorial memory of what he had written on the preceding sheets.

Mr. Barkworth went on to notice other analogies between exceptional phenomena of the normal state and those characteristic of the hypnotic state: as, for instance, between the unconsciousness of wounds exhibited by soldiers in the heat of battle and hypnotic anæsthesia; and between the absence of moral discrimination in dreams and the similar non-morality of the hypnotised subject, shown in his unquestioning obedience to commands that would rouse moral repugnance in his normal state. But though incapable of moral discrimination, the secondary or passive consciousness is highly capable of moral education: thus dreams more or less conform themselves morally to the standard of a man's waking life.

Professor BARRETT, referring to the President's address, reminded the meeting that a committee of the Society had been formed to investigate the physical phenomena of Spiritualism, of which he was the secretary, and expressed a hope that any Member or Associate of the Society who might know of opportunities of investigating these phenomena with unprofessional mediums would communicate with him.

Turning, then, to the subject of Mr. Barkworth's paper, he gave instances of the secondary consciousness, or automatic action, both in the normal and in the hypnotic states. He mentioned that on one occasion in the middle of a lecture, and while conducting a somewhat delicate experiment, he had caught sight of a friend in the audience,

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and had immediately found himself in imagination sitting beside him and carrying on a conversation with him, quite oblivious of his actual occupation. On recovering from this fit of absence of mind, he found that no apparent break had occurred in his lecture and that he had successfully carried through his experiment. He also described some hypnotic experiments he had made with a lady very like those of Mr. Gurney's on intelligent automatism mentioned by Mr. Barkworth (see *Proceedings*, Part XII., p. 3, &c., and also XI., p. 268, &c.). Among other things he set her a sum in compound arithmetic, telling her to work it out, and gave her a pencil and paper. He then woke her and told her to count out loud. She did so, and simultaneously worked out the sum correctly—a newspaper being between her eyes and the piece of paper. She had no recollection whatever afterwards of having done the sum. On trying the same sum in a fully normal state she found considerable difficulty with a fraction at the end—a difficulty which vanished on re-hypnotisation.

The PRESIDENT said that he entirely agreed with Mr. Barkworth in thinking it scientifically important to search our ordinary experience for the closest discoverable analogies to hypnotic phenomena. He thought, however, that much of what Mr. Barkworth brought forward as evidence of "duplex consciousness" might be more simply interpreted as evidence of the remarkable extent to which the human organism could produce the effects of intelligent volition, unconsciously or semi-consciously. This may also be said of the automatic execution of hypnotic commands in the post-hypnotic state: this does not show that the hypnotic consciousness continues, but merely that it can exercise influence after it has ceased, through the brain acting unconsciously. But he quite admitted that the interesting experience of improvisation, described by Mr. Barkworth, did seem to show a kind of dual consciousness, since he could observe his mind acting without any consciousness of himself as willing. He could not agree with Mr. Barkworth as to the non-morality of dreams; he had had dreams in which the moral sentiment seemed to be as intense as the occasion for it was absurd.

After the close of the discussion on Mr. Barkworth's paper,

Mr. F. W. H. MYERS said that it had devolved upon him to prepare for the press the unfinished paper on "Apparitions occurring soon after Death" which Mr. Gurney had read to the Society on January 28th, 1888. It was hoped that this paper would be published in the next part of the *Proceedings*, but meanwhile it was most important to add, if possible, to the number of the cases cited in it. There was

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great difficulty in finding cases of this sort which were really evidential, since people usually heard almost at once of the deaths of near relations and friends, so that if a phantom resembling the deceased person were seen some days after death it might plausibly be ascribed to grief or preoccupation of mind with the idea of the departed. On the other hand, when a percipient saw an unrecognised phantom it was only rarely that there was opportunity of discovering whether this figure really corresponded with that of some person lately dead in or near the room where the phantom was seen. Mr. Myers cited two cases where there was an imperfect recognition of this kind, and appealed to his audience to be on the watch for additional examples.

Professor Richet, whose intention to be present at the meeting and to give an address had been announced, was at the last moment detained in Paris by the duty of recording his vote at the recent election.

CORRESPONDENCE.

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

DEAR SIR,—The interesting paper read by Mr. Barkworth on the 25th suggests one or two possible experiments which might be tried by a large number of members, as there would be no possible risk or difficulty in doing so. It seems to me that it would be worth while to try how far our wills can control our "automatic selves" in cases of slight physical uneasiness, such as can be removed by ordinary hypnotism, and to record the result. I should think that in such a case we ought not only to wish, but to will—to issue a direct and unhesitating command, such as most people find themselves doing to planchette, or an automatically-held pencil, when it writes nonsense. It might be risky to command ourselves to feel imaginary pains unless we were quite sure of being able to cure them; but fatigue, hunger thirst, sleepiness, would be most harmless occasions on which to try the effect of self-suggestion that we were not tired, hungry, thirsty, or sleepy; and if some people found that dyspepsia or headache could in like manner be robbed of their horrors, so much the better for them. The doctors might, perhaps, complain, but the world would be happier.

I made a little experiment of this sort, with good result, going home in the train after the meeting. I had had a fatiguing day and was seized by an uncontrollable fit of yawning. I issued a command, exactly as I should to planchette or a pencil in automatic writing, and I not only found myself able to refrain from yawning, but the inclination left me entirely for quite half an hour.

The danger of hypnotism weakening the will of the hypnotised person is one which seems to me to be a real risk, but the only effect the suggested experiments could have would be to strengthen the power of the will over

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the physical organism, and might be carried onwards with great advantage to the automatic process of thought—a system of scientific self-discipline.—I remain, &c.,

AN ASSOCIATE.

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

SIR,—In connection with Mr. Barkworth's paper, it may be worth telling you of my experiences in automatic reading, as I think its working is perhaps rather unusually complicated.

I often take a Greek or Latin Testament to Church, and follow the Lessons in it. When my mind has wandered, and I have been thinking hard of something else, yet, when my attention is recalled, I find invariably that I am reading in the right place. With the Latin text this, perhaps, is hardly more difficult than it would be with English; but considering how very different the order of the words is, not only grammatically, but even in the order of the thought, in the Greek, it shows a good deal of power of co-ordination. The New Testament, no doubt, is easier to follow than a new book would be. Still, my automaton has threaded its way successfully through the "vials" and "seals" of the Apocalypse, which I cannot claim as familiar ground.

Again, there must be a certain emotional interest possible in what one reads without attending to it, as I experienced in a rather odd way a few days ago. The lesson was about the sacrifice of Isaac. At the very beginning, after finding the place in an English Bible, I thought of Mozley's essay on it, then of his essay on Jael, and from that to consider carefully whether it would have been possible for me to present facts more truly than on a certain recent occasion. This quite absorbed me. Suddenly my attention was called off by a movement of my hands. I was clutching my book with both hands as if my life depended on it, and at the critical moment of the story I had suddenly shifted them to express more intense interest.

Now my ordinary self never attended to the story at all, for even when my attention was called to it it was only to think at once how ridiculously I was behaving and to be glad that there was nobody to see it, and then to reflect on "the abysmal depths of personality."

For about 12 years I used to read aloud to my grandmother for sometimes as much as two or three hours a day, mostly books that did not interest me, often with my throat aching too much to attend to anything not very interesting; and these were favourable conditions for developing the undesirable facility of automatic reading.

Perhaps it conduced to the same result that for some years I methodically practised not attending to the Sunday sermons, which were nearly an hour long, and attained complete success.

Thus the two threads of continuous suggestion, the sight of the Greek words, and the sound of the English ones, are, I suppose, unusually easy to follow, in my case, and there is more subconscious attention to spare for co-ordinating them.

A. M.

January 25th, 1889.

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CASES SUPPLIED TO THE LITERARY COMMITTEE.

L. 823 (Reciprocal).

From Canon ——, who does not wish his name to be given :—

October 6th, 1888.

SIR—At your request I send you the following account of a curious occurrence which came under my experience nearly 20 years ago.

In the year 1869 I had the care of a small country parish on the western confines of Yorkshire. In August of that year I was summoned to the death-bed of a friend living at S——, a town more than 60 miles away.

On arriving at her residence, I was shown to her bedroom. On entering, the nurse told me that my friend was sleeping, but that she would be certain to awake in a few moments. I sat down, and almost immediately my friend awoke, saying : "You here? Why, I have only just this moment returned from B—— (my parish). What nice improvements you have made in the church." She then proceeded to enumerate several very trivial alterations which I had made in the previous week, and of which I had spoken to no one outside the limits of my parish. I was certainly surprised to hear the dying person speak so correctly and in such detail of things which she had never seen. A couple of days later the lady died, and I forgot all about the matter for some time. I certainly never breathed a word of what she had said to me to anyone. But about a month, or perhaps less, after her death I was going out in the afternoon for my usual walk, when an old servant said she would like to speak to me on a subject which had puzzled her very much, but of which she had not spoken through fear of being laughed at. She said that on the day I went to S—— she was in the chancel in the church trimming a lamp, when to her surprise she saw a lady kneeling in a corner of the church. She looked at the stranger very intently, who, in a few moments, got up and passed away through the vestry, nothing more being seen of her. I may here remark that I was assured by my servant that all the doors of the church were locked when she entered. Then I remembered what my friend had told me on her death-bed. I asked my servant for a description of the lady she had seen in the church. She gave me a very good one of her, describing even a curious jacket full of pockets which she was in the habit of wearing when she went to visit the poor. Then I asked her if she remembered the time of the occurrence ; she said the clock was striking three as she went into the church. That was the exact time of my entering the lady's bedroom. I next gave my servant a large bundle of photographs, which I always kept in a locked drawer in my study, and told her to see if she could recognise the person whom she had seen in the church. She carefully examined the photos, and passed them on until she came to that of the dead lady ; this she scrutinised very closely, but finally passed on to a few others, returning, however, very shortly to it. "This," she said, "is the person whom I saw in the church." I said, "Why did you not fix on it at once?" She replied, "The lady I saw in the church was thinner and more drawn in the face than is shown in the photo ; her cheek bones were more prominent, and her lower jaw protruded. But I am certain that I am not mistaken." She described her

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to me as she was shortly before death, not as she was in health when the photo was taken. I may add in conclusion that my servant was the last person in the world capable of imagining such an appearance ; she had not an atom of the imaginative faculty about her ; she had never seen my friend in her life ; I never mentioned to her, or to anyone else, that I had gone to S——, nor that I had attended the death-bed of anyone on that occasion. There was no reason why I should mention these circumstances, and I did not mention them or any of them.

In answer to enquiries, Canon—— informs us that his old housekeeper is dead and that no corroborative evidence can be obtained.

He adds :—

The reason of my housekeeper being in the chapel at the time named was that her duty compelled her to be there *about* that hour, to trim a lamp which is perpetually kept burning. Why I so certainly remember the clock striking three as I entered the dying lady's room I really cannot say. There are plenty of similar trifling matters which have occurred during my lifetime, of which I have the clearest recollection without being able to say why.

G.—643.

Mr. Myers writes :—

The following case was received from two ladies, whom I will call Miss Mary Brown and Miss Lucy Brown. All the names of places and people (except Mr. Leycester's and Dr. Barker's) are fictitious, as there is great anxiety not to hinder the letting of the house in question.

I first received, in July, 1888, an independent account from each sister. I give here Miss Lucy Brown's, as the fuller. Miss Mary Brown's differed only in certain minor points, explained below in an account of my interview with the sisters. A somewhat earlier account by Miss Mary Brown is given in Document II.

DOCUMENT I.

About four years ago, in the autumn of 1884, my sister and I took a house in the town of B., for a year. It was owned at this time by the heirs of Mrs. Jones. She had bought it, and finding it too small, had made, three years before the time that it was let to us, a very large addition to it. After the improvements were made, she found that the expense had been far greater than she had expected it would be, and to her sorrow she could not afford to live in it. She therefore let it to a Mrs. Robinson and went with her daughter to live in a boarding-house. Those who saw her, during that winter, say that she was constantly speaking of her disappointment in not being in her own house, and that she should never recover from having built the large "new wing." In March, 1882, the house in which Mrs. Jones was boarding took fire, and she was burned to death. Her room was on the third floor, and she was last seen at the window with her arms behind her head, in an attitude of despair, in white, with her hair hanging down her back, when suddenly she fell back in

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the flames. She had spoken of the house to the last person who had seen her the night before, saying "it would haunt her to her grave."

Her tenant, Mrs. Robinson, continued to occupy the house, until the autumn when it was let to us. In speaking to me about giving up the house, she said it was because she could not keep any servants, but did not tell me why. When our furniture was already half moved in, and the house was being cleaned, for the first time I heard that Mrs. Robinson's nursery governess had hung herself in the bath-room, and that since then "it was haunted," and so no servants had been willing since then to live in the house. This I found out by ordering the room to be cleaned, and being told by the woman who was cleaning that there was not money enough to pay her to go in that room. Only by going with her could I reassure her enough to have the cleaning done. At last we moved in, taking with us the servants we had brought with us from another place, where our home had been. All went very smoothly, for those servants had no prejudices, and we took every care that the house should always be well lighted throughout, especially the "haunted room." In the month of January, 1885, during the illness of one of the family, who occupied the large front room, my sister and I were sitting up at night, when suddenly she exclaimed, speaking to me, "What are you doing in that cold wing? come back," following me, as she supposed, through her room, which opened into the front room in which the invalid was. My sister's room and mine were both in the "new wing." When she got up to the person to whom she had been speaking, she saw that it was not I, but a tall, fair woman in white, with her hair falling down her back, her arms behind her head, and a look of despair on her face. My sister tried to touch her, but she vanished. She came back directly to me, and told me what she had seen. We agreed not to speak of it. A few days after this, I was sitting in a room in the old part of the house, and saw a figure looking very carefully round the door of my room. I supposed it was a servant listening, so I went towards the door. To my surprise the figure straightened herself up, put her hands behind her head, and disappeared. About a month later, my sister, being ill, called to me to come to her in the night. I left her to get some medicine which she required. When I came back to her she said, "Why did you go into my dressing-room just now, and why do you look *so* tired and sad? I told her I had not been near her dressing-room since I had left her a few minutes before. Then she said, "Why it must be that ghost."

Twice more she was seen by us, before we moved out of the house and away from B., *always* in the same attitude, *always* in the "new wing." We determined then to tell the story to our physician, who we knew had been sent for the night the governess hung herself. We found that he was much interested, and when we had told him all, he said, "The governess was short, *dark*, and stout. You have seen a figure like Mrs. Jones. She was tall and fair, and was *last* seen as you describe her." We had never seen Mrs. Jones.

London, July 6th, 1888.

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Document II.

Miss Mary Brown gave the following account verbally in 1887 to a friend who wrote it down. She has since revised it and pronounced it "correct in all the details that are of any importance":—

A family of three ladies, consisting of an invalid mother and two daughters, took a house in the country for the summer months. The rent was low considering the size of the house, which had a long wing to it. They were told that the house was reputed to be haunted, a governess having committed suicide whilst living with the family to whom it belonged. The B. family, however, paid no attention to what they considered to be foolish gossip, and at the appointed date the eldest sister, Miss Lucy B., went down to superintend the final preparations for the reception of her mother and sister. On the morning after her arrival she gave orders to the caretaker to clean out the bath-room and was met by a flat refusal, the woman declaring she would never go into that room by herself again.

Mrs. B. and the younger daughter, Miss Mary B., having arrived, the latter, after a few days, was suffering from some slight indisposition which confined her to her room. This room communicated with that of her sister, Miss Lucy B., on one side by a door. At the opposite end was a large bay window. One night as she was lying in bed she saw, as she thought, the figure of her sister, a tall, slight, fair-haired lady, standing in this bay window, her arms raised above her head. She called out, "What are you doing at that end of the room, Lucy?" Her sister answered from her own room, "Mary, you have been talking to yourself; I have been in my room all the time." Mary replied, "No, I saw you standing there," pointing to the window.

A few days afterwards, Miss Lucy B. was sitting in her room, a big parcel on her lap. Mary came in and asked her where she was going to put the parcel, to which Lucy replied she did not know. Mary then went to her own bedroom. Presently, hearing a noise behind her, near her clothes press, she turned round and saw, as she thought, her sister standing near the press. She began a half laughing remonstrance, asking her why she had selected her wardrobe to stuff that big parcel in. Happening, however, to look away for a moment from the figure through the open door leading to her sister's bedroom, she saw the latter sitting in the same place with the big parcel on her knees; when she looked again towards the window the figure was gone. The eldest sister habitually slept with her mother, who was an invalid, and has since died.

One night Mrs. B. woke, and seeing, as she thought, her daughter in a far-off part of the room, asked her what she was standing there for. Miss Lucy B., who was lying in a little bed beside her mother, now awaked and asked her mother to whom she was speaking. Mrs. B. said she had seen a figure like her daughter, tall, slight, and fair, at the other end of the room with her hands raised above her head. Soon after this, the doctor of the village called, and the Miss B.'s told him how troublesome it was that they could not keep any of their servants for more than a month, and were often obliged to pay largely in excess of the wages agreed on to prevail on them to remain even so long—such was their terror at what they declared to be repeated apparitions of "the ghost." Miss B. then proceeded to say that they themselves had been disturbed by her three times, and asked the doctor to describe the appearance of the French governess. The doctor answered readily enough that Mdlle. R. was dark, plump, and short. The ladies thereupon described the figure and countenance of the apparition they had seen, the doctor looking much startled. He informed them that the owner of the house, Mrs. Jones, had added to it the wing in which were the

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sleeping rooms of the B. family, that she had almost ruined herself by doing so, and had been unable to live in the house herself on account of the cost of keeping it up; she had therefore let it and gone to live in a smaller one in the village. One night she had said to some friends who were with her, "That house of mine is always troubling me, I shall never be able to live there anymore, the wing in especial really haunts me." That night the house in which Mrs. Jones lived took fire, and the last that was seen of her by the neighbours in the street below, was standing at an upper window, not apparently having the courage to jump as she was being urged to do, with her arms lifted high over her her head. A moment or two afterwards she fell back and was burnt to death. She was a tall, slight, fair-haired woman.

On July, 23rd 1888, I met the two sisters at the house of R. Leycester, Esq., 6, Cheyne-walk, S.W. I found them very anxious not to overstate what they remembered.

Four different occurrences of the apparition are remembered, three of them by both sisters, the fourth by Miss Lucy Brown only, although Miss Mary Brown was the percipient. Two other dim and shadowy appearances may be left out of account. There remain four well-marked appearances all of the same figure.

1. Seen by Miss Mary Brown, January, 1885, during severe illness of another member of the family. This is not definitely remembered now by Miss Mary Brown, but very clearly by Miss Lucy Brown, who knew of it as soon as it happened.

2. Listening at the door. Seen by Miss Lucy Brown. In this case the figure seems to have appeared in the old part of the house.

3. Seen by Miss Mary Brown when slightly ill, (the illness was trivial and not accompanied by fever). In this case the figure does not seem to have assumed its usual attitude.

4. Seen for some time, then disappears into closet. This was seen by Miss Mary Brown; is remembered, but not so clearly, by Miss Lucy Brown.

The servants repeatedly spoke of having seen a figure, but the Misses Brown discouraged them and made no inquiries.

The Misses Brown inquired from relatives what Mrs. Jones was like, and learnt that she somewhat resembled Miss Lucy Brown (who is very tall) in figure; was about 45 or 50 (apparent age of phantom, so far as seen), and had blond hair (as also has Miss Lucy Brown).

Dr. Barker writes from the town of B., under date August 26th, 1888, to Miss Lucy Brown:—

"I well remember the queer experience you had in———street and your description of it; and my recollection of the incident coincides with your own in every particular. The nurse was dark, rather stout, and of medium height. The former owner of the house was tall, neither thin nor stout, quite fair, with light hair and grey eyes, very erect, and of good figure. You described her very nearly."

Miss Brown has never had any other hallucination of the senses. Miss Lucy Brown has had one other hallucination, apparently representing a person who had died in the house where the figure was seen, though a person unknown to the percipent. It is hoped that this case may appear in a future number of the *Journal.*

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THE "HAUNTED HOUSE."

Various unexplained sounds have been recently heard in the house mentioned on the cover of the *Journal*. We purposely give no particulars as it is desirable that witnesses should observe and describe independently anything that may occur; and it is hoped that more Members and Associates may be able to arrange to sleep there. Supposing that the apparitions formerly seen were more than mere hallucinations, the chances of obtaining results would be greater in proportion to the number who make the trial, since experience renders it probable that certain persons are specially susceptible in this way.

RECENT ADDITIONS TO THE LIBRARY OF THE SOCIETY.

‡Balfour (Arthur J.) The Religion of Humanity. An Address delivered at the Church Congress, Manchester, October, 1888. ——— *Edinburgh*, 1888

Braun (L.) Experimenteller Spiritualismus und Spiritismus...*Leipzig*, 1879

Braun (Otto) Geisterstunde. (*Deutsche Rundschau. March, 1875, p. 493*).....*Berlin*, 1875

Dedekind (Pastor. W. E.) Ueber Geisternähe und Geisterwirkung *Hanover*, 1825

Erscheinungen (Die Neuesten) auf dem Gebiete des Spiritismus. (*Allgemeine Evangelische-Lutherische Kirchen Zeitung. Jan. 8th and 15th, 1885*)..... 1885

Frohschammer (J.) Thierspuk in Spiritismus. (*Die Gartenlaube. No. 20, 1878, p. 336*)..... 1878

Fuchs (P.) Der Moderne Spiritualismus und Spiritismus und sein auftreten in Deutschland. *Allgemeine Conservative Monatschrift. Dec. 1879, p. 884*)..... 1879

Gutberlet (Prof. Dr. Const.) Der Spiritismus.....*Cologne*, 1882

Hellenbach (L. B.). Ist Hansen ein Schwindler? Eine Studie über den Animalischen Magnetismus (2nd edit.).....*Leipzig*, 1887

Hennings, Visionen vorzüglich neuerer und neuerster Zeit philosophisch in ein Licht gestellt.....*Altenburg*, 1781

Kasprowicz (E. L.) Der Spiritismus in Deutschland. II. Hauptgrund-sätze der Lehre vom Geiste.....*Leipzig*, 1879

Liebich (Constantin) Der Somnambule, der im Schlafe geistig-hellsehender Prediger (August Schüler).....*Berlin*, 1883

Löwenthal (Dr. Eduard) Grundzüge des inductiven Spiritualismus *Berlin*, 1889

Mendelssohn (Moses) Phädon, oder, Ueber die Unsterblichkeit der Seele.....*Leipzig*, N. D.

Otto (Bernhard) Die Sprache der Vestorbenen, oder das Geisterklopfen. (4th edition).....*Leipzig*, N. D.

Schneider (D. Wilhelm) Der Neuere Geisterglaube 2nd edition) *Paderborn*, 1885

Spiegel (Dr. Hermann) Das Wesen des Spiritismus.....*Leipzig*, 1888

Theosophistische (Das) Attentat auf die Christliche Mission in Indien. *Allg. Evangelische-Lutherische Kirchen Zeitung. Jan. 8th, 1885, p. 17.*)..... 1885

Wenzelburger (Theodor) Der Process Raundorff-Bourbon. (*Unsere Zeit. June, 15th, 1874, p. 845*)..... 1874

‡ Presented by the Author.

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SOCIETY FOR PSYCHICAL RESEARCH.

RECEIPTS AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1888.

Dr. 1888.		£ s. d.	£ s. d.
Jan. 1.	To Balance in hands of Treasurer ...	35 15 6	
	,, Do. ,, ,, Secretary ...	10 0 0	
			45 15 6
Dec. 31.	,, Subscriptions:—		
	,, Members	325 10 0	
	,, Associates	287 12 7	
			613 2 7
	,, Life Subscription		10 10 0
	,, Donations		23 13 0
	,, Free Distribution Fund		4 17 0
	,, Sale of Publications:—		
	Per Trübner & Co. (July 1887 to June 1888)	36 6 4	
	,, ,, American S. P. R. ...	37 8 9	
	,, ,, Secretary	9 18 0	
			83 13 1
	,, Rent—(Rooms not required at 19 Buckingham Street, 6 months to Michaelmas 1888)		12 10 0
	,, Interest from Investment		2 10 3
	,, Sale of Consols		61 13 11
			£858 5 4

Cr. 1888		£ s. d.	£ s. d.
Dec. 31.	By Literary Committee		86 11 7
	,, Library		9 8 11
	,, Printing:—		
	Proceedings, Part XI. ...	194 15 6	
	,, ,, XII., on account of	50 0 0	
	Journal, Nos. 39—48 ...	65 0 0	
	General	15 4 6	
			325 0 0
	,, Covers and Binding		9 5 9
	,, General Meetings		38 12 9
	,, Advertising		4 15 0
	,, Travelling Expenses (Members of Council) ...		4 0 0
	,, Philosophical Instruments		1 1 6
	,, Salary to Secretary (Sept. 1887 to Sept. 1888) and Commission on Subscriptions ...		133 0 0
	,, Rent (12 months to Michaelmas 1888) ...		45 0 0
	,, Housekeeper 12 months, 19 Buckingham Street)		12 0 0
	,, Furnishing		0 19 6
	,, Reading Room and Stationery		6 6 11
	,, Postage (Secretary's)		49 14 10
	,, Gas		2 10 0
	,, Repairs		15 14 10
	,, General Expenses		37 11 9
	,, Balance in hands of Treasurer ...	66 12 0	
	,, ,, ,, Secretary ...	10 0 0	
			76 12 0
			£858 5 4

I have audited the above Receipts and Expenditure Account with the Books of the Society, and certify that it is correct.

24th January, 1889. MORELL THEOBALD, C.A.

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No. LVIII.—Vol. IV. March, 1889.

JOURNAL

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EXPERIMENTS IN THOUGHT-TRANSFERENCE.

The following series of experiments were made by a lady, well known to the editor, with her little girl, aged at the time about four years and seven months. In sending us the notes she says:—

I find that for the present I can make no more experiments with H.; she is too old to give her impressions quite unconsciously and not old enough to have the importance of the affair explained to her. . . . I enclose you the results of our experiments up to the present. . . . Besides the notes of experiments with cards, I enclose copies of notes of cases where H. guessed what I was thinking of, or I of what she was thinking; I thought they might be interesting as illustrations.

The experiments were made as follows:—The little girl drew a card out of the pack and looked at it while her mother, who kept her eyes closed throughout the experiment, guessed what the suit was, whether it was a picture card or not, and in some cases what card it was. When no impression as to the card was felt no guess was made. In the following notes P. stands for picture. "Picture right" means a right guess made as to whether the card was a picture card or not. After the first two evenings, when a full record of the experiments was kept, a dash stands for the child's answer "yes" or "no." There was no contact.

NOTES OF EXPERIMENTS.

First Evening, February, 1888.

Suits, number, and pictures guessed. First three [cards guessed] right in all respects. Then only tried suits and pictures.—12 more guesses, of which picture right 12 times, suit right 6 times.

February 6th.

First three, suit only guessed—right each time. Then six more, guessing suit and picture, of which suit right three times, picture right six times.

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February 7th. 5 guesses.

CARD DRAWN.	GUESS.
(*a*) H. 6	Cl. ? ? — H, not P.
(*b*) Sp. 2	Cl. — H ? ? — Sp. 2.
(*c*) Sp. 3	Sp. — not P — 4.
(*d*) H. 3	D ? — Sp ? — H — not P
(*e*) D. 1	Sp. ? — H ? — Cl. ? — D ? not P.

February 10th. 3 guesses—*no impression.*

February 10th (later).

(*a*) H. 2	Not P — H — 2.
(*b*) H. Kg.	P — D — Kg. — Kg. H.
(*c*) Sp. 5	Not P. — Several guesses; then H. said she had "made a mistake" about the card.

February 13th. 3 guesses—*no impression.*

February 27th. 3 guesses.

(*a*)	No impression.
(*b*) H. 5	D — not P. — wrong guesses.
(*c*)	No impression.

March 19th. 4 guesses.

CARD DRAWN.	GUESS.
(*a*) H. 1	D — not P — H — 2 — 3 — 1.
(*b*) Sp. 10	Sp. not P (doubtful) — 10.

Note on (*b*).—My impression was "a lot of black"—then Spades. I had a feeling it was not P—but seemed to see a crowd. I said "Not P," and hearing that I was right, instantly felt that 10 satisfied my impression. H. proceeded to count the pips,—10 being more than she can take in at a glance,—and I was right.

(*c*) Blank card | "Can see nothing."

Note on (*c*).—"Can see nothing" does not represent "had no impression." I had an irritated sensation of not being able to see anything.

(*d*) Cl. Q. | No impression.

March 20th. 4 guesses—3 *no impression.*

(*a*) D. 6	Not P — H or D — 4 — 5 — 6.

Note.—I guessed the numbers successively, but in fact I saw a plain picture of the top corners.

March 24th. 4 guesses—2 *no impression.*

(*a*) Sp. Kg.	D — P — Q. Sp. — Sp. — Kg.
(*b*) Cl. Knave	Cl. — not P — Kg. — Q — Knave.

I have no record of the exact guesses on the first two evenings. But all notes are contemporaneous. The result of the guessing is written down before we go on to the next card. The lines (—) showed the interval in which *yes* or *no* was answered.

(Signed) ————————,
January 29th, 1889.

The pack of cards used was an imperfect one; the 8 of spades and the 2, 5, 7, 10 and knave of diamonds having been lost. The ace of spades was counted as a picture card, so that there were 12 picture cards and 34 plain cards. Neither agent nor percipient knew which cards were missing, nor how many.

It appears from the above notes that the total number of experiments was 53, or, omitting the blank card, 52. In 14 of these no impression was received nor guess made. In the remaining 38 the

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attempt was made to guess the suit only in three cases, suit and whether picture card or not in 22 cases, and to guess the whole card in 13 cases. It was not settled beforehand how much was to be attempted —this depended on the impression felt at the time. The following is a table of the results :—

ATTEMPTED.	RIGHT.			WRONG.			TOTAL.
	Suit.	Picture.	Number	Suit.	Picture.	Number	
Suit only	3	...	...	...	...	...	3
Suit and Picture	9	22	...	13†	...	...	22
Suit, Picture, and Numbers	7	12*	7	6	1	6	13
Total...	19	34	7	19	1	6	38
Number that would have been most probable by chance, say...	9 or 10	25‡	3**				

* Including case (*b*) on February 7th, when the whole card was guessed before guessing picture or not.

† Including cases (*c*) on February 10th and (*a*) on March 20th.

‡ The most probable number of correct guesses as to picture or not cannot be properly estimated without the details of all the experiments, or a longer series of recorded guesses, because—since the probability of being right by chance in any particular case is greater for the guess "not picture" than the guess "picture"—the most probable number of correct guesses depends on the bias of the guesser. (Owing to the imperfection of the pack these remarks apply also *mutatis mutandis* to the guesses of suit and of number.) If he has no bias—that is, if in the long run he says "picture" as often as "not picture"—half his guesses will in the long run be right. A bias in favour of "not picture" would give a larger number of right guesses, and a bias in favour of "picture" a smaller number—the limiting values in the two directions being $\frac{24}{46}$ and $\frac{12}{46}$. If he guesses "picture" and "not picture" in the true proportions—that is, 12 pictures to 34 not-pictures—he will in the long run be right by chance 325 times out of 529, or about three-fifths of his guesses will be right. The number 25 given in the table is the most probable number of coincidences among the actual cards and guesses in the short series of 14 experiments of which the details are given. On any assumption the actual number of correct guesses in the experiments before us is greatly in excess of the probable number.

** The probability of the number being right in any particular guess is, in a perfect pack, $\frac{1}{13}$, whether the guess be made in two stages (picture

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first and then number), or all at once, provided the guess in the first stage is right, as was the case whenever the number was right in these experiments.

The guesses may be differently analysed as follows:—

Suit only right	4
Picture only right	17
Suit and picture right but not number	10
Picture and number right but not suit	2
Suit, picture, and number right	5
Quite wrong	0
Total	38

The probability of guessing any card wholly right out of 38 guesses is, of course, less than one.

With regard to the picture guesses, the idea occurs to one that the child may have liked picture cards best, and have had a special manner when picture cards turned up, which unconsciously influenced her mother. On this hypothesis, however, one would expect that the impression of picture or not would be the first to occur, which does not appear to have happened; since out of the 14 cases where the details of the experiments are given, the suit was guessed first in 10 and the picture first in 4 cases. In those 4 cases the card was actually a picture card once.

The following are the notes of the spontaneous experiences mentioned above:—

November 14th, 1885. (H., aged two years and four months.)

"On Friday, November 6th, on coming in from a walk, I went to the nursery, and J. (the nurse) said to H., 'Tell mother who you met—what little girl.' The child hesitated and then said doubtfully, 'Daisy.' 'No,' I said, 'Margery.' 'Oh, did you meet her then?' said J. I could only say that I guessed. Then J. said, 'Tell mother what the little girl had on, and you said you wouldn't like one.' Again, as H. hesitated, I said 'Had the little girl a red cloak?' 'Then you *did* see her,' said J. I had not seen the child, and did not know that she had a red cloak. As I said 'red cloak,' it occurred to me that it might be some kind of bonnet, but '*red cloak*' said itself."

[The little girl was Margery ——, of whom we knew very little, and were not in the habit of seeing. H. spoke very little at this time, and was slow at getting the words to express her thoughts, so that I was constantly guessing what she meant, before she finished speaking.]

March 23rd, 1888.

"Yesterday H. and I played 'I love my love.' I have long thought that she guessed what I was thinking of, and resolved to try. We had done *M* and began *N*. She could not think of a quality beginning with *N*, so I said, 'Well, guess mine,' and thought of *Nice*. I turned and looked at her eyes, and she looked back, then she said at once *Nice*. When we came to

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the 'sign,' I thought of *Needle*—usually we choose an animal. When she said she 'would think of my word,' we looked as before, and she said slowly *Neat*, but could attach no idea to it. She could find no quality in *O*. I thought of *Obedient*. She (after looking as usual, I taking special care not to say the word with my lips) said slowly 'O-be-di-en.' Then, after a pause, 'But that's not a nice thing to be,' (she apparently mixed it with disobedient) showing that the word she was saying did not satisfy her conception of what she wanted."

November 13th, 1888.

"I have been taking a tonic lately after lunch, and H. likes to see me take it. But on Wednesday, the 7th, I gave it up, and she did not remind me of it as usual. Yesterday (Monday), as I got up from lunch, I thought, 'I will take my tonic to-day,' and at that minute H. said, 'Take your medicine.' I was surprised and said, 'But I have not been taking it lately; what made you think of it?' H. said, 'I don't know; it came into my head.'"

The last of these experiences is less striking than the other two, but is worth mentioning in connection with them.

IMPORTANT CORRECTION

AND FURTHER PARTICULARS RESPECTING MR. DOBBIE'S CLAIRVOYANTS AND MODE OF EXPERIMENTING.

Mr. Dobbie writes from Rothesay Villa, College Park, South Australia, on January 6th, 1889:—

Referring to case M. 6 [*Journal*, Vol. III., pp. 333-6] a great mistake has been made. I notice that at the bottom of page 335 of November *Journal* you state that you asked me for a copy of the notes "taken at the time of the experiment." You then quote my reply that in that particular case I neglected to make notes at the time. Now that is quite a mistake. The notes I sent you *re* the "sleeve link" case, and which appear in the *Journal*, are a copy of the notes *I wrote down the moment the words were uttered*. I make a practice of doing so. When, in my letter of October 17th, 1886, in reply to your query, I stated that I had *not* taken notes at the time, I thought your question referred to an earlier case of clairvoyance in connection with the finding of a gold pencil-case which had been lost. I sent you the particulars,* but you have not published them, at which I am surprised, because I consider it was by far the most remarkable case of the three, the possibility of thought-transference being more completely shut out.

I will now answer the questions.

(1) Whether my clairvoyants are in any way professional, or accept money for their services?

* We have not got the letter (dated, Mr. Dobbie tells us, March 8th, 1886) which contained these particulars, but hope that Mr. Dobbie may be able to let us have them again.

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Answer: No, I have never given them a farthing, nor do I recompense them in any indirect way. In fact, the experiments have been a great tax upon them during the past four years, and have greatly interfered with their home duties.

(2) Are they well educated?

Answer: They are sufficiently educated (the young ladies I mean) to conduct a school of *young* children, but make no pretension to the higher branches of learning. They are educated to about the same extent as those who pass through a good Government or State school, and are solid, sensible young women of irreproachable character. They have a school of 60 young children.

(3) Whether, in noting down conversations with clairvoyants, I make a note of the questions as well as the answers, and whether I give merely a summary of the information elicited?

Answer: I rarely ever interfere by asking questions, as I have found by experience that the results are far more satisfactory when I simply remain silent and write down *all* the words they utter, as I did in the cases of the sleeve link and Coliseum. If you refer to the fifth line from the bottom of page 336 of November *Journal*, you will notice in italics a sentence which is the weakest part of the whole; that was the result of my asking a question which, as Mr. Adamson rightly says (on p. 338), "should not have been put." Mr. Williams, the male clairvoyant, is an intelligent young man of 24. He has charge of one of the departments in one of the leading drapery establishments of this city (Adelaide). I have never, either directly or indirectly, rewarded him in any way. He is fairly well educated.

Method of Operating.

My usual method of operating is to put them to sleep by a few passes, and then quietly to wait until they tell me they are ready. I then silently slip the article in question into their hands, and in from two to five minutes they begin to speak in a perfectly natural way, and I write down what they say. In most cases when the specimen is the hair of a person who is ill, the Misses Dixon will simply hold the hair in their hands for an interval of from five to fifteen minutes, and then sit up to the table, open their eyes (though still asleep) and write out a diagnosis of the case and prescribe remedies. In most cases they correctly describe the ailments, although in some cases (even when I am fully aware of the circumstances) they are entirely wrong. Some of the cures have been very remarkable; but I am not prepared to positively assert whether the cures were effected by the remedies, or were the result of faith, or, in other words, the action of the mind on the body.

* * * *

I have little confidence in the abilities of my clairvoyants to track the Whitechapel murderer. I tried them once in tracing a prominent man who suddenly disappeared from Adelaide two or three years ago, and was found dead a fortnight afterwards. My clairvoyants insisted that the man was alive and wandering about south of Adelaide, whereas he must have been dead all the time, and was found *north* of Adelaide. Yours faithfully,

(Signed) A. W. Dobbie.

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CASE SUPPLIED TO THE LITERARY COMMITTEE.

G. 183.

I gave an abstract of the following case of a haunted house (G. 183) in my paper on "Phantasms of the Dead." (*Proceedings*, Vol. III., p. 113.) Since then some further evidence has been obtained, and the case is now probably as complete as we can at present hope to make it, since there is little chance of obtaining Mrs. Robinson's address. It will at once strike the reader that in all its recent appearances "the ghost" of this case is very unlike the ghost of most of our narratives, and its always appearing in the same part of the room, its persistence for several minutes, its unchanging form during each appearance, all strongly suggest a real effect of light of some kind; and, in fact, this is what suggested itself to several of the percipients. Its slow movement backwards and forwards through, as appears from the plan, a small angular distance is what might be expected if the effect was due to a light outside, –say, a temporarily illuminated window,— shining through a thin and slightly moving blind (with, perhaps, a hole in it) and between the curtains. It would be rash to affirm that this would be a sufficient explanation without knowing the place, and without experimenting, but if a chance of verifying this hypothesis should occur it is to be hoped that it will be made use of.

ELEANOR M. SIDGWICK.

Mr. Podmore writes:—I saw Mrs. W. on July 8th, 1888, and she gave me the facts which I embodied in the following narrative, since corrected by Mrs. W.

8th July, 1888.

My father, John Hunter, was a surgeon practising in W——, and at the time of his marriage his wife's mother and step-father, Mr. and Mrs. Barber, rented V—— Cottage and came to live in it in order that they might be near their only child. This would be about 1826, as I was born in 1827.

I have always heard that they were told, as soon as they came to live there, that the house was haunted; the story given to account for the haunting being very much what my son has given in his letter of the 10th of June last (see below), except that I never remember to have heard that my father was called to the inquest. It is possible, however, that this was the case, as my father practised in W—— before his marriage.

My grandfather died soon after coming to live in the house. My grandmother, however, lived on in the house until 1851. After her death my father bought it, but sold it again shortly afterwards. Some time after my brother-in-law, Mr. A. bought it, and my son, J. H. W——, rented it from him for some years. Recently Mr. A. has again sold the house.

My sister and I, as children, occasionally slept in the house during my grandmother's lifetime. On one occasion—I cannot remember the date, but I was not 15 at the time — my sister, 15 months younger than myself,

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rushed into my bedroom, which was the inner room, crying out "What a shame to try to frighten me so, Margaret." I was in bed, and when she saw this she was very much astonished, and told me she had seen in the outer room a white figure behind the door, and thought it was I in my nightdress. We had both, I think, heard at this time that the house was said to be haunted, but we only laughed at it.

Some time afterwards I remember we both heard footsteps—as of a man in stockings—going upstairs and about the house. We told our grandmother, who, in spite of our entreaties—for she was very infirm and used a crutch—insisted on going downstairs, but found no one there. The room in which my sister saw the figure—now separated from the "inner room," which has a separate entrance from the passage—is the same room in which Mr. Hill and the others have since seen a figure. But my son used to talk about the "haunted room" to all his friends, and this may have caused them to see the "ghost."

The evidence of Mrs. Robinson, who acted as caretaker for some months, is the most reliable, for she had certainly never heard of the reputation of the house. I will try and find her address and ask her to write out her account.

Of late years, whilst Jack has occupied the house, I have slept in the "haunted room" several times, but have seen and heard nothing abnormal.

I should state that the villagers conceived a dislike to Mrs. Robinson, and, I understand, tried to frighten her by flashing a bull's-eye lantern on the house, and so on; but I don't think that any trick could account for the figure which she saw.

The MS. of above was left with Mrs. W. for her signature and she returned it the next day (July 9th) with a letter saying:—

"I have read over your notes attentively, and made one or two slight alterations. I am sorry that I can help you so very little with regard to dates, and I must decline to affix my name to the document, or to give you the name and address of my sister. She has lost her husband and is in an exceedingly delicate state of health. . . . In the cottage there were only three bedrooms. One stood apart from the rest, branching off by five steps from the staircase, and it was in that room that the murder was said to have been committed, and there in early days the ghost was said to appear. But *no one* of whom I have any knowledge ever saw the apparition there. The other two rooms were connected, not by any passage, but you passed through the one to get to the other, and it was in the first of these that people professed to see the spectre."

From Mr. J. H—— W——, 14, Southall-street,
Strangeways, Manchester.
10*th June*, 1888.

Mrs. Adams lived in the house for some months at two or three different periods.

The Robinsons occupied it one winter and spring. They may have heard of "Lydia's ghost."

The house has been sold and is now unoccupied.

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The story, as I have heard, is that the house was formerly occupied by an old lady and her daughter Lydia. No servant slept in the house, but a girl came to them every day from a neighbouring cottage. One morning, being unable to rouse anyone to give her admittance, she became alarmed and went for the doctor (my grandfather, John Hunter), who placed a ladder up to the bedroom window and ascended it. Then he saw the two women lying on the floor with their throats cut. He was too late to save the old lady, but having sewed up Lydia's throat she recovered. Lydia averred that they had mutually agreed to commit suicide (and I believe a verdict to that effect was returned in the one case), but my grandfather expressed his opinion that the old lady did not commit suicide, an opinion he formed from the position of the body, which was lying with the neck carefully placed over a basin. He gave no evidence to incriminate Lydia, as he considered her daft. Lydia afterwards left the village, and no one knew what became of her. At last the idea gained credence that her ghost haunted the cottage. *Voilà tout!*

(Signed) J. H—— W——.

Mr. A. G. Leonard and I saw Mrs. Adams and Sarah Newman in January, 1885, and the following account was drawn up by us from our recollection and notes of the conversation, and has been subsequently signed as correct by the persons concerned.—F.P.

21, St. Bartholomew's-road, N.
January, 1885.

Mrs. Adams says:—

I have never seen the light myself. Several people, however, have seen it while I was in the cottage and have told me what they saw.

Mrs. Robinson (whose address cannot now be ascertained) told me that she awoke and saw the light on Christmas Eve, 1883, between 12 and 1 a.m. She thought it was one of her girls and said, "Maggie, is that you?" On receiving no answer, she got out of bed and the figure vanished. So convinced was she that it was one of the girls that she went into their room, but found them both fast asleep. She returned to bed and the light reappeared.

Sarah, my servant, has seen the light several times. She at first attributed it to some reflection from the looking-glass. It was I, however, who placed the looking-glass in the room, and Mrs. Robinson had seen the light before this was done.

Miss Wray, Mrs. W., Mrs. Robinson, Miss R. H——, Mr. Leonard Hill have told me that they saw the light.

On one occasion, when several of us, including Mr. Ruck, were downstairs, Sarah came down and said, "Now if you all come up you can see the light." We went up at once but the light had disappeared.

(Signed) M. Adams.

Sarah stated that this was the only occasion on which she saw the light when she was not in bed. She was coming downstairs one evening last autumn without a candle, and saw the light (through the open door) in the position in which it always appeared—near the cupboard. She saw it move towards the window and it seemed to settle on the blind. She ran downstairs and called the others, but when they came nothing was visible.

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The light seemed a bluish flame about 2in. long, surrounded by a halo about 10in. long by 6in. broad; or, as Sarah described it, it was bright in the centre with a light shadow round it. It appeared to be about 6ft. from the ground. It never altered its appearance as Sarah looked at it. It would move slowly from the cupboard to the mantelpiece, to and fro, taking about one minute in the passage. It always kept at about the same level. After she had heard last autumn of the light being seen, Sarah determined to try and see it herself, and slept in the room for some time. She used to lie awake in the hopes of seeing the light and did distinctly see it several times—once, at the end of October, 1884, three consecutive nights. The light always appeared (if it showed itself at all) between 12 and 1 a.m. This Sarah ascertained by consulting a clock which stood in the room.

Sometimes she woke up and found it there, but more generally she was awake when it first appeared. Sarah was in the habit of waking up at odd times during the night, so that no conclusion can be drawn from her having done so on these occasions.

On several nights she got out of bed but the light always vanished as soon as she did so, or as soon as she lit a candle. It would vanish all at once, not gradually as a reflection might do. When she only sat up in bed the light would remain.

Sarah professed to think that the light was only a reflection from the looking-glass. She stated that she had noticed that it was generally seen on moonlight nights. The light was always seen against a cupboard door which was painted with ordinary dull paint, whence it would move to the fireplace and back. On the hypothesis of its being due to reflection from the window, Sarah was quite unable to account for the movement of the light to and fro, as the mirror was fixed to the wall. She did not think that any movement of the blind, through a draught, would sufficiently account for the motion. The villagers think the place to be haunted. It is an old cottage—about a century old. They say that a girl murdered her mother here. There are stains—supposed to be blood-stains—on the floor, which cannot be scrubbed clean.

For some time during 1884, Sarah slept in the front ground-floor room. It is now used as a sitting-room. The head of her bed was against the partition between the room and the hall. She used to hear regularly every night, between 12 and 1 a.m., a sound as if someone was rapping with his knuckles at the head of the bed. This was continued for some time, and Sarah was quite unable to account for it.

(Signed) SARAH NEWMAN.

16*th January*, 1885.

From Mr. Leonard Hill, 45, Carlton Hill, N.W.

18*th March*, 1887.

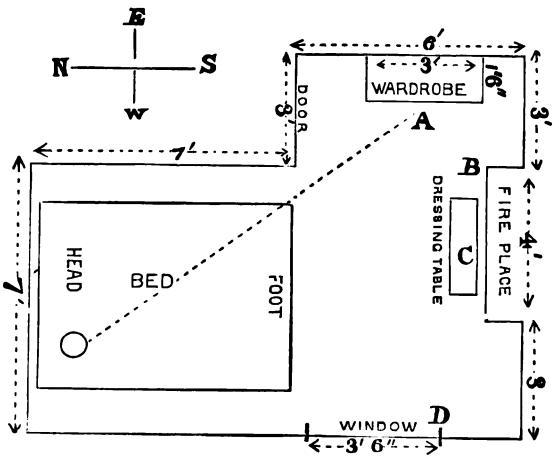
In the autumn of 1884 I was staying with Mr. W—— at his cottage at W——, and during my visit I saw the vision described below.

It was on the night of Sunday, September the 21st, 1884, that it appeared to me. I occupied the bedroom, which is upon the first floor, by myself; it was the second night I had slept in this room alone, but my wife, who

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was on these occasions sleeping with her mother in the next room, had previously occupied it with me for about a week.

The following diagram represents the room with the furniture in ground plan; the measurements given are guessed from my recollection only, and are not precise.



Before proceeding further, I should state that I had heard second-hand accounts of the "ghost" having been seen in this room by Mrs. Robinson and others, but I had not had any confirmatory evidence of it myself.

At about 3 a.m. (*i.e.*, to be precise, on the morning of September 22nd), I woke up, naturally, so far as I know; I was lying on my right side—that is, with my face towards the west wall. I was perfectly conscious and wide awake, and though not aware of anything abnormal occurring in the room, I had a feeling of constraint to turn round to look towards the east wall. Turning my head over my shoulder I saw there a hazy column of light, extending from about a foot, or a little more than a foot, above the ground, and some five feet in height. The room was pitch dark, and I could see absolutely nothing but the light, which was, I noticed, about where I remembered the wardrobe was.* I then turned round again, shut my eyes, and settled myself with the idea of getting to sleep, but soon again turned to look at the object. I had not any feeling of actual fear, only a slight nervousness and chilliness, except for a moment when I fancied it was coming towards me. Upon looking intently at the light, I observed it to be of a misty, almost phosphorescent nature, having the distinctive character of appearing to be illuminated from within. It then appeared gradually to assume a definite form, and in the course of, say, 5 or 10 seconds—though it seemed to me longer at the time—I concluded it was of the form of a woman in a night-dress, whether an old woman or young I could not say; in a few seconds more, however, I made out that it had the appearance of a young woman

* The wardrobe has plain, painted doors, not glazed, and is not capable of reflecting light.

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bending slightly forward, with the near right arm slightly extended, and the hand a little raised; the face—of which I remember seeing only about half or three-quarters—also somewhat forward, the attitude altogether giving the idea that she was looking for something on the floor. The head was covered by a white hood, with a white band passing underneath the chin, like a nun's headdress. The contour of the face was rather oval, but I could not distinguish any features. The light was brighter and less misty just below what I took to be the nightdress, giving me the idea that I saw feet, though without definite form; the face also was, I think, somewhat brighter than the rest of the body, and it appeared as though the dress veiled the light and thus rendered it misty. I now remembered Mrs. Robinson's explanation of the appearance as being caused possibly by a light from outside the window being thrown into the room. I therefore turned my head quite round to the right—I was reclining with my body a little raised on my left elbow, I think, and my head turned a little to my left—in order to see if any rays of light were crossing the room. There was no light whatever across the room, of this am perfectly certain; but I was struck with the fact that I saw no sign of the window: the apparition was the only thing in the room that was visible.

Until this time it had remained resting (I can hardly say standing, as it was not touching the ground) where it first appeared to me, at A, but it now commenced to move towards the fireplace, rising a little as it went, moving as a whole, without any change of either form or attitude, and its motion was not perfectly regular, it almost stopped some three or four times in travelling from A to B.

On reaching B it remained a moment and then returned *backwards* (*i.e.*, without turning round) in a similar manner: this to and fro movement, between A and B, it repeated two or three times, and then moved onwards to C., still rising a little as it went, until it was about three feet, or a little less, off the ground; it then stood still for some seconds, after which it moved very slowly towards where I knew the window was; then it seemed to oscillate and I couldn't make out what I saw; then it vanished and I saw the window and the whole of the room normally.

During the whole of the vision the room seemed to me unnaturally dark, and I am not conscious of having been able to see any object in the room (except perhaps the bar at the foot of the bed), while the apparition was at C, but of this I have only a confused recollection. Directly the column of light vanished, however, I could see the window and other things with some distinctness. Upon this taking place I jumped out of bed instantly and went to the window, and raised the corner of the white blind, which was drawn down the whole way. It was a clear, starlight night, with no moon, and everything was perfectly still. I looked down directly on to the roof of the bay window below—and, afterwards, out of the open window—to see if I could discover anyone there, because that was the only position from which such a light might be thrown into the room, and to reach that position a short ladder would be necessary. I could not discover nor hear anything, and I feel convinced that the light was not cast into the room by any artificial means.

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Though startled, I had not any feeling that I had been looking at something supernatural. I at first concluded it was caused by my waking up suddenly, and mislocating the window, imagining it to have got into the wrong place, because when I looked round I could not see it, and because lying awake afterwards I could create the figure out of the window and blind; but on thinking the matter over afterwards I felt that that explanation was not adequate. I have not slept in the room since.

(Signed) LEONARD HILL.

I saw Mr. Leonard Hill in the late autumn of 1884. He gave me a full account of what he had seen, corresponding with that given above. He has seen no hallucination at any other time.

He was disposed at first to think his experience was in some way due to his having mistaken the position of the window and having taken the waving blind for a moving figure. But he afterwards, in the course of conversation, dropped this interpretation, and confessed himself unable to account for what he had seen.

He told me that though he had heard rumours of the ghost, he had heard no details of the actual figure seen.—F. P.

From Miss H——.

October 30th, 1884.

It was only one night that I saw the strange blue light of which Mr. W—— speaks. I had often slept in the same room before, but never seen or heard anything to disturb me. But this night, after being asleep for about two hours, I suddenly awoke, and had a feeling that there was something unusual about the room. For a little while the feeling was so strong that I would not open my eyes, but when I did I saw a strange blue light, about six feet high and two broad. I must confess to being a little frightened at first, then thought, What nonsense to be frightened at what can be accounted for if you only look calmly into it. But look and argue as I would, there was nothing that could possibly cause this light, and as I watched it it passed away. This worried me, but after a time I went to sleep, but twice again woke in the same startled manner and saw this light, which was unlike anything I have before seen. It had the appearance of a shrouded human figure. Each time I saw it it remained about five minutes, then faded away ; twice it was on the left-hand side of the fireplace, but the last time I saw it it was between the fireplace and the window. What this thing was I know not ; it was no optical delusion, and I was wide awake at the time I saw it. For more than a week after this I slept in the same room, hoping I might again see and be able to account for this strange appearance, but it never visited me again. I have written at greater length than I intended, and fear I have given but a weak description of what I saw. One wants to see this light to be able to realise how strange and unreal it is. If anyone were to ask me, Do I believe in ghosts? I should say I most certainly did not, at the same time I should be very glad if the mystery of that night could be cleared up.

(Signed) R—— A. H——.

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Mr. A. G. Leonard saw Miss H—— in the spring of 1885, and ascertained from her the following additional particulars:—

Before occupying the room she had heard that the house was haunted, but not the precise form of the ghost. The appearance came three times in the course of the night, and grew more distinct each time: at first it appeared simply as a light, which assumed the shape of a shrouded figure; the same shape was preserved on the two subsequent occasions, but the figure seemed more defined. Miss H—— went to sleep in the intervals.

Miss H—— looked towards the window, but could see no light emanating from thence. The night-light was burning all the time, and by its light she could see the various objects in the room distinctly. The appearance did not move, and seemed to her, on the last occasion, to remain for five or six minutes. It then vanished all at once.

She felt very cold; and as if there were something extraordinary in the room—a mysterious presence.

Miss H—— states that she is not imaginative and that she has never experienced any other hallucination.

(Signed) A. G. Leonard.

May 11th, 1888.

Miss Wray writes in March, 1885:—

About six months before I went to stay at W——, someone mentioned in my hearing that a ghost was said to appear there. At the time I was engaged in conversation, and paid very little attention to what was said. Certainly I had not the least idea what form the apparition was supposed to take. The first day I was at the "Cottage" I asked Miss Adams which was the haunted room. She told me they had decided not to let any visitors know; she also said they had seen nothing themselves, and believed the whole thing to be a superstitious idea of the village people. As far as I can remember, it was about the 9th or 10th of September [1884] when I first slept alone in the room which I afterwards found was the one reputed to be haunted. I had a night-light, and awoke between twelve and one o'clock, but saw nothing unusual. The following night it was very dark, there being no moonlight; and, if I remember aright, it was thick and foggy, with no stars to be seen. I had no night-light, having forgotten to ask for one. For some time before going to sleep I read by candle-light. Between twelve and one o'clock I awoke with a horrible sensation of fright and cold The room was quite dark, with the exception of a pale blue light, with scarcely any perceptible form, about the height of a middle-sized woman. I immediately sat up, but the bed hid from me the lower part of the light. The upper part was slightly shaped in the rounding of the head and shoulders, but very indistinctly, no features or arms being visible. The light appeared to be near the left-hand side of the mantelpiece, and I looked at it for some minutes, trying to account for a light being there, but on seeing an almost imperceptible movement in it I became frightened and lit my candle. I then got up and walked about the room but could see nothing, and looking out of the window found that the night was still very dark. I returned to bed and fell asleep with the candle

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burning and was not again disturbed. In the morning I told Mrs. Adams what I had seen. Since then I have seen Mr. Leonard, who has asked me to write an account of what I saw. I feel now that it is very little and hardly worth telling. Since then I have heard that there are others who have seen the appearance much more distinctly, and who describe their sensations as having been very disagreeable.

In another letter Miss Wray says:—

April 8th, 1885.

DEAR SIR,—The questions contained in your letter of March the 30th I will now try to answer.

I was living at W. from the last week of August to the third week of September last year, and I believe it was on the night of the 10th of September that I saw the strange appearance in the "haunted room."

Before seeing you I had heard from Mr. Leonard Hill his account of the "ghost," but I did not think it agreed with my own experience. Perhaps you may remember that evening at Mrs. Adams' that Miss H—— gave the greater part of her account after I left, and we had not before that time spoken of the matter to each other. Sarah's account of what she saw I have not yet heard. I did not sleep in the "haunted room" after the night on which I saw the apparition. When talking to you I did mention having once had a feeling that something or someone was bending over me, but this might easily be attributed to nightmare, as I am not subject to hallucinations.

(Signed) CONSTANCE WRAY.

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(*Recent Additions.*)

*DU PREL (Dr. Carl) The Philosophy of Mysticism. From the German by C. C. Massey, 2 vols..... *London*, 1889

†MUIRHEAD (Henry, M.D.) On the Mode of Mental Inter-communication in Thought-willing and Thought-reading..... *Glasgow*, 1882

BINET (Alfred) Études de Psychologie Expérimentale..... *Paris*, 1888

BOURRU (Dr. H. et Dr. P. Burot) Variations de la Personalité *Paris*, 1888

LIÉGEOIS (Jules) De la Suggestion et du Somnambuisme dans leurs Rapports avec la Jurisprudence et la Médecine Légale..... *Paris*, 1889

BAUMLER (Prof. Christian) Der sogenannte Animalische Magnetismus oder Hypnotismus .....*Leipzig*, 1881

BENEDIKT (Prof. D. Moritz) Ueber Katalepsie und Mesmerismus (*Wiener Klinik. March, 1880*).....*Vienna*, 1880

BENOIT (und Biat-Chrétien) Der Gedanken Telegraph .....*Weimar*, 1852

BERGER (Prof.) Hypnotische Zustände und ihre Genese. (*Breslauer Aertz. Zeitsch. May 22nd and June 12th, 1880, pp. 119 and 121*) ..... *Breslau*, 1880

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* Presented by the Translator. † Presented by the Author.

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CARUS (Carl Gustav) Ueber Lebens Magnetismus..... *Leipzig*, 1857
DIESEL (Th.) Magnetotherapie. Der Animalische oder Lebens-Magnetismus als Heilmethode und Heilmittel ..... *Munich*, 1888
DROSDOW (Dr. W. J.) Ueber Hypnotismus. (*Centralblatt für die Med. Wiss. April 9th, 1881, p.* 275) ..... *Berlin*, 1881
EULENBURG (Prof. Dr. A.) Ueber Galvano-Hypnotismus. (*Wiener Med. Presse, No. 13, 1880*) ..... *Vienna*, 1880
EULENBURG (Prof. Dr. A.) Ueber Galvano-Hypnotismus, hysterische Lethargie und Katalepsie 1880
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† Presented by the Author.

The remainder of this list will be given in the April number of the "Journal."

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No. LIX.—Vol. IV. April, 1889.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Blackwell, Dr. Elizabeth, Rock House, Hastings.

Tuckey, C. Lloyd, M.D., 14, Green-street, Grosvenor-square, London, W.

Wingfield, Hugh Edward, M.A., Caius College, Cambridge.

ASSOCIATES.

Adair, Mrs., Glenavon, Cookstown, Co. Tyrone.

Ainslie, Ainslie Douglas, 24, Lennox-gardens, Cadogan-square, London, S.W.

Bewley, Miss Mary M., Netherton House, Clapham Common, London, S.W.

Butler, Gerard W., B.A., F.G.S., Blenheim Lodge, Surbiton, Surrey.

Cecil, Lady Francis, Stocken Hall, Stretton, Oakham.

Mitchell, Mrs. C. W., 28, Hyde Park-gate, London, S.W.

Murray, Sydney J., 70, Cecile Park, Crouch Hill, London, N.

Sheppard, W. F., M.A., Trinity College, Cambridge.

Shove, Miss Edith, 25, St. Mark's-crescent, Regent's Park, London, N.W.

Sherburn, Henry Arthur, Savings Bank Department, General Post Office, London, E.C.

MEETING OF COUNCIL.

At a Meeting of the Council held on March 1st, the President in the chair, the following Members were also present:—Dr. A. T. Myers, and Messrs. Walter Leaf, F. W. H. Myers, Frank Podmore, and H. Babington Smith.

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Mr. Thomas Barkworth, J.P., and Mr. Walter A. Raleigh were elected as co-opted Members of the Council for the current year, in accordance with Rule 17. Three new Members and 10 new Associates, whose names and addresses are given above, were elected.

A vote of thanks was passed to the Rev. C. L. Dodgson for a present to the Library.

Several matters of routine business were attended to; and the next Meeting of the Council was fixed for Friday, April 5th, at 5 p.m.

A PROPOSED NEW CENSUS OF HALLUCINATIONS.

We are sending round with this number of the *Journal* some papers about hallucinations, which we much hope that our Members and Associates will exert themselves to get filled in.

The subject of sensory hallucinations of sane and healthy persons,—their frequency, their cause, and their nature—is one which is of great interest and importance to all who are interested in psychology. But to us members of the Society for Psychical Research—especially to those who believe that hallucinations are frequently the manifestation of telepathic communications from one mind to another, and, perhaps, also of communications from the dead,—the subject has a quite special importance. This is not only on account of the interest of "veridical" hallucinations in themselves, but because it is absolutely essential to our investigation to know enough about the frequency of non-veridical hallucinations to enable us to estimate whether the veridical ones—those, that is, which correspond with real events,—can be accounted for by chance coincidence.

It may be thought that the collection made by Mr. Gurney of 5,705 answers on the subject, and discussed in *Phantasms of the Living*, Vol. II., chapter xiii., show very conclusively that they cannot. But Mr. Gurney had hoped to make a much larger collection than this, and always intended to renew the effort at some future time. Though 5,705 answers are probably enough, notwithstanding some opinions expressed to the contrary, to furnish an estimate, sufficiently accurate for our purposes, of the proportion of the number of persons who have had hallucinations to the number of persons who have not, it is very far from sufficient for determining the relative frequency of veridical and non-veridical hallucinations. To answer this last question, Mr. Gurney had to make assumptions, necessarily very hypothetical, as to the size of the circle from which our *veridical* cases are drawn. The argument based on these assumptions appears to me valid; since I hold that he rightly assumed this

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circle to be the largest that it can reasonably be supposed to have been; so that the error, if any, in his calculation must tell in favour of the explanation by accidental coincidence against which he was arguing. Still I find that those who cannot bring themselves to believe in telepathy have endeavoured to justify their position by supposing that the size of the circle from which our cases have been drawn has been under-estimated; and though I cannot adopt this view, I think that we have not at present the means of completely disproving it. But if we could extend the census to, say, ten times its original size, we should obtain sufficient data to enable us to dispense with any disputable assumptions.

Fifty thousand is only the number originally aimed at by Mr. Gurney, but at that time the work was apparently too novel in character, the difficulties encountered too unforeseen, to be readily met, and the misconceptions as to its object too great to admit of its being very generally undertaken. That the publication of *Phantasms of the Living* has done much to familiarise many with the importance of submitting the phenomena to a quantitative test, can hardly be doubted. It is now confidently hoped that the information thus spread may make itself felt in the large increase of helpers in the future. There is a special reason for recommencing the work of collecting now in the fact that there is to be a Congress of Physiological Psychologists at Paris in August next, which is likely to afford good opportunity for spreading interest in the subject and getting it widely taken up both in our own and in other countries. It is because we hope that others who are interested in the subject from an entirely different point of view to our own may help in the work that we have left out all mention of the Society for Psychical Research in the papers which we are circulating on the subject.

At the same time, we think that the success of the undertaking must in a great measure depend upon the energy with which it is taken up by our Society. If every one of the 632 Members and Associates were to provide only one paper of 25 answers, a collection of 15,300 would at once be obtained—a marked advance on the former 5,705. We hope, however, that many of our Members and Associates will endeavour to obtain the co-operation of outsiders in the task of collecting. The work is one in which all may help who will.

It will be perceived by the question on the accompanying paper for the entry of answers that the scope of the present inquiry as to hallucinations is somewhat wider than the former one, but that, on the other hand, dreams are entirely left out of consideration. A careful perusal of "Instructions" to collectors on the back of the form will, it is hoped, serve to make quite clear the rules to be observed in the

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inquiry, and in particular that it is quite as important to collect "noes" as "yeses." It is, however, needful to add specially for members of our Society that cases included in the former census can also be included in this, as the calculations based on it will be entirely independent.—Ed.

GENERAL MEETING.

A General Meeting of the Society was held at the Westminster Town Hall, on Monday, March 18th, at 8.30 p.m., the President in the chair.

Mr. F. W. H. Myers read a completion of the late Mr. E. Gurney's paper on "Apparitions Occurring Shortly after Death." This paper will appear in the forthcoming Part XIV. of *Proceedings*. Among the cases read that which excited most comment was a narrative by General Barter, C.B., who, on a mountain path at Murree, in India, beheld a phantasmal group representing Lieutenant B. (who had been dead for some months) supported upon a pony by two syces. General Barter had been barely acquainted with Lieutenant B., but that gentleman had built the hut which General Barter was occupying, and had frequently ridden down the mountain path on a pony resembling the phantom pony seen. There were also details in the phantom's appearance which corresponded with Lieutenant B.'s appearance when he died, though not with his appearance when General Barter knew him.

Mr. Bidder, Q.C., commenting on this and on the other cases cited by Mr. Myers, remarked that there seemed to be an important difference between apparitions occurring at the time of death and those occurring some time afterwards. Those occurring at death were mainly *personal;* they were observed, that is to say, by friends of the dying person, on whose minds he might naturally desire to produce an effect. But the cases which had been read that night were all of them more or less *local* in character; that is to say, the apparition was observed by persons who were strangers, or nearly so, to the deceased, but in some place in which the deceased had lived or died, and which might, therefore, have an interest for him which the stranger who happened to be present in that place could not possess. Points of contrast like these between different classes of cases deserved careful consideration. He further doubted the adequacy of the theory suggested by Mr. Myers that the appearances seen might be a kind of reflection of a dream of the dead person's, on the ground that the appearances presented themselves from a point of view *external* to the supposed agent.

Mr. Barkworth said that though there was undoubtedly a local element in the cases read, there was also in all of them some degree of personal connection between the percipient and the supposed agent, and

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he thought it probable that this would generally be found to be the case with appearances shortly after death. An analysis of the 25 cases given in Mrs. Sidgwick's paper on "Phantasms of the Dead" (*Proceedings*, Vol. III.) showed that the great majority can be classed as either (A) personal, non-local, and recent, or (B) local, non-personal, and remote; meaning by recent that the death had taken place within a year, and by remote over a year. He also called attention to the possible importance of the chill so often experienced in seeing an apparition, as throwing light on the nature of the phenomenon, and urged that this should be more fully inquired into.

Mr. Hayes observed, with reference to the alleged comparative frequency, in the case of apparitions, of a previous compact between persons to appear to each other, that the resultant state of expectancy might be the sole cause of the apparitions, and that in Miss Lister's case, cited by Mr. Myers (and already given in the *Journal*, Vol. III., p. 292), the subsequent experience of the wife might be accounted for by thought-transference from Miss Lister.

The Rev. Dr. Klein called attention to the importance of the alleged behaviour of General Barter's dogs, as indicating that the appearance had an objective character.

Mr. R. Pearsall Smith said that among the illustrations of the claim that animals have a perception of these extraordinary alleged apparitions after death might be mentioned one occurring to a neighbour of his own, a prominent barrister at Philadelphia. He had parted, under painful circumstances of controversy, with a friend who had later gone to Italy for his health. Afterwards, while camping out in the wilds of the Adirondacks, one day his horse became excited and refused to advance when urged. While engaged in the contest with the horse, the barrister saw before him the apparition of his friend with blood pouring from his mouth, and in an interval of the effusion he heard him say, "*I have nothing against you.*" Soon afterward he heard that his friend had at that time died during a discharge of blood from the lungs. Mr. Pearsall Smith was prevented from procuring a statement directly from the barrister, by the fact that, after relating it to his friends, the recollection of the incident had become so painful to him that he declined to converse again on the subject. He added that it may be easily conceived that the barrister, under painful recollections of the parting interview with his friend, and with the knowledge of his ill-health, might picture his friend forgiving any supposed injury, and also his dying scene. The extraordinary features are the coincidence of time and manner between the vision and the death, with the added circumstance of the alarm of the horse previous to the apparition.

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MR. MYERS made a brief reply, of which the following is the substance: It is certainly true, and an important fact (as Mr. Bidder and Mr. Barkworth have urged), that the *local* character of some of these post-mortem apparitions is decidedly more marked than was the case with apparitions occurring at the moment of death. But there were a good many cases in *Phantasms of the Living* where a local element appeared, and Mr. Gurney and I had discussed in slightly different ways the difficulty which this imports into the explanation of apparitions as hallucinations telepathically induced by one mind in another mind. That difficulty is now intensified. In such a case as General Barter's we are almost compelled to assume that it was the place rather than the person which determined the exercise of energy —whatever that may have been—on the part of the deceased Lieutenant B. We can hardly avoid the conjecture that Lieutenant B. would have been imagining himself on that mountain path, even if General Barter —a casual acquaintance—had not been there to see him. I may observe—not as a solution of the difficulty, but rather as an extension of its range—that many of the cases in *Phantasms of the Living* are both personal and local—that is to say, the decedent appears to persons in whom he is interested, but also in a place in which he is interested. Now assuming, for the sake of argument, that in such instances his real determining interest lay in the *place*, it is obvious that as time went on his appearance would become more and more manifestly local in character. It often happens that the people whom we have loved leave the places which we have loved; and if we then appear as ghosts in the old places, it is plain that we are not appearing for the sake of the new people. Push the date far enough forward, and our appearances *must* be local. The "haunting ghost" has no one left, so to say, to care for; if he appears to revisit anything, it can only be his old home in stranger hands. As regards the behaviour of General Barter's dogs, I think it was strictly in accordance with canine precedent. I can remember no case where a dog—or any animal—is stated to have been present when a phantasmal sight or sound occurred, and *not* to have shown terror. Perhaps some careful reader may be able to find some exception to this rule. In any case we must remember that if a dog had been present when his master saw an apparition, and had shown no alarm, his master might very likely forget altogether to mention his presence.

MR. H. B. SMITH then read an account of some experiments at Pesaro, in Italy, seemingly exhibiting thought-transference—the persons engaged in which he had had the opportunity of visiting. This paper will appear in the supplement to the next number of the *Proceedings*.

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CASES SUPPLIED TO THE LITERARY COMMITTEE.

L. 824 A^d P^n

The following case has been received from a lady (Sister X., known to the Rev. A. T. Fryer) who does not wish her name published. She writes from a religious and charitable institution, of which she is the head, under date February 7th, 1889.

It had been the late Miss N.'s habit to pay frequent visits here,—always once a year, and more often twice; therefore I knew her intimately. On the morning that she died, which event took place in her own house in S— shire, before 9 a.m., I was in chapel, and our Communion service had just finished, and I was in the act of saying a thanksgiving prayer, when I was aware of a rustling noise, like some person moving on the chair next to me. There were three places, or chairs, vacant, beyond where I was kneeling. I looked round, and to my amazement Miss N. passed across me and walked up the chapel towards the altar, and stood there, and then seemed to vanish. I saw no more. It had a strange effect upon my nerves, as I knew her to be ill. The Sisters wondered why I paused when in the act of saying our thanksgiving aloud. I recovered myself in a minute and went on. No one else saw what I did. I told them afterwards; but before the *rustling* a sense of someone breathing near me had been felt and gave me a queer feeling. Of course we had prayed for Miss N., as being seriously ill, at our celebration.

In a later letter to Mr. Fryer, Sister X. adds, in reply to the question whether she has ever experienced any other hallucination: "I have had no similar experience since." Sister X. made no written note of the occurrence, and the Sister to whom she mentioned it at the time cannot now be reached.

Miss d'A., who was with Miss N. at her death, writes as follows:—

(*February* 23*rd*, 1889.)

Miss N. died in this house, which was her own, as near as we can say at 8.45 a.m. Sunday, October 29th, 1882. She had not spoken of [the religious house] at the time of her death, but it may interest you to know that it was one of the nurses from [thence] who was attending to her at that time, and also that she was very much attached to the Sister Superior of that house.

Mrs. M., sister of the decedent, says:—

(*February* 22*nd*, 1889.)

She could not speak, as she was paralysed.

We have verified the date of death (October 29th) from the announcement in the *Times*, for October 31st, 1882. We learn that the thanksgiving was only read on Sunday mornings at the religious institution, which so far tends to corroborate the coincidence.

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L. 825 Ad Ps

From Mr. Henry Green, 13, Fenchurch-avenue, E.C. (through Mr. E. Westlake, Oaklands, Fordingbridge, Salisbury).

April 23rd, 1888.

I had left school, and parted from my chief school friend, some time in the year 1853. About a year later, I heard incidentally that my friend had gone to sea, but I had not seen him or kept up any communication with him since I left school. During the summer of 1858, when the Indian Mutiny was drawing to its close, and the great comet of that year was the nightly object of attention, I was staying with my sisters at the Isle of Wight, where I experienced the dream referred to. I dreamt that I was once more in the old school playground, in the centre of which a high pole had been erected, with a cross pole on the top; from the end of this hung a rope with a hook attached, such, for instance, as one sees depicted frequently in missionary magazines, when the tortures inflicted on themselves by fanatics are described, the poor creatures being hooked in the back, and then swung round in agony. As I looked at this in my dream I became aware that all those present in the playground were dark and Eastern in their appearance and that the victim hooked upon the swing was none other than my old friend and schoolfellow, who, as he was rapidly whirled past me, looked at me in such an earnest and appealing manner as to have left an impression on my mind which is as fresh to-day as when I awoke from the dream, now nearly 30 years ago. So vividly was I impressed with the experience of this night, that on meeting with my sisters at breakfast the next morning, I related to them what had passed, and said that I felt certain something must have happened to my friend. Of course I was duly laughed at for my fancies, but I stuck firmly to the conviction that something untoward had occurred. I consequently noted down the date most carefully: I told my sisters what I had done, and said to them, "If any person ever saw, and was most piteously, though dumbly, appealed to by another in a dream, such an experience was mine last night." The next day, and for very many days and weeks afterwards, I was haunted by this dream. I most carefully examined every newspaper that I could find, including always the obituary column, thinking, but without any result, that I might possibly find some trace of the death or an accident to my friend. One day, however, I think it must have been at least two months after our return home from the Isle of Wight, I was sitting in our office, where I found a newspaper lying on the table. I at once took it up, and as had been my habit ever since the dream, I carefully looked down the obituary column. How shall I attempt to describe my feelings when I read the announcement of my friend's death, of fever, in Lucknow, on the same date as that of my dream. I have since learned that when my friend gave up the sea he obtained a commission in one of Her Majesty's regiments, and was sent out to India, where he took part in the relief of Lucknow.

Some years afterwards I had the melancholy satisfaction of visiting his tomb in the Residency churchyard at Lucknow.

E. G.

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In answer to inquiries, Mr. Green writes :—

May 2nd, 1888.

I fear that I can add nothing more than I have already sent you, with regard to my strange dream. I cannot at this distance of time give you the exact date. At the time of its occurrence I remember noting it down, but I cannot now find the memorandum. The name of my school friend was Robert Synge.

HENRY GREEN.

To further inquiries Mr. Green writes :—

Blackwall-yard, E.
May 11th, 1888.

With this I forward to you as requested

(1) A few lines from my sister to the effect that I had related my dream to her, and spoke of my anxiety before seeing the news of my friend's death.

(2) The memorandum which I undoubtedly made at the time I cannot find, but you may take it as a fact that such a memorandum was made, although I can find no trace of it now, which is not to be wondered at, seeing that the memo. was made in 1853 [an obvious mistake for 1858], and we, like most other people, have had many changes since that time, and during this period the memorandum has disappeared.

(3) I am naturally a very sound, not to say a rather heavy sleeper, and do not, as a rule, dream vividly.

(4) I have never had any dream at all like it, or in any way to be compared to it.

HENRY GREEN.

The enclosure from Mr. Green's sister is as follows :—

7, Percival-terrace, Brighton.
May 2nd, 1888.

You ask me to state whether I can remember your telling me of a dream you had at the time of the Indian Mutiny, relative to the death of a friend.

I can distinctly remember the fact of your dreaming that you saw him dying a painful death, and that the dream so impressed you that you made a note of the date. I subsequently saw in the paper that he had been killed on that very day at Lucknow.

EMMA GREEN.

P. 338
—— ref.
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Since the publication of this case in Mrs. Sidgwick's paper on "The Evidence for Premonitions," a letter has been received from Mrs. E. Raymond Barker, in reply to our request that she would tell us what she remembers about it. She says, "I am sorry to be unable to give you the information you ask me for, concerning my sister's 'Premonition' of the death of my uncle, Carleton Crawford. The whole thing has gone from my memory." The facts therefore rest on Mrs. O'Gorman's unaided memory.

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CORRESPONDENCE.

DUPLEX *versus* MULTIPLEX PERSONALITY.

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

SIR,—I am anxious to recur to this subject, largely in the hope of inducing the advocates of Multiplex Personality to give us the grounds of their belief, which, as far as I know, have never yet been fairly stated. For instance, in the startling paper under that title which appeared in the *Nineteenth Century* some time ago there is nothing about the subject whatever, except a mere hint in one sentence. Otherwise the cases therein set forth are used to exemplify duplex consciousness, and nothing more. In the case of Madame B., about whom Mr. Myers contributed a very interesting paper last year, there is an account, which is little more than a suggestion, of a third state, but so little comparatively is said about it that it would surely be rash to conclude upon the evidence that it was a truly independent condition, and not merely a phase of one already established.

This seems the proper place for pointing out that alterations of memory, although an evidence of the most important kind in proof of a shifting of the basis of consciousness, do not *alone* necessarily and invariably determine it. Otherwise we should be brought to the *reductio ad absurdum* of an alteration of the consciousness whenever we remember the name of an acquaintance which we had previously attempted in vain to recall. To thoroughly demonstrate the independence of the two modes of consciousness, it is necessary to rely, not only upon their memories, but upon their methods, and their characters, and especially upon their operations being not only separable, but simultaneous. It would be possible in this and other ways to throw some doubt, I think, upon the cases which have been adduced in support of multiplex personality; for instance, the difference between the third and second states of Louis V. as described by Dr. Myers in the *Journal of Mental Science* differ in nothing but the extent of the hemiplegia, while in all the four last states there is much ingenuity of differentiation shown between what seem to be mainly varieties of nomenclature. For instance, what is the difference between "fair" and "moderate," "quiet" and "respectable," "boyish" and "childish," &c.? I have no wish, however, to insist upon these minor points, which in Louis V.'s case, at all events, leave the main position, as I fully acknowledge, unshattered.

My real contention is of a very different character from a mere carping at details. It is this;—that granting the existence of a multiplex personality to have been never so firmly established in those cases which have been observed, they offer no argument whatever in favour of its existence in the human race generally. For, to begin with, how many such cases are there? There are Louis, and Félida, and Madame B. There are two or three more mentioned by Du Prel (although he, throughout his argument, maintains the position of a duallist). There may be very likely some half dozen more at a liberal estimate. If we say there are a dozen recorded cases in which the evidence for multiplex personality cannot be rebutted, we shall be well on the

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safe side. To argue from these that multiplex personality is a common attribute of the human race would, as it seems to me, be as reasonable as to quote the Siamese twins and the two-headed nightingale in support of a physical theory of mankind; or the case of the demoniac of Gadara whose name was "Legion, for we are many" as a type of the human race. Indeed there is much in these rare and extraordinary cases which might be held to sustain a theory of possession, but that is no part of my present purpose.

On the other hand the evidence for a duplex personality is to be found in every subject of hypnotic experiment; in all the facts connected with sleep and dreams; and even (as I endeavoured to show in my paper read before the Society) in the common experiences of our waking moments.

But not only is the evidence for multiplex personality utterly inadequate in quantity to sustain the inferences deduced from it, but it is almost equally assailable in regard to quality. For who are the subjects of these strange phenomena? They are either lunatic, epileptic, or hysterical patients. Their position is therefore confessedly pathological and therefore abnormal.

Now to rest an investigation of mental or physical laws upon the symptoms of a pathological condition, without having previously mastered the laws of being in a state of health, is to put the cart before the horse. It is not only unreliable in its results, but positively and certainly misleading in its conclusions. For the facts of health are stable and uniform, but the facts of disease vary in every instance, and moreover can be appreciated only relatively, *i.e.*, in their difference from the normal standard.

Now the science of inductive psychology is as yet in its infancy. We need for a long time to come to multiply observations, to enlist observers, and to accumulate facts. When we have done this to an extent sufficient to be able to codify the laws which govern the human consciousness in its normal and healthy condition (and when will that be?), it will be time enough to turn our attention to those occasional aberrant manifestations which will even then, however, be of interest chiefly to the expert and the alienist. In the meantime the observation of them is not only useless, but probably harmful, as tending not only to mislead the inquirer, but to foster an appetite for sensationalism which it is most important for the Society's work to discourage. What we need in this, as in every science, is habits of trained observation which will note seemingly commonplace and trivial incidents for the sake of the principles which underlie them. It was by the fall of an apple and not by the crash of worlds that the law of gravitation was discovered, and who knows that in some equally commonplace incidents of our daily life may not lie the germs of great discoveries?

There is still a further objection to the evidence for multiplex personality in that it is not only deficient in quantity, and bad in quality, but that its defects are just those of the kind which most weaken the conclusions it is made to bear up. Hysteria is not only a disease, and therefore abnormal, but it is a disease of which one of the

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most prominent symptoms is simulation. It is notorious that hysterical patients assume the symptoms of other diseases to an extent that will sometimes mislead a medical man. There is often, too, associated with accesses of hysteria a moral cachexia which shows itself most frequently in a tendency to falsehood.

In hysterical cases, therefore, we need to be especially on our guard against deceptions; and if a patient asserts herself to be Queen Victoria at one time, and Lady Macbeth at another, or to be Léontine at one time, and Léonore at another, it really proves nothing more than that something has got loose in her head.

I have scarcely left space to insist on the importance of the question of duplex personality; an importance so great as fully to justify my calling attention to it at such length. For with the modification (or may we not say destruction?) of the old view of uniform personality, we are confronted at once with the necessity of seeking for the irreducible Ego. Because if it cannot be found, and if the soul is a mere congeries of different conscious entities, as the body is an organised conglomerate of protoplasmic cells, the inference will be hard to resist that death, which dissolves the physical continuity of the one, destroys also the bond of identity in the other, and that as the body turns to dust, so will the "soul" to vapour, returning naked into the womb of force, the common mother of all life. Hoping as I do that an irreducible Ego is to be found on the hypothesis of a duplex personality, I would notice some other points of interest connected with it. It is in harmony with the old tripartite division of man into body, soul, and spirit. It gives an answer, as unlooked for as it is complete, to the challenge of the sceptic, "Can three be one?" It offers, as I shall perhaps endeavour to show on a future occasion, a ground of reconciliation for the champions of free will and determinism, and a line of frontier dividing human from merely animal intelligence.

But I write, of course, only as a student. My first object has been, as I began by saying, to elicit the views of those who have gone so much further, and worked so much longer than myself, and if I succeed only so far, I shall not have written in vain.

THOMAS BARKWORTH.

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

SIR,—I welcome the opportunity which Mr. Barkworth's letters afford me for saying a few explanatory words on my conception of "Multiplex Personality." Mr. Barkworth and other critics have argued that any such conception would be destructive either to human responsibility, or to our hope of existence after death, or to both. The force of their argument depends on the meaning to be attached to the word "personality," on which it is important that we should all agree. I find that I have given it a narrower meaning than my critics, for I have expressly intended to confine it to our *terrene* self-manifestation—to human beings as we see them here and now—and thus to leave on one side the question whether or not there is something in us which is pre-terrene or post-terrene, or both—a soul, in fact, which survives death. I should prefer to call our persistent being our

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individuality, rather than our personality; for this distinction of terms has become pretty general, and seems necessary for clearness. In the present paper I will (with my critics) assume that such a soul does exist in us; and will try to show that "multiplex personality" in no way interferes with that belief. What I shall say now I conceive that I have in fact said already in various places; but I will not waste space by trying to prove this. Nor, on the other hand, will a little repetition need apology in a subject which is both novel and complicated. The argument, then, which is urged by Mr. Barkworth and others I take to be as follows: —

I. It is a fundamental truth that each of us possesses an "irreducible Ego" or persistent soul; a principle of continuous conscious identity.

II. The theory of "duplex personality" fits in with, and helps to prove, this great truth. For one of these personalities may be the "animal soul," or at least a temporary manifestation of ourselves, closely dependent on the body; while the other personality may be our "spirit"; or at any rate, something with larger powers (telepathy, clairvoyance, &c.), existing outside the range of our ordinary consciousness; not obviously dependent on our nervous organisation, and therefore capable of expanding untrammelled when the body falls away.

III. The theory of "multiplex personality," on the other hand, assails the existence of a soul; for it splits up our psychical being into a number of co-ordinate personalities, each of them closely dependent on a special state of the nervous system.

Now, if the reader will look at my definitions of "personality" and "individuality," as given above, he will see that the sentence in clause II., "*the other personality may be our spirit*," is not, in my view, correctly expressed. I should call our "spirit" our individuality; and should say that in "duplex personality" there was an individuality manifesting itself in two aspects—wearing two terrene masks—and that in "multiplex personality" the individuality was manifesting itself in several aspects—wearing more than two terrene masks. But it exists behind the masks as truly in the one case as in the other. There seems, then, to be little more at issue than the connotation to be given to the word "personality." And my only reason for not defining my use of that word more clearly before was my fear that, to the *other* class of opponents—who disbelieve in a soul—the very definition would appear to be a kind of begging the question. "You define personality as a terrene self-manifestation," they would say, "but how do you know that there is anything that is not terrene to be manifested? Your *individuality* is a mere mystical fancy which you try to bring in by limiting the meaning of 'personality'—which really expresses all that there is to express."

For the present, however, we are not considering this agnostic set of objections. We are assuming a human soul, and considering how our notion of that soul works in with certain views of its earthly self-manifestation. And here we must resort to metaphor—nay, to more metaphors than one—if we would picture to ourselves anything so abstract and hypothetical. The excuse for attempting such a feat lies in the urgent need which the experiments of MM. Janet, Binet, Liégeois, &c., indicate, and which Mr. Bark-

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worth's paper reflects, to get some hint for a crude provisional co-ordination of those phenomena of consciousness and memory which are every day becoming more difficult, not only to understand, but even to record intelligibly. (See for instance, M. Binet's paper, "Sur les Altérations de la Conscience," in the *Revue Philosophique* for February.)

Let us take, then, the metaphor of a *manufactory*, which I have before employed. Here the soul, the individuality, the "irreducible Ego," is represented by the *motive power*. We need not now speculate whence this motive power is derived, or whether it is itself invariable in quantity or direction. Assume it a simple uniform power, and consider how it is applied to the millions of looms in our imaginary cerebral factory. A certain group A of these looms are kept working at a certain rate, and in connection with each other. These form our conscious stream of existence. A certain other group B are constantly kept at work, but at a slower rate, and represent our underlying animal life. Group B is usually disconnected with group A, but any loom in group B, when worked beyond a certain rate, comes into connection with group A. Groups A and B compose our normal self, reduced to its simplest expression. Neither group is unchanging. Depressed and exhausted, I eat a good meal. Group A is greatly modified thereby. Its constituent looms change their respective rates of motion, and some fresh looms are hitched on, as my memory and intellectual energy improve with the stimulus to nutrition. This is a difference of *mood*, but not yet a difference of personality. Push the stimulus further, and you have the difference between "Philip drunk and Philip sober,"—a marked difference of character, with an incipient formation of a secondary memory. Or suppose the man asleep and dreaming. Fewer looms are now driven at a high rate, and those that are driven fastest are linked in new ways. They form a group C, a group less coherent than A, but perfectly recognisable. Now let the man be thrown into the hypnotic trance. Straightway a new group of looms, D, is formed, with a new character and a new memory; for we know that it is usual for a hypnotic subject to forget his trance experiences when he is awake—that is to say, the looms in group D are not hitched on to the looms in group A. Nor is the hypnotic state a homogeneous, definite condition. Leaving aside cases like Madame B.'s, to which Mr. Barkworth objects as exceptional, and which are in no way needed by the argument, we have the familiar variations of the hypnotic condition—the "three stages" of Charcot, or the "light and deep" state on which Mr. Gurney made so many experiments as to alternation of memory. From those experiments it was seen that in an ordinary healthy subject *two* new chains of memory can easily be created, each distinct from the other, and from the waking memory. It is easy, that is to say, to connect the looms in a new group, E, different from group D, which was the first result of our hypnotisation.

I need hardly push the enumeration of these groups further. What name we give to the psychical modifications which in this metaphor they represent is a subordinate question, though still an important one. Of course, the groups are not wholly distinct from one another; the patterns which they weave resemble each other more or less. It is a question of degree. When the

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induced difference is slight, we call it an alteration of *mood;* but it is sometimes so great—character and memory are so profoundly affected—that it seems to me (as to Ribot, &c., before me) to deserve the name of an alteration of *personality.* And, still holding to our assumption of an irreducible Ego behind all these manifestations—a force which works continuously, though now through one concatenation of looms, now through another—we may obviously suppose this force to be as great as we please, for the groups of looms through which it works need not exhaust it, and it may, for aught we know, be doing other work outside the manufactory.

And this conception is so far from being a fantastic or morbid one, that it it will be seen on reflection to be a mere extension and generalisation of conceptions to which we are led by the commonest phenomena of life. The changes from infancy to manhood, from manhood to senility, from vigilance to dream, from sobriety to intoxication, from sanity to insanity—all these indicate that if there be an irreducible Ego persisting throughout, this Ego at any rate finds at different moments very different channels or capacities of self-manifestation. My metaphor of the manufactory and the looms would hold good even of these familiar and ordinary changes ; the novelty lies only or mainly in the more rapid succession of changes which is now observed to be possible, and the more conspicuous unhitching and re-hitching of the links of memory. We all know that the dying man will sometimes speak in the tongue which he learnt in infancy, but has forgotten in adult life. Why should we shrink from multiplying such interruptions and such *rapprochements*, or fear that the Ego behind the chequered lives of a Félida or a Léonie has lost by temporary diversification its pre-existing unity ?

I trust that these explanations—which lack of space must here curtail—may meet Mr. Barkworth's main objection. I cannot hold out any prospect of retreat from my position for lack of evidence ; for the evidence in France is growing monthly, quite beyond my power to reproduce it for English readers. The *Revue Philosophique* contains many of the papers to which I refer ; and Professor Janet, of Havre, has a considerable book in preparation.

FREDERIC W. H. MYERS.

THE ETHER AND PSYCHICAL PHENOMENA.

Lieut.-Colonel A. T. Fraser, R.E., Associate of the Society for Psychical Research, has communicated to the Society a paper in which he suggests that if correct ideas can be obtained of the etherial medium which fills space, the result will be to place psychical phenomena on a sounder, because more tangible footing.

He argues that if the ether be, as is supposed, an incompressible solid, "we can personally only pass freely through it in all directions, by a momentary exchange of atoms of matter of which our bodies and clothes are composed with the atoms of the etherial medium." And he adds that "the admission that all the objects which we see move in the ether by exchange of their atoms at every instant of their progress in this solid and are made up of the same material identically as itself,

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renders credible the disappearance even of a person and their re-apparition at a distance away by showing how it can physically be accounted for."

The physical speculation appears to me to be of somewhat too hypothetical a character to be suitable for publication in the *Journal* or *Proceedings* of our Society; but those Members and Associates who are interested in the subject can obtain Colonel Fraser's manuscript for perusal on application to the Assistant-Secretary, at the rooms of the Society, 19, Buckingham-street, Adelphi, W.C.—[Ed.]

EDMUND GURNEY LIBRARY.

(*Recent Additions continued.*)

Preyer (Prof. W.) Die Katalepsie und der thierische Hypnotismus (with illustrations) ..... *Jena*, 1878
——— Telepathie und Geisterseherei in England. (*Deutsche Rundschau. Jan., 1886, p. 30*) ..... *Berlin*, 1886
Pritzl (Dr. Eduard) Eine Geburt in Hypnose. (*Wiener Med. Woch. Nov. 7th, 1885, p. 1366*) ..... *Vienna*, 1885
Prophezeihungen (Eine Zusammenstellung der wichtigsten aus alter und neuer Zeit) ..... *Regensburg*, 1884
Reichenbach (Freiherr von) Wer ist sensitiv, wer nicht? *Vienna*, 1856
Sallis (Joh. G.) Der Hypnotismus in der Pädagogik ..... *Berlin*, 1888
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Schwartzkopff (Dr. Paul) Das Leben im Traum ..... *Leipzig*, 1887
Seherin (Die neue) Offenbarungen, Gesichte und Weissagungen einer 23-jahrigen Jungfrau in ihrem in Gott entzückten Zustände *Groz*, 1860
Senator (H.) Eine Bericht über die Hypnotischen Versuche des Herrn Prof. Heidenhain. (*Berliner Klin. Woch., No. 19, p. 277, 1880*) ..... *Berlin*, 1880
Siegismund (Karl) Vademecum der gesammten Litteratur über Occultismus ..... *Berlin*, 1888
Stay (Jones Barton) Der Seelen Telegraph. Aus dem Englischen von J.S. (6th edit.) ..... *Leipzig*, n.d.
Steinbrugge (Prof. Dr. H.) Ueber secundare Sinnesempfindungen *Wiesbaden*, 1887
Stelzner (Alfred) Sympathie und Sympathie-mittel. (*Ueber Land und Meer, No. 27, 1885, p. 598*) 1885
Strauss (David Friedrich) Justinus Kerner ..... *Bonn*, 1876
Thomassen (Dr. J. H.) Geschichte und System der Natur (5th edit.) ..... *Cologne*, 1885
Timmler (Dr. Julius Eduard) Die Heilkraft des Lebens-magnetismus und dessen Beweiskraft für die Unsterblichkeit der Seele. (4th edit.) *Altenburg*, 1883
Vay (Adelina Freihrn von) Visionen im Wasserglasse ..... *Budapest*, 1877
Walther (E.) Ein merkwürdiger Traum. ("*Daheim*," *No. 13, 1880*) 1880
Wollny (Dr. F.) Ueber Telepathie ..... *Leipzig*, 1888
——— Eingabe und Addresse (Telepathische) ..... *Leipzig*, 1888

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No. LX.—Vol. IV. May, 1889.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

NEW ASSOCIATES.

Bates, Miss, care of London and County Bank, Maidstone.

Beer, Mrs., 14, Stratton-street, Piccadilly, London, W.

Cowan, Mrs., Valleyfield, Penicuik, N.B.

Eardley, Lady, 4, Lancaster-street, Hyde Park, London, W.

Keatinge, Mrs. R. H., 62, Lexham-gardens, Kensington, London, W.

Paget, Lady, The Embassy, Vienna.

Swan, C. A., 10, Delamere-street, London, S.W.

Todd, Mrs., Queen Anne-chambers, Bond-street, Sydney, New South Wales.

MEETING OF COUNCIL.

At a Meeting of the Council held on April 5th, the President in the chair, the following Members were also present:—Dr. A. T. Myers, Lieut.-Colonel Hartley, and Messrs. T. Barkworth, F. W. H. Myers, Frank Podmore, and R. Pearsall Smith.

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

Several presents to the Library were on the table, the particulars of which are given on another page. Votes of thanks were accorded to the donors, especially to Mr. Alfred Russel Wallace for a parcel of nearly 20 volumes.

It was agreed that the name of M. Léon Marillier should be inserted on the "Objects," as Secretary for France.

Mr. R. H. Bates having given notice to terminate, at Midsummer next, his tenancy of the rooms let to him, it was resolved that the needful steps be taken to secure a fresh tenant.

The next meeting of the Council was fixed for May 10th, at 5 p.m.

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NEW NUMBER OF THE *PROCEEDINGS* OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

The fourth number of the *Proceedings* of the American Society for Psychical Research, published in March of this year, contains nearly 300 pages of matter of great and varied interest for all readers who have given serious attention to our investigations. It begins with some "Remarks" by Mr. Gurney—with a postscript by Mr. Myers—concluding the controversy raised by Professor C. S. Peirce on a portion of the evidence in *Phantasms of the Living*, which occupied a considerable place in No. III. of the *Proceedings* of the American Society. Next comes an interesting paper by Professor C. S. Minot, containing the results of a statistical inquiry into the tendencies of average men and women, when asked to draw diagrams, to select certain forms rather than others; 5,010 diagrams were collected, 501 persons having responded to an invitation to draw each 10 diagrams on a post-card. A comparison of these showed a decidedly preponderant tendency to simple geometrical figures. Thus there were 209 plain circles, and 72 circles with inscribed figures, 174 plain squares and 62 with cross lines or figures inscribed, 220 triangles, and 245 four-sided figures other than squares, making 978 in all; so that if an American, unaware of this "diagram-habit," is asked to draw a diagram, the chance of his drawing one or other of these figures may be taken to be little less than 1 in 5. Nearly half the whole number—2,344—were drawn with simple straight lines; and 681 of the rest with simple curved lines. Next in frequency to the circles, squares, triangles, and four-sided figures came the faces, of which there are in all 96. Professor Minot bases on these results a criticism of the experiments on thought-transference recorded in several numbers of our *Proceedings*. He says that "if we examine the drawings given in the various articles above referred to, we notice that with the exception of a single series . . . the figures drawn by both the agents and percipients are in greater part just such as our diagram tests have shown to be the ones likely to be drawn." Hence the authors of the articles "fail to offer the necessary proof that the proportion of coincidences was greater than chance would account for." Professor Minot does not attempt to show that chance *would* account for the amount of coincidence in our experiments: and Professor W. James, who writes a note on his paper, considers that "the revelation of the diagram-habit has not appreciably weakened the evidence for thought-transference" contained in our reports. Readers of this *Journal* who will take the trouble to compare Professor Minot's paper with our reports are, I think, likely to agree with Professor

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James: at the same time Professor Minot's results are decidedly interesting, and it will be advisable, in any future experiments of the kind, to guard against the effect of "diagram-habits" by employing diagrams selected at random from a larger number—say 50 or 100—previously prepared.

The next long paper is a careful record of experiments in guessing numbers by persons who have "tried hard to find" some explanation of the results other than telepathy. Their success is not of a dazzling kind—586 guesses were right out of 3,000, the number that chance would tend to give being 300—but, as the experimenters say, the preponderance of right guesses is sufficient to prove some influence other than chance.

Then follows the *pièce de résistance* of this part of the *Proceedings*—the report of the Committee on Phantasms and Presentiments, with a long Appendix and further comments by Professor Royce. I must reserve my remarks on this for a separate paper. Meanwhile, I may invite our readers' attention to an able reply by Mr. Hodgson to some objections to the theory of telepathy, which follows Professor Royce's paper.—Ed.

CASES SUPPLIED TO THE LITERARY COMMITTEE.

The following narrative from a lady, Miss W., known to Mr. Myers contains, first, a good instance of an *illusion*,* which must be carefully distinguished from an *hallucination*. Secondly, an account of a collective impression difficult to class. Thirdly, an apparition of a living person at a time of danger, which, though not at first-hand from the percipient, is at first-hand from a person aware of the phantasm before the coincidence was known.

I am very pleased to comply with your request, by writing down the following incidents, which, although occurring many years ago, I remember in all essential details as if they had happened last week.

I saw what I am going to describe as plainly as ever I saw anything in my life, and my youngest brother, were he still alive, would corroborate all I say; he saw "it" (in the first instance relating to our father's death) as clearly as I did.

[An Illusion.]

But first, as a proof that I am not easily duped by mere appearances, or my own imagination, the following circumstance may not be without value. One evening at dusk I went into my bedroom to fetch

* "Illusion consists either in perceiving a totally wrong object in place of the right one, . . . or in investing the right object with wrong attributes."—*Phantasms of the Living*, Vol. II., p. 184.

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something I wanted off the mantel-piece. A street lamp threw a slanting ray of light in at the window, just sufficient to enable me to discern the dim outline of the chief articles of furniture in the room. I was cautiously feeling for what I wanted when, partially turning round, I perceived at a short distance behind me the figure of a little old lady, sitting very sedately with her hands folded in her lap, holding a white pocket-handkerchief. I was much startled, for I had not before seen any one in the room, and called out "Who's that?" but received no answer, and, turning quite round to face my visitor, she immediately vanished from sight. "Well," I thought, "this is strange!" I had left all the rest of the household downstairs; it was hardly possible that anyone could have followed me into the room without my being aware of it, and besides the old lady was quite different from anyone I had ever seen. Being very near-sighted, I began to think my eyes had played me a trick; so I resumed my search in as nearly as possible the same position as before, and having succeeded, was turning to come away when lo! and behold! there sat the little old lady as distinct as ever, with her funny little cap, dark dress, and hands folded demurely over her white handkerchief. This time I turned round quickly and marched up to the apparition, which vanished as suddenly as before. And now being convinced that no one was playing me any trick, I determined to find out, if possible, the why and because of the mystery. Slowly resuming my former position by the fire-place, and again perceiving the figure, I moved my head slightly from side to side, and found that it did the same. I then went slowly backwards, keeping my head still until I again reached the place, when deliberately turning round the mystery was solved.

A small, polished, mahogany stand near the window, which I used as a cupboard for various trifles, made the body of the figure, a piece of paper hanging from the partly-open door serving as the handkerchief; a vase on the top formed the head and head-dress, and the slanting light falling upon it, and the white curtain of the window completed the illusion. I destroyed and re-made the figure several times, and was surprised to find how distinct it appeared when the exact relative positions were maintained. Surely many a "ghost" has had an as easily explicable origin! But no similar explanation can be given to that which I now proceed to relate.

[A Collective Impression.]

My dear father died of bronchitis about half-past 12 Saturday night, November 16th, 1862, in his 62nd year.

The doctors had pronounced him out of danger at about half-past nine the same evening, and between 11 and 12, my dear mother, at my earnest solicitation, retired to take some much needed rest.

A little after 12 o'clock he roused from a rather restless doze, and I gave him some beef tea, which he eagerly drank. Shortly afterwards he said in a feeble but perfectly distinct voice, "I am dying." I said, "Oh, no, my darling, you are only very weak." In a few minutes afterwards, evidently thinking it was my mother who was supporting him, and that I had left the room, he said as clearly as before "My darling," then quickly, "Call Kate,

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call Kate." I immediately requested a kind neighbour who had come in to assist, to call my mother, sister, and two brothers, and soon they were all assembled round the bed, I on the right-hand side, my arms round the dear one from whom life was fast ebbing, my mother and youngest brother at the foot of the bed, and the rest on the other side of it. The fire (which faced the foot of the bed) gave a steady and subdued light, and there was only one lighted candle in the room. I am particular in thus recording these details, in order to show that neither imagination nor the light in the room could have had anything to do with what presently happened. In a few minutes my dear father breathed his last, and I gently laid his head down on the pillow, supporting his chin as I did so, at my mother's suggestion. Then while we were looking on, scarcely realising what had occurred, suddenly I and my youngest brother simultaneously whispered "Look," and we both beheld distinctly a vaporous luminosity quivering in a circle over my father's head. It was as if the breath itself had become radiant and hovered over the prostrate form as a bird might over the cage which had so long been its home, ere it took its buoyant flight to freer air. None of the others saw it though my dear mother would have given much to have done so.

A night or two after, I am almost sure it was the Monday night, I was lying awake, with a weary longing in my sad aching heart, when all at once I saw above me a light, similar to the one just described, only *larger* and *brighter*. I called softly to my mother, who was in another bed in the same room, but she had fallen asleep, and I did not like to wake her; indeed the radiance did not last more than a brief minute, and then vanished as suddenly as it appeared. I sat up in bed and tried to discover some rational cause for it, but could not.

The fire had been too over-loaded with slack when "banked up" to give any light whatever; indeed I am not sure that it was not quite out. Certainly no last flicker could possibly have shot from such a dull mass. The night-light was burning dimly and steadily, and not in a position to have thrown any rays in that direction, and the house we then lived in was so surrounded by its own grounds that no passing light from any road could have reached the window, and even if that had been possible, the shape (a diffused circle) and appearance altogether precluded the supposition that it could have had such an origin. A feeling of peaceful trust stole over me, and I soon afterwards fell into the first calm untroubled sleep I had had since my dear father's death.

I have abstained from mentioning these circumstances to any but a very few, as the generality of people attribute to mere imagination or hallucination of some kind any such manifestations, which they themselves have not experienced; but in the cases I have described no such explanation affords, to my mind, the slightest satisfactory clue to the mystery.

[Miss W.'s brother and sister corroborate as follows]:—

I can corroborate what my sister has above written, well remembering the mention of the incidents at the time of their occurrence.

H. P. W.
G. H. W.

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[A PHANTASM OF THE LIVING.]

[L. 826.—A^{e} P^{n}]

I will now relate something which happened to a dear friend of mine. This is, however, of quite a different nature. Mrs. G. was a Yorkshire lady of good family, the widow of a clergyman, and the mother of two sons, who were sailors in the merchant service.

One day, calling upon her during the absence of both her sons, I found her looking very anxious and excited, and in reply to my inquiries as to the cause of her agitation, she said, "Oh! my dear Kate, I have seen R." (naming her youngest son). "Have you!" I exclaimed much surprised. "Surely he cannot be home yet, I thought he was somewhere in the Chinese seas." "I don't know where he is," she answered, "but saw him yesterday as plainly as I see you now!" She then explained that the previous afternoon she was alone in the house, with the exception of one servant, everyone else having gone out. She was dressing in her room, and wishing to speak to the servant, whom she thought she heard in an adjoining room, she went to the door to call her, when she saw a young man coming upstairs. Thinking it was W. (a young gentleman then staying on a visit), who had returned unknown to her, she drew back, and, after allowing sufficient time for him to reach his own room, again went to the door, and saw her own son R., in a flannel suit, slowly ascending the stairs, bending forward and looking very grave. She saw him come up all the stairs to the landing, and then he vanished. "Oh, my dear," she concluded, "I am sure something dreadful has happened." I tried to console her as best I could, and suggested there must have been some one in the house she was not aware of, and that, thinking of her son, she had unconsciously conjured up the phantom. But *no one else was in the house* at the time, and nothing could dissuade her from the conviction that the vision was a presentiment of evil tidings.

She related the circumstance to her brother and sister-in-law; the latter, being of an extremely practical turn of mind, only laughed at her, but she put down the date, and said, "Well, we will see what comes of it." Some time after, a letter from that son told her that at that very time he had been in imminent danger of shipwreck; his ship had been caught in a terrific storm, and all on board had given themselves up for lost, and he added, "If I never prayed before in my life, I prayed then in agony that I might see my dear mother once more!" And the dates exactly tallied!

I do not know whether this incident will be of any value to you, uncorroborated as it must, I fear, remain, for all the principal actors in it have been dead for some years, and since I saw you I have endeavoured in vain to find those to whom I thought it possible Mrs. G. might have related it, and who might have been able to proffer some additional sidelight verifications. But changes of residence, death, &c., have hitherto rendered my attempts fruitless.

[Miss W.'s brother and sister corroborate as follows]:—

I can corroborate what my sister has above written, well remembering the mention of the incidents at the time of their occurrence. G. H. W.

H. P. W.

The date of this incident, Miss W. thinks, was about 1861 or '62.]

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We give next two cases of what purport to be

COLLECTIVE HALLUCINATIONS.

L. 827. Coll.

About the middle of September, 1881, between five and six in the evening, whilst it was quite light, the Rev. J. Jones, vicar of Dunston, and myself were fishing the North Tyne, at the junction of Blindburn with the Tyne, from a bank of shingle, in length about 80 yards and about 10 wide, sloping from a grass field to the margin of the river, with neither trees nor bush in the immediate vicinity, and after fishing for a short time Mr. Jones came up to me to ask for a match for the purpose of lighting his pipe. As we were thus standing together lighting our pipes from the same match, I said to him, "Do you see that man fishing down there?" He replied, 'I have had my eye upon him for the last 20 minutes, and as it may be Major-General Allgood, I think I had better go down and apologise to him for the liberty we are taking, as I have not yet been once to see him this year to ask his permission to fish."

Accordingly Mr. Jones left me for this purpose, and when he came to within about 15 or 20 yards of the supposed fisher, the figure suddenly disappeared and seemed to pass away into nothing, whilst we were both looking on. Mr. Jones then turned round and looked towards me, but did not speak until I had advanced to within a few paces of him, when he said, "Ridley, I hope nothing has happened at home." We at once proceeded to take down our rods.

Anyone visiting the spot would at once see that no human being would be able to get away without being seen by us. Let me now describe the figure, as it appeared to us. It was dressed with felt hat, dark pilot jacket, light drab fishing stockings, laced boots. We never saw the face. The rod was a full-sized salmon rod, painted black, large brass reel. He was throwing from over the right shoulder. Mr. Jones remarked that he was throwing a good line. I might add that we left a Mr. Bartlett at our lodgings that evening before going out to fish, and it would appear that during our absence he had fallen asleep, as he informed us on our return. When questioned what he had been doing, he (to the best of my recollection) replied, he had been sleeping.

JOHN JONES,
Vicar of Dunston, Durham.
J. H. WILKIE RIDLEY, M.R.C.S.Eng.,
6, Collingwood-terrace, Gateshead.

October 12th, 1885.

[In an earlier but second-hand account of this incident sent by Mr. Hartig, of Gateshead, we were informed that the dress and rod of the figure seen resembled those of Mr. Bartlett, who had been fishing with the percipients earlier in the day.]

In the following case it is easier than in the last to suppose that the figure seen was a real man. On the other hand, if it is not an

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instance of collective hallucination—and in that case a very remarkable instance—it is certainly a singular coincidence of a double mistake in identity with an unexpected disappearance.

L. 828. Coll.

On the night of December 3rd, 1887 (Saturday) I was serving customers in the bar, together with my daughter. About a quarter past nine (as near as I can remember) I saw William Frazer standing at the private door of the bar that leads into the house. He said, "Well, how are you, old man?" I replied, "Hallo! is that you, Frazer—long looked for, come at last." My daughter, who was standing near me, behind the counter, turned round and saw him also, for she called out, "Good gracious! Wonders never cease." I had a tray of glasses in my hand at the time which I was just about to carry upstairs, so I came to the door beside Frazer, took him along to the smoke-room, and saw him enter. As he stood just within the room, with his back almost turned to me, I said, "Content yourself there. I'll be down in a minute." While saying this I remember distinctly I stood with my foot on the bottom step of the stair. I also remember that as I passed the smoke-room door I saw a stranger seated in an armchair near the fire. I took the glasses upstairs, and returned in about a minute and a-half; but on entering the smoke-room I found neither Frazer nor the stranger there. I thought Frazer must be hiding somewhere, as he was always full of fun and "up to larks," so I searched all over the house for him, also over the yard and outhouses, as I thought he might have slipped out there while I was upstairs. I concluded he must have gone home, and would doubtless return the next day (Sunday) to settle up. I should explain that the "Engineers' Friendly Society" meets at my house. Frazer is a member, and before going on his last voyage he had asked me to keep his subscriptions paid up while he was away. This I had done, so that when I saw him at the bar-door, I naturally concluded he had called to settle with me about his society's affairs. He did not call on the Sunday, and some days later we saw the *Collingwood* ss. (Frazer's vessel) reported in the newspapers as arriving at Antwerp. When Frazer appeared, he was dressed much as usual, with the exception of his hat. He carried a black leather bag. He looked tired and dejected, and he did not look me straight in the face.

On the night of December 19th (Monday) Frazer did actually call upon us. We told him of our strange experience. He told us that on the night of the 3rd the *Collingwood* ss. sailed from Gibraltar for Antwerp. He didn't say what he was doing at a quarter past nine—in fact, he laughed at the whole affair. They had had some very rough weather on the voyage, hence their detention. I settled up with him in connection with the Friendly Society, then we walked out together. He was not so lively as usual; he didn't feel much inclined to go to sea again at once—he thought he was entitled to "a bit holiday." He asked my advice about it; I didn't advise him either one way or the other, but left it to himself to decide. I regret now that I didn't advise him to remain ashore, for the next day he sailed for Savona in the *Collingwood*, from the Tyne (owners, C. Tully and Co.). His

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vessel has not been heard of since leaving Gibraltar; she is now fully a month overdue. Frazer's mother has not given up hopes of his safety yet —but I have, so has the owner. The mother thinks the crew may have been picked up by some outward bound vessel.

Frazer was a fine young fellow, 25 years of age, unmarried, second engineer on board the *Collingwood* ss.

I have never had a similar experience to this before. My daughter and I are certain we were not mistaken in our man. We know no one else at all resembling Frazer.

GEORGE MADDISON.

Sunderland, *February 6th*, 1888.

The following is Miss Maddison's account:—

April 21st, 1888.

DEAR SIR,—According to promise, I forward you a statement with reference to the vision which was seen by my father and me on December 3rd, 1887, the object being William Frazer, who was at that time second engineer of the ss. *Lord Collingwood*. On *Saturday*, December 3rd, 1887, at about 9.15 p.m., father and I were standing in the bar, and the said William Frazer came and stood at the bar door in the passage, and I heard him address my father, saying, "Well, how are you, old man?" Then father said, "Hallo, is that you, Frazer—long expected, come at last," and I myself said, "Good gracious! Wonders never cease," but I did not hear him reply. I served some drinks over the bar, and then walked into the smoke-room, expecting to see Frazer, but was much surprised at only finding my father there, to whom I said, "Where is Frazer?" Father said, "I don't know," and I said, "Oh, he will be hiding." Father then looked under the seats and down the yard, but Frazer was not to be found, so we came to the conclusion that he had been in a hurry and slipped out, and we fully expected to see him the next day (Sunday, December 4th), but we neither saw nor heard of him until a few days afterwards when the ss. *Lord Collingwood* was announced as having left Gibraltar for Antwerp on the 3rd, this being the day that the vision appeared to us. About a fortnight afterwards Frazer did arrive home, and as he sat on the corner of the smoke-room table I told him what I had seen, but he just laughed. I saw him a few times during his short stay at home, but he did not seem so full of fun as usual. After a few days' stay in the Tyne he sailed again for Savona, and I was sorry when I heard that his vessel was overdue, and I regret to think that he is no more, for he was a fine young man and highly respected by all who knew him.

I vouch for the above.

EMMA MADDISON.

[The testimony of the person in the smoke-room might have been conclusive on the question of whether the figure seen was a real man or not, but we learn from Mr. Nisbet, Honorary Associate of the Society, who had an interview with Mr. and Miss Maddison, that Mr. Maddison does not know who this person was.]

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M. 668. HYPNOTIC EXPERIMENT.

The following account is from an Associate of the Society, known to Professor Sidgwick, whose name, were we allowed to give it, would certainly command confidence. The incident happened a long time ago.

June 17th, 1888.

Some years ago, while my mother and sister were still living, a relative, while our guest, became seriously ill; a friend who had great faith in mesmerism was anxious to try its effect upon her, and before commencing her operations, she requested me to place my hand upon her shoulder, which would, she said, increase her mesmeric power.

The invalid was lying in bed, with her back turned to the operator, behind whom I stood, with my hand upon her shoulder, while the drawn curtain concealed the patient from my gaze. After a while I happened, *quite accidentally*, to place my disengaged hand upon a gold watch, lying upon a chest of drawers, while the other hand still remained upon the shoulder of the operator. Immediately the word "Cold, cold," escaped from the lips of the patient, and the operator turned her head in surprise in order to discover the cause. I immediately removed my hand from the watch, and the mesmeric operations were resumed. Feeling curious to know whether the exclamation of the patient had been accidental, or whether it had any connection with the contact of my hand with the gold watch, I waited for a while and then again laid my hand upon the watch, with the same result; again the patient uttered the exclamation, "Cold, cold."

Not feeling sure whether the word in the written account was *cold* or *gold*, we wrote to inquire. In reply, our informant wrote:—

I was certainly under the impression at the time that the exclamation which escaped from the lips of the patient was "Cold, cold." There is, however, so little difference in sound between cold and gold, that should it appear that patients under similar circumstances can detect metals, I could not be certain that the utterance of the patient in question had not been "Gold," though, at the time, I believed it to have been "Cold."

During the operation she was so situated as to be sheltered from the possibility of draughts, and the instantaneous utterance of the exclamation upon my touching the watch led me, without the slightest hesitation, to regard the two phenomena as cause and effect. The surprise of the mesmeriser, who, on hearing the exclamation, turned quickly round, as if to discover the cause, was another indication that the phenomenon was unusual. Though feeling myself convinced as to the connection between my touching the watch and the exclamation of the patient, I wished to place it beyond doubt; accordingly, some little time after the mesmeriser had resumed her operations, I purposely placed my hand a second time upon the watch, which was followed by the same instantaneous exclamation on the part of the patient. It appears to me most improbable, if not impossible, that the coincidence should have been an accidental one.

The patient is no longer living. We asked our informant to obtain,

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if possible, an account of the experience from the mesmeriser. She wrote on March 23rd, 1889 :—

In compliance with the request contained in your former letter, on learning the address of my friend I wrote to inquire whether she had any remembrance of our joint mesmeric experience in connection with our departed friend—the Mrs. B. alluded to in the enclosed paper. In reply, she tells me, what I had never before known, that she had acted as Mrs. B.'s mesmeriser for several weeks before the latter came to be our guest in London. She does not remember having mesmerised Mrs. B. in ——— square, where we then resided. Her visit to London, at that time, must have been accidental ; and she adds : "I account for my memory of these subsequent events being less vivid owing to the state of physical exhaustion in which I was, consequent upon the long-continued mesmerising, followed by the fatigue of nursing."

My own experience with regard to the watch appears to me to be the more remarkable as having come quite spontaneously, without my having heard of any connection between gold and mesmeric phenomena.

My friend is not quite exact in stating that I had asked her to state what she could remember of her mesmeric experience in connection with gold in the case of Mrs. B., of which I had never heard, till the perusal of the enclosed paper. What I asked her was, whether she had any remembrance of our joint experience in ——— square, the particulars of which I gave her.

The mesmeriser's account of previous experiments follows. It will be seen that it is not clear that the possibility of suggestion was completely excluded.

You have asked me to state what I can remember of my mesmeric experience in connection with gold in the case of our dear cousin, Mrs. B.

Perhaps you may remember that she came to Nottingham to visit Miss N., who had been told of Mrs. B.'s desire to try the curative power of mesmerism on her complaint. In order to test how far she was receptive of the mesmeric influence, her doctor—himself a practised mesmerist—the day after her arrival, succeeded without difficulty in putting her into the mesmeric sleep. He then formed a chain (*i.e.*, taking each other's hands) of, I think, three persons, on each side of the patient, of whom I was one, and placing the hand of the one next to her, at each side, into hers. He then put a sovereign into the hand of the last person of the chain on one side, and Mrs. B.'s brow immediately contracted as if she was much troubled, her hand also showing uneasiness and trying to free itself from the hand of the person with whom she was in contact. The sovereign was then changed to the hand of the person at the end of the chain on the other side ; and precisely the same result took place. No one spoke, and the footfall of the doctor could not be heard as he changed the place of the gold.

The latter was then placed on the carpet under each foot in succession ; just where the shoe rises leaving a little space between the toe and the floor. At once, each foot in succession, and up to the knees twitched, and the fore-

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head again expressed trouble as before. When the points of the teeth of a dressing comb also were held at a little distance from her closely shut eyelids, she turned her head from side to side to try to get rid of the effect it produced, the annoyance ceasing as soon as the comb was withdrawn.

As I was to be our dear cousin's mesmerist during some weeks, my own power to undertake the charge of her case in this respect had also to be tested. In order to ascertain this, I mesmerised my friend Mrs. T——'s faithful maid, and with entire success; and when she was in the mesmeric sleep, and her eyes closely shut, I took my watch and held it about a quarter of a yard above her hand which was lying flat on the bed. To my surprise her hand gradually began to rise from the wrist, as if attracted by the gold, and remained with the fingers pointing upwards to the watch, the arm still lying flat on the bed. On the watch being withdrawn, the hand again slowly fell. I asked her afterwards why she had raised her hand. She replied—not knowing what *I* had done—that she did not know she had done it, but she felt as if I had laid something very cold on her hand, and asked what it was.

CORRESPONDENCE.

THE PROBABLY CONTINUOUS ACTIVITY OF WHAT IS KNOWN AS OUR SECONDARY CONSCIOUSNESS.

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

SIR,—In connection with the phenomena observed during the somnambulic or hypnotic "state," as it is termed, whether spontaneously arising, or self-induced, or brought about by any alien influence, I would suggest that it may *not* really be a "supervening" or special "state," or "condition" at all, but a "*constant*" one, always existing though ordinarily unmanifesting, and that its seemingly peculiar supersensuous powers of perception, and capacities of acquiring knowledge otherwise than through ordinary sensory channels, are constantly in action, though veiled from observation by the influence of the ordinary (normal or primary) consciousness.

When the results of such action become appreciable to observation it is owing to the withdrawal or suspension of such "occlusion" by a temporary inhibition of the activity of the ordinary sensory functions, rather than from the manifestation of any new or unusual capacities or functions set up, or any abnormal state induced. In fact, in a manner resembling that by which a louder sound renders inaudible a weaker one, or the action of a stronger light renders one of lesser brilliancy invisible during its prevalence, although the weaker sound and more feeble light are still existent and manifesting though unperceived.

Many facts in the papers recently read before the Society for Psychical Research, one "On the Connection of Hypnotism with Spiritualism" (given in the *Proceedings*, Part XIII.), and a later one by Mr. Barkworth on an analogy between some of the phenomena of hypnotism and those of ordinary life (or a similar title), will, upon careful examination, be, I think,

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found to support this theory. Also the fact of the existence of a continuous and independent memory in the hypnotic consciousness, and the working of obscure and complicated problems, and the solution of difficult questions known to have taken place during sleep, would seem to prove a perpetual mental activity under higher conditions, in what, for want of a better term, is named the Secondary Consciousness. A constant activity of the faculties of reasoning and "willing to reason, in a certain direction," would seem to exist *both while the primary (sensory) consciousness is active and while it is dormant*, the effects of such action being more manifest when sensory susceptibility to external stimuli is in abeyance.

Hence, instead of a new and peculiar "*state*" being developed or induced, we have merely a usual and constant normal condition of mentality unveiled and disclosed to our observation, by a suspension or temporary inhibition of ordinary functional manifestation.

H. VENMAN.

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

SIR,—It seems to me that the interesting problem which Mr. Venman's letter suggests will be easier of discussion if we try first to get some clearer notion of what is meant by the *continuous* activity of any known consciousness whatever. If we take the word in its strict sense, then I think that we cannot apply it to any form or phase of consciousness which manifests itself through, or is conditioned by, any activity of the human brain. But if by continuous we mean "ready at all times to respond if the appropriate stimulus be supplied," then I agree with Mr. Venman that the "secondary self" may be as continuous as the primary.

In what does the continuity of my waking or primary self consist? Not in an *unbroken* chain of memories, but in the fact that when the appropriate stimulus—of light or of nervous nutrition—is supplied, my waking self resumes possession of the temporarily broken chain.

And the case with, say, my hypnotic or somnambulic personality is precisely similar. The hypnotic personality is summoned by the appropriate stimulus; it is exhausted after a time, for the somnambulic state cannot (as it would seem) be indefinitely prolonged; and then when the appropriate stimulus is re-applied it takes up the chain of hypnotic memory once more.

No doubt we have evidence of a certain activity of the hypnotic self in the interim. It counts off the days, for instance, if it has been told to accomplish some suggestion at a distant date; and it shares—to some extent at least—in the experience and acquisitions of the working self during the interval between the hypnotisations. But this intermediate activity is not continuous in the sense in which the somnambulic access while it lasts is continuous. It affords opportunity for the repose of that special combination of cerebral processes—whatever it be—which differentiates the somnambulic from the waking state. Going a stage deeper still, we find the Dæmon of Socrates always ready to intervene when wanted, yet not intervening in a way so continuous as to exhaust any combination of cerebral processes on which its manifestations may have depended.

In other words, it seems likely that any chain of memory, or phase of personality, which manifests itself through the brain, must admit intervals of at least partial repose, during which that special mode of cerebral functioning may renew its power. Each of us, we may say, contains within himself the potentiality of an unknown number of personalities, some at least of which may be educated to become as readily recurrent as is his primary personality, although no one of them can—any more than his primary personality—be made to manifest itself in a really continuous manner.

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But if we go—as I conceive that Mr. Venman means to go—beyond and behind these terrene personalities to the hypothetical *individuality*—unaffected by earthly birth or death—which we may regard as the basis of all the forms of self-manifestation which earth exhibits,—then, of course, the question of continuity changes its aspect. If that individuality exist independently of the brain, we know of no reason why it should need repose. We may more plausibly appeal to other analogies, and consider our "soul" as a definite and continuous energy, which is always accomplishing an equivalent amount of work, but in varying ways; and which, consequently, may then flow most freely into higher and unseen activities when the adits of earthly sensation are closed, and the agitations of terrene personalities calmed into dreamless sleep.

F. W. H. Myers.

P.S.—The above remarks may perhaps serve as a partial answer to Mr. Barkworth's letter printed below, but received too late for notice in this number of the *Journal*. "Changes in Personality" form, I believe, one of the subjects on the programme of the *Congrès de Psychologie Physiologique* to be held in Paris, August 5th-10th; and, with Mr. Barkworth's permission, I should prefer to postpone further discussion till after that date, in the hope that we may then have the subject before us in a completer form.

DUPLEX VERSUS MULTIPLEX PERSONALITY.

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

Sir,—I should not again venture to ask for space to discuss this subject, but for two considerations,—first, its importance, which is second to none in the whole range of Psychical Research, and secondly, the desirableness of arriving at some definite point of issue, or of agreement, while the subject is fresh in the minds of your readers.

Let me begin by defining what I understand by "personality." It is not a mood or state, nor does it change with any number of moods or states, however different from one another. A man's whole appearance, character, conduct and capacity may be radically altered without any pretence for claiming that his personality is changed. Such an alteration is only too frequent when, for instance, a man becomes a confirmed drunkard, or even a confirmed gambler, or opium-eater. Nor can a mere dislocation or hiatus in the chain of memory such as sometimes occurs after a fall on the head or an attack of brain fever, justify us in asserting that we are dealing with a different psychical entity from the one we knew before. Still less can such an assertion be made of the vagaries of a hypnotised subject under suggestion, and during trance, where it is evident that he is but an instrument played upon by the will of another. In formulating such a stupendous dogma as is involved in the negation of uniform personality, we must rest upon no uncertain ground which a new way of regarding the facts may cut from under us. Where, then, is this certain ground to be found? I reply, only in cases where the sub-conscious personality can be observed in operation without any break in the normal procedure of the active consciousness. Such cases incontrovertibly have been observed, in automatic writing, in the execution of post-hypnotic suggestions, in the exhibition of sub-conscious thought-transferences such as those between Mr. and Mrs. Newnham, in the quasi-automatic actions of which I gave instances at the January meeting, &c. In these instances the passive consciousness can be absolutely seen in operation without either the knowledge or control of its active partner, and while the latter is, with unabated power, engaged on other affairs.

Mr. Myers' letter has left the question just where it was before. No

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evidence whatever has been produced in support of multiplex personality, though he says that such evidence is growing daily beyond his power to record. I do not for a moment presume to contradict him upon evidence which I have not seen, but I will press the question, if the evidence is too bountiful for record as a whole, is that any reason why he should not let us hear at least some of it? Our *Proceedings* are rich in the records of experiments both at home and abroad. Is there any reason why those which make for multiplex personality should not be put before us?

I do not, however, overlook the fact that Mr. Myers' letter indicates more or less where the evidence he relies on may be found, and these indications are as follows :—

1. The "three states" of the Salpêtrière school.
2. The Brighton experiments of Mr. Gurney.
3. The *Revue Philosophique.*

I am unable to understand how Mr. Myers can regard the three states as evidence of multiplex personality. They are clearly set forth in Binet and Féré's work on *Animal Magnetism*, where they are classed as Somnambulic, Lethargic, and Cataleptic. The differences between them seem to be mainly of a physical character, and though the mental condition of the patient may to some extent vary also, it does so only functionally, and not essentially, just as the mental state of a man may differ when insane from what it was before. Moreover, the classification of the three states is, I believe, rejected by Liébeault and the Nancy school.

The Brighton experiments are, I confess, much harder to deal with. If an alternating memory were to be accepted as proof of an alternating personality, they would indeed be conclusive. But in my former letter I gave reasons why I think they should not be so accepted. Beyond this, I need only quote Mr. Myers himself on these same experiments (*Proceedings*, Part XIII., p. 386), where he speaks of "mere *stages*—which cannot be called *personalities*—through which Mr. Gurney's hypnotic subjects could be led backwards and forwards at pleasure." The italics are Mr. Myers'. If, therefore, he now relies on these experiments to prove multiplex personality, it is certain that he must have changed his opinion.

Mr. Myers' third reference is to the *Revue Philosophique*, and here I am at the disadvantage of not being able to follow him. I have inquired at the office, but was not surprised to hear that all the numbers he refers to were engaged. In this, however, I am no worse off than other members. Is it then desirable that we should be dependent upon the chance numbers of a foreign periodical for information on a subject which, as much as any that can be named, lies at the root of our investigations? Until the nature of the human Ego is as far as possible explored and decided, nothing is done; that is to say, nothing can be reliably concluded. Until then, we are made the sport of words, such as psychical and physical, living and non-living, mental and subjective, of which we know only the phenomena they stand for, and nothing of the ultimate truths they represent.

Let me, then, make this appeal to Mr. Myers. Let him embody the more salient portions of the evidence for multiplex personality, on which he relies, in a paper to be read or published. We shall then be able to form some idea of it, which at present we cannot.

I cannot follow Mr. Myers in his distinction between personality and individuality, nor in his use of metaphor—always, I fancy, rather a hazardous mode of dealing with questions of which the facts are not yet ascertained, because we are apt to mistake the completion of the metaphor for the demonstration of the fact. Nor am I, at present, so much concerned with the inferences derivable from his theory, as with the theory itself. On the

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former I will only say, however, that from his point of view the objection he puts into the mouth of the materialistic objector appears to me to be at present unanswerable.

THOMAS BARKWORTH.

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*COUES (S.F., M.D.) Possibilities of Organism .....*Washington, D.C.*, 1878
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*—— (and J. M. PEEBLES) The Year-Book of Spiritualism for 1871 *Boston, U.S.A.*, 1871

LACROIX (Henry) Mes Expériences avec les Esprits .....*Paris*, 1889

DEDEKIND (Gustav E. W.) Dokimion: oder Praktischer Versuch über ein reales Verhältnitz der Geister der Verstorbenen zu den hinterbliebenden Ihrigen .....*Hanover*, 1797.
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* Presented by Alfred Russel Wallace. † Presented by the Rev. C. L. Dodgson.
‡ Presented by the Rev. Canon Wood.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

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Talbot, Mrs., 19, Porchester-gardens, Bayswater, London, W.

HONORARY ASSOCIATE.

Kleiber,* Joseph, St. Petersburg.

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Crowe, W. Leadham, 24, Cornwall-road, Westbourne Park, W.
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Medici, La Marchesa, Villa Emilia, Ricorboli, Florence.
Murray,* Colonel Hugh H., R.A., 28, Gower-street, London, W.C.
O'Neill, Gregory Lamb, M.B., 140, Elizabeth-street, Sydney, New South Wales.
Williams, Lady, Llanfoist, Clifton Down, Bristol.

MEETING OF THE COUNCIL.

A Meeting of the Council was held on May the 10th, the President in the chair, at which the following members were also present:—Professors W. F. Barrett and Oliver J. Lodge, Dr. A. T. Myers, and Messrs. T. Barkworth, Walter Leaf, F. W. H. Myers, and F. Podmore.

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

In consequence of the forthcoming part of the *Proceedings* being

* Elected at a meeting on May 31st, to be reported in the next number.

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larger than was anticipated (over 200 pages), it was agreed that the published price should be 3s. instead of 2s. 6d.

The means by which the Meetings of the Society could be made of greater interest to Members generally, and by which they might afford more opportunity for conversation, and for Members becoming acquainted with each other, engaged the attention of the Council. Some suggestions were made which will be found embodied in a separate paragraph.

Some other matters of routine business were attended to.

A Meeting of the Committee on Physical Phenomena was held on the same day, at which the President, Professors Barrett and Lodge, and Messrs. Crookes and F. W. H. Myers were present. It was agreed that a review of Madame Home's book, *D. D. Home, his Life and Mission*, should appear in the *Journal* for July.

THE HOUR OF GENERAL MEETINGS—EVENING OR AFTERNOON.

It may be remembered that the hour of General Meetings was fixed at 8.30 p.m. some years since, in accordance with what seemed the general wish of Members. To this arrangement, however, there is the drawback that little time is left at the close of a meeting for conversation or discussion, especially in the case of Members living at some distance from the centre of London. It has, therefore, been proposed that one, or both, of the winter meetings (generally held in November and January) should be fixed for the afternoon, and that before or after these meetings tea should be procurable by those who cared to remain.

The funds of the Society, which are already fully engaged by printing and other necessary expenses, should not, it is thought, be intrenched upon for refreshments. If the proposed arrangement is decided on, therefore, a small charge will be made for the tea. The Editor invites expressions of opinion on the subject.

GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall on Friday, May 10th, at 8.30 p.m., the President, Professor Sidgwick, in the chair.

THE PRESIDENT gave an address on the Canons of Evidence in Psychical Research, which it is intended to publish in a future number of the *Proceedings*.

MR. MYERS, as Honorary Secretary, then read a paper by a lady who wished to remain anonymous, describing some recent experiments

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in seeing visions in crystals or other reflecting surfaces. As this paper will appear in full in *Proceedings*, Part XIV., almost simultaneously with this we need not abstract it here.

MR. J. K. STEPHEN, in commenting on the paper, inquired, among other things, whether the writer would not have got equally good results if she had concentrated her mind by an effort of will without the use of a reflecting surface, and alluded to the danger of stimulating a superstitious attitude towards psychical phenomena. He also dwelt on the possible connection between the power of visualising, which he was inclined to think rare, and the seeing of hallucinations.

PROFESSOR BARRETT said he wholly disagreed with the last speaker. The paper that had been read was, in his opinion, an extremely able and important one, and the Society was to be congratulated on having had this subject brought before them, for the first time, in a paper marked with such admirable judgment, such wide research, and such scientific caution. He regretted that the author had preferred to be anonymous. He ventured to think, from the facts described in the paper, that crystal-gazing was one form of incipient self-induced hypnotism. Further inquiry and experiment in the spirit of this paper might indicate that the singular psychical phenomena presented by crystal-gazing and the hypnotic trance had a common origin. Among the Hindoos crystal-gazing is not uncommon, only, instead of looking at a crystal, the subject gazes at a spot of a shiny-black substance,—a carefully selected gum. Some interesting letters on this subject, from an officer in India to Professor Piazzi Smyth, had been forwarded to the speaker some years ago by Professor Alexander Herschel, accompanied by a specimen of the "mystic gum," and possibly some extracts from these letters might be worth publication in the light of the paper that had been read. There was one point upon which "crystal-gazers" need to be on their guard, and that was the optical effect known as "after-images." If a patch of bright cloud or sky be gazed at attentively, and the eye then closed or turned elsewhere, an extremely vivid series of colours are seen. These "after-images" are of such brilliance, and their production so easy and harmless, that the experiment is well worth making. The red glow described in one of the experiments in crystal-vision might possibly have been an after-image of this kind. He made this slight criticism with all deference, as the writer of this paper probably was aware of illusions of this kind.

MR. J. G. BUTCHER expressed agreement with Mr. Stephen.

MR. F. A. FLOYER said that in viewing all these questions the subjects must be regarded as morbid, and that the influence of the experiments is likely to be bad on the mental or bodily health, though

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perhaps this influence might not be great or important. At all events he thought great care was needed.

MR. ELTON called further attention to the possible connection of crystal visions with hypnotism. He said that crystals are good objects for hypnotic "fixation," and inquired whether the author of the paper on *Crystal-gazing* had any hypnotic symptoms. If so, the visions would be hallucinations of a self-hypnotised person—differing, therefore, from those got in other hypnotism, because the person's own memory or fancy, and no operator, would supply the suggestion.

If not hypnotic, the question arose, under what class of phenomena do the crystal visions come? They are not mere visions in the mind's eye, because, unlike these, they are externalised, and cluster round an outward *point de repère*—the crystal—in such a way as to impose on the seer's belief, or, at any rate, upon the construction the seer's senses put upon them; for they are seen "*in* the crystal."

Nor, again, are they like the hallucinations of the artist who could project the figure of his sitters into the chair before him; for these, unlike the crystal visions, could be summoned at will.

Thus, the crystal visions, to sum up, seem of a kind scarcely classified. They are "of such stuff as dreams are made of"—the memories more or less sunken, the image-play more or less fantastic, of the seer. Yet they have the further mark of being externalised, and of clustering round a special object only, to which they come unbidden and uncontrolled.

Touching the President's address, Mr. Elton remarked that experiments like those of Mr. Davey suggest this further canon of research: Even if certain phenomena can, in certain cases, not be ascribed to known causes, yet, if we can *imitate* them with known causes, we have done enough to dispose—till our imitation ceases to hold out—of alleged supernormal causes.

MR. MATHEWS remarked that the effect of the magnifying glass on the crystal vision might be due to suggestion, and could not be taken as evidence of objectivity, as urged by a previous speaker. He also said, referring to Mr. Floyer's remarks, that there seemed to be no reason for regarding such faculties as crystal vision as morbid, unless all departure from the normal type is to be regarded as morbid, so that we are all more or less insane.

MR. FRY inquired whether the visions in the crystal were doubled by pressure on the eyeball.

MR. MYERS explained, in reply to this, that the writer of the paper had tried this and other optical experiments, but that the immediate vanishing of the vision with any movement of the eye made it very difficult to carry them out. The experiment with the magnifying

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glass only sometimes succeeded, and the magnifier had to be introduced with extreme caution to avoid a disturbing effect. The writer of the paper was not conscious of any hypnotic symptoms.

MR. HANSEN'S HYPNOTIC DEMONSTRATIONS.

The wish has been often expressed by various members of the Society to have the opportunity of close observation of the more usual phenomena of hypnotism under trustworthy conditions and without the inconveniences of a public meeting. That what are the limits of the safe and prudent in the methods of hypnotism, as well as its possibilities and advantages, should be thoroughly realised is eminently desirable; and to forward this knowledge, and supply some experimental evidence, a few members subscribed to engage a demonstrator, and an informal meeting of members of the Society was held at the Westminster Town Hall on Thursday evening, May 9th, to enable them and friends whom they invited to witness a series of experiments by Mr. Carl Hansen, of Copenhagen, the well-known hypnotiser. The chair was taken by Mr. Podmore, who, in introducing Mr. Hansen, pointed out that it was his remarkable success at Breslau which had called the attention of Professor Heidenhain to the subject of hypnotism, in 1880, and led to the publication of the interesting book by the Professor on the subject. Seventeen persons presented themselves for experiment, all of whom were unknown to Mr. Hansen and had not been hypnotised before; 10 were found to be readily sensitive. The effects shown were chiefly of the more familiar class; inhibition of speech and sight, obedience to suggestion, &c. Much interest was shown in the production of unilateral catalepsy on the right side after passes made over the left side of the subject's head, the right leg and arm being stiffened, while the left side remained in a state of complete lethargy. An attempt was made to control the pupil reflex by suggestion, the subject being told that the room was becoming dark while a lighted candle was brought up to within two inches of the eye. The only result, however, appeared to be an oscillation of the pupil, which alternately contracted and expanded slightly. An attempt to procure transference of taste from the operator was not successful. One of the subjects, however, showed great accuracy in judging time in the post-hypnotic state, carrying out commands imposed upon him at exactly the specified interval, with an error of, perhaps, less than five seconds. Very good negative hallucinations were also produced—inability to see certain specified persons, &c. About 100 members and their friends were present.

A second meeting was held in the same place on Friday, May 17th. The attendance of members and their friends was much larger than on the previous occasion. Between 15 and 20 persons, amongst them five ladies, presented themselves for experiment; of these, 11, of whom three were young ladies, and five boys under 16, were found to be sensitive on first trial.

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Various experiments were made to demonstrate rigidity, catalepsy, anæsthesia, and unilateral catalepsy with lethargy and anæsthesia of the other side. The muscular force exerted by the hypnotised subjects in sustaining a weight at arm's length was compared with that exerted under similar conditions by a person in the normal state, greatly to the advantage of the former.

The attempts to produce post-hypnotic suggestion after the lapse of a stated time succeeded in several cases, and the inability of the subject, on being awoke, to remember the terms of the command was tested by the offer of money if he could repeat what had been told him. He could not win the money. A post-hypnotic suggestion of sneezing failed in one case—an adult—completely; and in another case produced—after the prescribed interval—a series of movements which more nearly resembled coughing than sneezing. Some amusing hallucinations were imposed upon some of the subjects.

Finally an attempt was made to demonstrate thought-transference. A screen was placed upon the stage so as to completely separate Mr. Hansen from the subject, a boy about 14. In the first experiment Mr. Hansen took some salt into his mouth. Asked what he could taste, the boy replied that he could taste "something bitter—something like salt." Mr. Hansen then rinsed his mouth out with water, and took some gallic acid. The boy said he could taste water, but nothing else. After rinsing his mouth again, Mr. Hansen took some saccharine. The subject said it tasted "something like medicine—something between sour and sweet." As a final experiment, Mr. Hansen took some of the drug rhubarb (Rheum) and the subject said he tasted "something hot—like radishes." Experiments in the transference of pain produced no sensation whatever in the subject.

Since it is probable that the interest aroused by Mr. Hansen's demonstrations may turn the attention of members of our Society more strongly in the direction of hypnotism, it seems desirable to conclude with a word of warning against incautious experimenting in this department. No line of investigation seems to us at present more hopeful than this for our purposes, if pursued in a serious and scientific manner; but it is for many reasons undesirable that the sensibility to hypnotisation should be practised upon for mere amusement, or by persons not possessed of the requisite knowledge.

AUTOMATIC WRITING:—THE CARDOSO CASE.

Readers of this *Journal* may remember a remarkable case of automatic writing, abstracted from *Psychische Studien* of February, 1884, in the *Journal* for September, 1886, and further explained by a letter from M. Aksakof in the *Journal* for January, 1887. The case was briefly as follows. M. Aksakof had a long series of sittings with two near relations of his own, Professor Boutlerof also being sometimes present. A planchette, held by the two relations, pointed to letters in the Roman

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and Russian alphabets. By this means the name of "Sardovy, Cardovy, B. Cardosio," was given, with the motto "Emek habaccha" (the Hebrew for vale of tears—though habacca is the proper spelling). M. Aksakof was the only one of the party who knew any Hebrew, and he gave reasons for believing that he had never known this particular phrase. Although, therefore, he did not insist that the message actually came from Fernando Cardoso (the correct name of the Jewish Portuguese doctor intended), he nevertheless considered it clear that some intelligence outside that of the sitters had been concerned in the communication.

Some new facts have now come to light, which M. Aksakof has detailed in *Psychische Studien* for March, 1889, and which strikingly illustrate the difficulty of tracing the origin of messages given in this manner. In the first place, there is now no doubt of the source from which the quotation is derived. M. Aksakof tried in vain to find it in such works of Cardoso's as the British Museum contains. But in March, 1885, Herr Wittig, sub-editor of *Psychische Studien*, accidentally read an article in the *Salon, Heft VI.*, 1885, in which "Emek habaccha" was quoted as the motto of B. Cardomo (*sic*) and a reference given to Wichmann's *Die Poesie der Sinnsprüche und Devisen* (Düsseldorf, 1882). M. Aksakof examined this book, and found on pages 312, 313, the motto "Emek habbacha" ascribed to B. Cardosio (*sic*). The coincidence of the misspelling is in itself enough to indicate the origin of the planchette message. But there is further proof; for Wichmann's book contains two other mottoes which appeared in the planchette messages. One is as follows, Γρεγορει, *Ich wache* (the Greek misspelt and mistranslated). This reappears in the planchette message as *Gregorei*, mistranslated in another way as *Custodite*. Again in Wichmann's book occurs the motto, "*Il piu bel fior ne coglie*," loosely paraphrased "*So bleibt das Feinste.*" This motto reappears in the messages, and is there paraphrased "*Das Feinste überlebt.*" Planchette, however, was aware that *gregorei* was the second person singular of the imperative and that the Latin word offered as a transalation was a plural;—but this M. Aksakof knew. Neither of the mediums knew any Hebrew or Italian, but the young man knew a little Greek. The source of the quotation thus definitely ascertained, the next point was to find out whether any of the persons present could have seen Wichmann's book. Professor Boutlerof is now dead; but it is plain that the quotation cannot have come from his mind, as, though present when the Hebrew words were given, he was not present when the Greek and Italian words were given. No one of the other three could remember to have seen the book. The book, moreover, is a conspicuous one; making up for the deficiencies in its scholarship by brilliancy of colour

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and gilding and largeness of type. Nevertheless it is conceivable that it may have lain on some shop-counter, and that M. Aksakof or his step-son may have turned over a few leaves;—the lady who aided in holding the planchette does not know the Greek alphabet and could hardly have reproduced the Γρεγορει of the book. Against this possibility M. Aksakof argues that to learn by heart the Hebrew and Italian mottoes would take an appreciable effort of mind,—an act at least of conscious attention.

To this argument the experiments in crystal-gazing recounted in *Proceedings*, Part XIV., supply a completer answer than, perhaps, could ever before have been given. "Miss X.," it will be remembered, saw in the crystal a printed announcement of the death of a person well known to her, forming a piece of news which she could be quite sure that she had not consciously seen or heard. On searching, however, she found that the announcement in the same, or nearly the same, words had appeared in the outside sheet of the *Times* of the day before, which she had held in her hands for a short time, without consciously reading it. Thus the mere unconscious imprint of some three lines of print on her retina had enabled those words to reappear in the "message" externalised as a crystal vision, from some subconscious region of her mind. Now crystal-vision and planchette-writing are eminently analogous phenomena; it is possible, therefore, to suppose that a momentary glance at even foreign and uncomprehended words might enable them to reappear in planchette's message.

This seems to me the most probable view, although I am aware that in certain cases (as in some of "M. A. (Oxon.'s)" and in the Schiller case, often before referred to) there is much difficulty in explaining the message as a mere reproduction of words casually seen in a normal way. It may be added that the characteristic levity and shiftiness of these automatic messages was shown throughout. For instance, the *soi-disant* "spirit" (who was the same on each occasion when a motto was given) asserted that he had read "Gregorei" on a coat of arms, and had got the Italian quotation out of Tasso. F. W. H. M.

CASES SUPPLIED TO THE LITERARY COMMITTEE.

L. 829.

We have received the following from Professor Elliott Coues, of Washington:—

PUBLICATION COMMITTEE, LONDON SOCIETY FOR PSYCHICAL RESEARCH.

GENTLEMEN,—Among many cases which are within my knowledge, of the possession and exercise of certain psychic faculties on the part of persons commonly called clairvoyant, I select one which I think will interest your

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Society, not on account of its mystery or novelty, but of its extreme simplicity and thorough authentication. The incident itself is of the most trivial character, followed by no consequences whatever to the person to whom the little accident occurred, and I can see no reason why it should have stimulated a clairvoyant's faculties into activity, more than any one of a thousand little occurrences of any day; unless it may be (as is indeed probable) that some specially strong magnetic *rapport* existed between the unconscious "agent" on the one hand and the surprised "percipient" on the other. Both parties to this unexpected and unintended experiment in psychic science are well known to me. Mrs. E. A. Conner, who kindly, at my request, allows the use of her name, is widely known in this country as a writer and speaker of no ordinary ability. The other lady desires to remain unknown by name, but I can attest her rare psychical faculties and absolute integrity, after an intimate acquaintance of several years' duration.

The case is simply this: In Washington, D.C., January 14th, 1889, between 2 and 3 p.m., Mrs. Conner is going up the steps of her residence, No. 217, Delaware-avenue, carrying some papers. She stumbles, falls, is not hurt, picks herself up, and enters the house.

At or about the same time—certainly within the hour, probably within 30 minutes, perhaps at the very moment—another lady, whom I will call Mrs. B., is sitting sewing in her room, about 1½ miles distant. The two ladies are friends, though not of very long standing. They had walked together the day before (Sunday, January 13th), but had not met this day (the 14th). Mrs. B. "sees" the little accident in every detail. The vision or image is minutely accurate (as it afterwards proves). Nevertheless, it is so wholly unexpected and unaccountable, that she doubts it were not a passing figment of her imagination. But the mental impression is so strong that she keeps thinking it over, and sits down and writes a letter to Mrs. Conner, which I enclose. The letter is written, of course, without any communication whatever between the two ladies. Mrs. Conner receives it next morning, Tuesday, the 15th. I happened to call on Mrs. Conner that day, on another errand, when she hands me the letter, and verifies it in every essential particular to me verbally, from her side of the case. The little accident had happened exactly as Mrs. B. described it from the clairvoyant image she perceived.

You are at liberty to use the letter for publication, only suppressing the writer's name. Its naïveté and spontaneousness, and obvious lack of any possible afterthought, reflect the occurrence so perfectly that what I have written would be superfluous, were it not that I thus am able to attest, from Mrs. Conner herself, that the psychical impression made on Mrs. B. was the exact reflection of an actual occurrence.—Very truly yours,

ELLIOTT COUES.

1726, N.-street, N.W., Washington, D.C., U.S.A.
January 21st, 1889.

The letter referred to is as follows:—

Monday Evening, January 14th, 1889.

MY DEAR FRIEND,—I know you will be surprised to receive a note from me so soon, but not more so than I was to-day when you were shown to me

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clairvoyantly, in a somewhat embarrassed position. I doubt very much if there was any truth in it, nevertheless, will relate it, and leave you to laugh at the idea of it.

I was sitting in my room sewing, this afternoon, about two o'clock, when what should I see but your own dear self; but, Heavens! in what a position. Now, I don't want to excite your curiosity too much, or try your patience too long, so will come to the point at once. You were falling up the front steps in the yard. You had on your black skirt and velvet waist, your little straw bonnet, and in your hand were some papers. When you fell, your hat went in one direction and the papers in another. You got up very quickly, put on your bonnet, picked up the papers, and lost no time getting into the house. You did not appear to be hurt, but looked somewhat mortified. It was all so plain to me that I had ten notions to one to dress myself and come over and see if it were true, but finally concluded that a sober, industrious woman like yourself would not be stumbling around at that rate, and thought I'd best not go on a wild goose chase. Now, what do you think of such a vision as that? Is there any possible truth in it? I feel almost ready to scream with laughter whenever I think of it; you did look *too* funny, spreading yourself out in the front yard. "Great was the fall thereof."

I can distinctly call to mind the *house* in which you live, but for the life of me I cannot tell whether there are any steps from the sidewalk into the yard, as I saw them, or not.

Now do tell me, dear, if I saw correctly or not, or if the thing was shown me simply to give me something to laugh about?

Hope you got home last night without any adventures. And now "Good-night."

Sincerely your friend,

This letter came to us in an envelope addressed: Mrs. E. A. Conner, 217, Del. Ave., N.E., Washington, D.C., and with the postmarks, Washington, D.C., Jan. 15, 7 a.m., 1889, and Washington, N.E.C.S., Jan. 15, 8 a.m. Some further letters in the postmarks are illegible.

Mr. Myers wrote to Mrs. Conner (who has now moved to New York) asking certain questions relating to the incident, to which she replied on March 7th, 1889. The questions and her answers are printed below.

Question 1.—(*a*) Did Mrs. B.'s letter give a true description of the accident (as you have already said to Dr. Coues that it did)?

(*b*) Was the dress ("black skirt, velvet waist, little straw bonnet") correctly described? and was this the dress in which Mrs. B. had last seen you?

Answer 1.—(*a*) I can only repeat—Yes, exactly.

(*b*) As correctly as if I had described it myself. I do not know whether it was the dress in which Mrs. B. had last seen me or not, but it was one she had often seen.

Question 2.—In what way did you identify the *time* of the accident? It looks as though Mrs. B.'s vision—"soon after 2"—might have *preceded* the accident, which Dr. Coues speaks of as occurring "between 2 and 3."

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Answer 2. — I was writing that day in the Congressional Library. I finished my work, and passed out through the Capitol Building. As I did so, I glanced at the large clock in the hall, and it lacked 20 minutes to 3. It was not more than a minute till I reached the steps where I fell, so that it must have been within a few seconds of 19 minutes to three. I have no means of ascertaining whether the vision preceded the accident.

Question 3.—Have you ever heard from Mrs. B. that she had any vision of you of the kind, at any other time? and, if so, was it correct?

Answer 3.—Mrs. B. and myself are intimate friends. She had seen a vision of me once or twice previously, merely as an appearance, not doing anything in particular.

Question 4.—For form's sake I will ask you to state whether a slip on the front steps like this is *unique* in your experience?

Answer 4.—I have stumbled and fallen a few times in my life, not oftener than other people.

To me the most convincing proof of the correctness of the vision is a sentence you will find like this, if I remember right, in the letter: "I do not know if there are steps from the sidewalk to the yard," &c. The queer fact is that there were two steps from the sidewalk to the yard, the street having been cut down. On the top one of these two steps, in the yard, I stumbled. Mrs. B. had never seen this house, I having only removed thither a few days before.

(Signed) ELIZA ARCHARD CONNER.

M.Cl. 670.

Professor Charles Richet sends the following case to Mr. Myers. We have not printed all the medical details given.

Paris, le 8 *Mars*, 1889.

J'ai un très beau cas de lucidité, que je vais vous raconter avec détail.

Vous ne savez peutêtre pas que mon beau-père, Mr. F.A., a été malade assez gravement à partir du mois d'août, 1887. (C'est lui dont j'ai eu l'occasion de parler dans les *Proceedings* S. P. R., 1888, p. 126, Exp. XL.) Il a été de plus en plus malade jusqu'au mois de janvier, 1888. A ce moment (janvier et février, 1888) j'interroge à plusieurs reprises Alice [a person whom Mr. Richet hypnotised] sur la santé de Mr. F. A. J'avoue que je croyais Mr. F. A. absolument perdu, et un jour entre autres en février, 1888, j'ai interrogé Alice; elle m'a dit, "Ne vous inquiétez pas." Pour ma part je croyais que Mr. A. ne vivrait plus que huit jours.

De fait, contrairement à ce que je pensais et ce que pensaient tous les médecins, il a à peu près guéri. [Certain symptoms, however, described by Mr. Richet, remained, which necessitated the constant attention of a surgical nurse.] Quoiqu'il soit âgé (76 ans), qu'il s'amaigrisse beaucoup, et que ses forces ne s'améliorent pas, à partir du mois de février, 1888 (vers le 9 février environ) il a été sans empirer. . . .

A diverses reprises (peutêtre trois ou quatre fois) j'ai demandé à Alice de me parler de lui. Elle m'a dit, "Ne vous inquiétez pas; je vous en parlerai."

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Il y a deux jours, le Jeudi, 7 mars, à une heure de l'après-midi, dès que j'ai endormi Alice, elle me dit (ce sont ses paroles textuelles que je copie d'après la sténographie que j'ai prise) : "J'avais hâte de vous voir ; je voulais vous voir hier pour vous parler de Mr. A. Ou il est plus souffrant ou il va avoir une crise ; de la fièvre, de l'altération, de la fatigue. Quel mauvais moment ! Le mal s'aggrave ; il est très abattu. Il ne faut rien attendre pour cette crise là." (Cela signifie que la crise ne se terminera pas par la mort.) "Il ne pourra pas bouger ni faire un mouvement. La douleur est surtout dans les reins, à gauche, et très forte. Ce ne sera pas la dernière crise. Il la supportera encore. Elle aura lieu avant peu, dans deux ou trois jours. Elle sera plus forte que toutes celles qu'il a eu depuis un an. Le moment approche. Il souffrira moins à la fin. Il mourra au moment où vous ne vous y attendrez pas ; ce n'est pas dans une crise qu'il mourra. Il ne pourra pas prendre d'aliments, on lui mouille les lèvres. . . . Il avait peur de mourir ; maintenant c'est bien changé, et il est plus indifférent." *

Voilà ce que m'a dit Alice à une heure le Jeudi. Ce même Jeudi soir, en rentrant chez moi, je trouve ma femme fort inquiète, et elle me raconte que dans la nuit du mercredi au jeudi, vers une heure du matin——[here Mr. Richet relates in detail how for the first time for 13 months the attendant had been unable to assist Mr. A., who had been in great agony for three hours, until at length a surgeon was sent for, with whose aid the sufferings of the patient were instantly relieved.] Il est évident, et même absolument sûr, qu' Alice n'a pu savoir cela ; moi-même je l'ignorais absolument à une heure.

Il y a donc là un fait de lucidité très remarquable, que je vous signale d'une manière tout-à-fait spéciale. Remarquez combien cela coïncide avec (1) l'observation relative à la maladie de mon beau-père que je vous ai racontée ; (2) l'Observation XIV., p. 164, que j'ai publiée dans les *Proceedings* S. P. R., 1888.

Il faut noter comme essentiel que depuis un an et un mois jamais Mr. A. n'a eu une crise aussi forte et avec autant d'angoisse que dans la nuit de mercredi à jeudi. (Signed) Ch. Richet.

L. 830.

We are indebted for the following narrative to Mr. Rawlins, who is a master at Eton :—

April 2nd, 1888.

The circumstances of the "appearance" to which you allude were as follow : I meant to run with the boys' beagles, but, owing to the interruption of a visitor, could not start till nearly an hour after the right time. I expected to find them in the neighbourhood of Wraysbury, but failed in my search. On my way home I was crossing a ploughed field between Wraysbury and Datchet, completely lost in thought as I trudged over the heavy ground, when I fancied myself to be standing in a crowd opposite the White Hart Hotel in Windsor, waiting for the return of the Queen from the station to

* Ces détails sur les aliments, la sécheresse des lèvres, et l'indifférence progressive à la mort, sont absolument vrai.

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the Castle; as the carriage passed me I thought I heard the report of a pistol over my left shoulder, and turning round saw a man struggling with the bystanders; I did not, however, see his face, and the vision (or whatever it was) passed away. When I arrived at my house a servant came into my study with "Have you heard the news?" I was convinced that the Queen had been shot at before he told me. The time of the appearance coincided, as far as I could calculate, with the actual fact. There was nothing to bring the Queen into my mind, nor did I know that she had gone to London; but —and here the value of the incident is destroyed—the attempt as I saw it took place about 150 yards from the scene of the actual occurrence. Nevertheless, it was a strange coincidence.

(Signed) FRANK H. RAWLINS.

Some questions were put to Mr. Rawlins and kindly answered by him on March 21st, 1889. The questions and his answers are as follows:—

Question 1.—Was the vision a merely mental one, or was it apparently external? and if the latter, did it blot out the actual surroundings or mix itself with them?

Answer.—The vision was apparently external. I was in a brown study, and was not conscious of the surroundings—a ploughed field—at the time when I seemed to see the crowd, and the passing of the Queen and the arrest of the culprit, whose face, however, I did not see distinctly.

Question 2.—What was the date of it?

Answer.—March 2nd, 1882, about 4.45 p.m., as far as I can remember.

Question 3.—Was any written note made of it at the time?

Answer.—No. Directly after I came into my house my servant told me that the Queen had been shot at. I cannot remember how soon after the event I told anyone.

As I believe you know, the facts of the attempt on the Queen's life did not correspond to the appearance.

Mr. Rawlins further says:—

I have not had any experience resembling my *ὕπαρ*. It is true that I am able in the dark or with closed eyes to recall faces and to seem to see them before me; but this is an effort of the will, whereas the appearance in question was involuntary and causeless.

M.Cl. 672.

The following account was dictated to me by the late Mr. Clement W. Tancred, of 23, Duke-street, Manchester-square, and signed by him, July 25th, 1888.—F.W.H.M.

In August, 1879, I was in New Zealand. In the Mackenzie County, about 25 miles off, was a station held by a Mr. Smith. My old shepherd was suddenly called up to that station, hearing that his brother and the son of the owner had been lost [in the snow] with their dogs. They had a large search party—some 20 or 30 persons—but could find no traces of the bodies. They concluded that there had been a drifted wall of snow on the top of a ravine, which

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the dogs' barking had disturbed and which had buried the party. They sank holes in vain for three weeks, and were going to give up on the next Monday. On the Sunday evening an absolute stranger, a Scotchman, strange to the neighbourhood, and on his way to a distant station, came and stayed a night at Mr. Smith's and heard the story. Next morning this man came to my shepherd and said: "You and several others must come with me, and I will show you where the men are buried." He said that in a vision he had seen the position of the bodies. Before the party started he described the position. It was quite apart from the previous trial-pits. They sank a shaft where he told them and came on a stick and the feet of the younger man. They dug from that point, and found the whole party. My shepherd told me this on his return to my station.

CLEMENT W. TANCRED.

CORRESPONDENCE.

ARE APPARITIONS OBJECTIVE, AND DO ANIMALS SEE THEM?

[The following letter, which we have somewhat abbreviated, reached us too late for insertion in the May number of the *Journal*. We subjoin also Dr. Klein's report of the remarks he made at the meeting in March, which bears on the same subject, and which also reached us too late to be used in its proper place.]

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

SIR,—I was present at a meeting of the Psychical Research Society on March 18th, when the subject before the meeting was that of some apparitions occurring after death. During the discussion which followed Mr. Myers' paper I asked him whether he had formed any theory on what, for want of scientific nomenclature of greater exactness, I called the "Dynamics" of these apparitions, the substance of the answer being that he had not formed any precise theory. Conceding the reality of apparitions, the point raised by me in my question is, I would submit, one the elucidation of which would more than anything else enlighten us as to the objective or subjective character of these phenomena.

One of the apparitions described at the meeting will serve as an illustration of my meaning. An Indian officer (General Barter), in good health, seated smoking by the side of a hill road, sees a European on horseback, accompanied by two syces, who rides down towards him. When the group is within a few paces of the officer he perceives it to be an apparition, and the whole vanishes on his springing forward to clutch it. The sound of the pony's hoofs had been plainly heard, not only by the officer on that particular occasion, but also on many others by his wife and servants, so much so that these latter were accustomed to speak of the spot where the occurrence happened as haunted—a galloping sound being continually noticed. The Colonel's dogs, with him at the time, appear to have been influenced, as they fled with marks of terror.

Assuming the credibility of the narrative, and that it was not a dream "suggested" by hearsay and the ghostly tattle of the natives—two questions

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spring prominently forward. Had the Colonel been provided with a detective camera, would a photograph of the vision have resulted? Had a phonograph been installed in the bungalow adjacent, would it have recorded the sound of the gallop? The mere suggestion of the above tests places before us the scientific contradictions in the narrative which so perplex students of this class of phenomena. To the officer all might be purely subjective, but then, why were his dogs affected? On the other hand, how can we explain the creation of actual sound waves, noticeable by many ears and at many times, together with the absence, on soft ground, of any footmarks? Why should the apparition have no power to affect matter in a downward direction, and yet retain that power in a lateral one?

ARTHUR PALLISER, JUN.

"The Rev. Dr. Baynard Klein asked how far the attitude of the dogs, as mentioned in the case [the above described experience of General Barter's], had been ascertained; he thought much importance should be attached to that circumstance, if properly authenticated. It would tend to show that the apparition was not merely subjective, and as such, affecting exclusively the person who recorded it, but that it was something external to him, something substantial, capable of being apprehended even by animals, whose imagination, as regards ghosts, might reasonably be supposed to be free from any such preoccupations. The hypothesis, on the other hand, that souls might render themselves visible to animals as well as men, is too interesting and important to be overlooked.

"It might perhaps be said that it was merely the sight of their master's fright, depicted upon his countenance, that affected the dogs, and not any sight of the apparition, but that would scarcely explain the details which we have just heard.

"Altogether, he thought this circumstance of the dog's fright a most interesting feature of a most interesting case, and hoped it would be possible to ascertain more positively the authority on which the related circumstance ultimately rests.

"Dr. Baynard Klein also explained briefly the sense in which he was using the terms 'objective' and 'subjective.' An impression might be called objective, not merely when proceeding from an object external to the person's body altogether, such as seeing a tree on the other side of the road; but also if proceeding from some cause within the person's organism, but not from unconscious changes in the nerve centres, for instance: seeing a flash of light from some pressure affecting the tract of the optic nerve, or experiencing the sense of hunger caused by the state of the stomach after prolonged fasting.

"On the other hand, dreaming, according to this classification, belongs to the class of subjective phenomena."

[The following letter also relates to this subject.]

SIR,—I should like to make a suggestion as regards the argument for the objectivity of apparitions, based on their apparent effect on animals.

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Is it not possible that the dogs in—for instance—General Barter's narrative were afraid, not because they saw *something*, but because they saw *nothing*?

It appears to me not improbable that there was a real sound caused by the shifting of loose gravel, or some other physical cause, which resembled that of a horse's hoofs so strongly as to suggest the approach of a horseman both to the General and to his dogs (and on other occasions to Mrs. Barter and others). In the case of the General, this state of expectation was, on the hypothesis I am suggesting, the immediate cause of the remarkable hallucination he experienced, in the same sense that looking into a crystal is often apparently the immediate cause of a hallucination to the lady whose paper was read at the meeting in May. But in the case of the dogs, the expectation may simply have led to bewilderment when the expected sight of a pony did not follow as usual the accustomed sound of approaching hoofs—bewilderment which would be increased by what, if they saw nothing, must have appeared the eccentric behaviour of their master.

I throw this out only as a suggestion to be kept in view in interpreting the behaviour of animals on such occasions; and will merely add that the establishment or overthrow of my hypothesis would not, in my opinion, affect in one way or the other the question whether the hallucination seen was veridical.—I am, &c.,

ELEANOR MILDRED SIDGWICK.

[We have received some interesting correspondence about Multiplex Personality and the Probable Continuity of Mental Action, but as Mr. Myers has expressed a wish to defer further discussion of this subject till after the Paris Congress (of which a notice will be found below), we have thought it best to withhold these letters till October.—ED.]

INTERNATIONAL CONGRESS OF PHYSIOLOGICAL PSYCHOLOGY.

We have received, by the courtesy of Professor Charles Richet, our corresponding member, the official notification of a Congress of which he is the Honorary Secretary, and which members of our Society may like to attend. It is a "Congrès International de Psychologie Physiologique," and meets at Paris, in the Exhibition grounds (Trocadéro), on August 5-10th. A ticket of membership will cost 10fr. We hope in the July *Journal* to publish a programme of the subjects for discussion, which will include, we believe, several of the problems with which our Society is concerned.

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No. LXII.—Vol. IV. July, 1889.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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INTERNATIONAL CONGRESS OF PHYSIOLOGICAL PSYCHOLOGY.

We have now received the programme of questions to be discussed at this Congress, which is to meet at Paris, in the Exhibition Grounds from August 5th to 10th. We give the programme in the original French. It will be seen that out of the nine subjects for discussion at least two—Hallucinations and Hypnotism—are subjects in the investigation of which our Society is taking a prominent part. As is pointed out in the circular letter accompanying the programme, "the importance of the questions treated, and the large number of French and other savants who are likely to be at Paris on the occasion of the Exhibition, cannot fail to make this Congress a very interesting one to philosophers, physiologists, and doctors." We may add that it cannot fail also to interest those concerned in Psychical Research.

PROGRAMME DU CONGRES.

I. Sens musculaire.

II. Rôle des mouvements dans la formation des images.

III. L'attention est-elle toujours déterminée par des états affectifs ?

IV. Étude statistique des hallucinations.

V. Les appétits chez les idiots et chez les imbéciles.

VI. Existe-t-il chez les aliénés des impulsions motrices indépendentes des images et des idées ?

VII. Les poisons psychiques.

VIII. Hérédité :—

1° Hérédité des phénomènes émotifs et de leur expression : 2° Hérédité des particularités dans la perception des couleurs ; 3° Hérédité des mémoires spéciales : 4° Hérédités des aptitudes spéciales (techniques, artistiques, scientifiques) ; 5° Analyse psychologique de quelques tableaux généalogiques.

IX. Hypnotisme.

1° Des causes d'erreurs dans l'observation des phénomènes de suggestion hypnotique ; 2° Le sommeil normal et le sommeil hypnotique ; 3° Hérédité

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de la sensibilité hypnotique : 4° Le pouvoir moteur des images chez les sujets hypnotisés et les mouvements inconscients (écriture automatique, &c.) ; 5° Le dédoublement de la personalité dans l'hypnotisme et l'aliénation mentale ; 6° Les phénomènes de transfert ; 7° Essai d'une terminologie précise dans les questions d'hypnotisme.

Reports will be drawn up on each of these questions and sent to members of the Congress before its opening.

Members of the Congress may also send in communications.

The Congress is under the management of a "*Comité d'Organisation,*" consisting of: M. Charcot (president); MM. Magnan, Th. Ribot, H. Taine (vice presidents); M. Ch. Richet (general secretary): MM. E. Gley, L. Marillier (secretaries); M. H. Ferrari (treasurer); MM. Brissaud, Ochorowicz, Ruault, Sully-Prudhomme.

It is further supported by a "*Comité de Patronage,*" consisting of: for France, MM. H. Beaunis, A. Espinas, P. Janet; for Germany, MM. Helmholtz, Wundt, Preyer; for England, MM. A. Bain, F. Galton, Hughlings-Jackson, De Watteville; for Austria-Hungary, MM. Exner, Hering, Meynert; for Belgium, M. Delbœuf; for Denmark, M. Lange; for the United States, Mr. William James; for Italy, MM. Lombroso, Morselli, Mosso; for the Netherlands, M. Engelmann; for Russia, MM. N. Grote, Mierzejewski, Troïtzky; for Sweden, M. Tigerstedt; for Switzerland, MM. Herzen, C. Vogt.

Those who remember how hypnotism was regarded even seven years ago, when our Society was founded, will be interested in looking through this list of names and observing that men of the highest scientific reputation are now willing to lend their support to a congress at which hypnotism is to form a staple subject of discussion.

Persons may become members of the Congress on payment of ten francs, by applying to *M. Charles Richet secrétaire général du Comité d'Organisation, rue de l'Université 15, à Paris.*

Members and Associates of the Society for Psychical Research may, if they prefer it, apply through Mr. F. W. H. Myers, Leckhampton House, Cambridge. Applications can only be made through Mr. Myers up to the end of July.

MEETING OF COUNCIL.

At a meeting of the Council held on May 31st, the President in the chair, the following Members were also present:—Lieut.-Colonel J. Hartley, Dr. A. T. Myers, Messrs. T. Barkworth, Walter Leaf, F. W. H. Myers, Frank Podmore, and R. Pearsall Smith.

On the proposition of Mr. F. W. H. Myers, M. Joseph Kleiber, of St. Petersburg, was elected an Hon. Associate.

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In recognition of the literary work she is doing for the Society, it was resolved to elect Miss N. Robertson (now an Associate) as an Hon. Associate. Also, at her request, in order to borrow books from the library, it was agreed that Miss Shove's name be transferred from the list of Associates to that of Members. Colonel H. H. Murray R.A., was elected an Associate.

The death of the Countess of Haddington, a Member of the Society, was recorded with regret.

Several presents to the library were reported, including a number of pamphlets, from Mr. Alfred Russel Wallace. A vote of thanks was passed to the donors. Particulars will be given in the next supplementary list of additions to the library.

Various matters of routine business were attended to.

It was agreed that the next Meeting of the Council should be on Monday, July 8th, at 4.30 p.m., the General Meeting being held in the evening as already arranged.

CORRESPONDENCE.

MR. HANSEN'S HYPNOTIC EXPERIMENTS.

To the Editor of the Journal of the SOCIETY FOR PSYCHICAL RESEARCH.

SIR,—May I offer one or two remarks on the account of Mr. Hansen's demonstrations in the June number of the *Journal?* First as regards the time experiments. Their accuracy is, I think, overstated. I timed every one, I believe, and the general impression I got was that the subject woke up usually half a minute too soon, though after waking, when he came to perform any specific action, he seemed very close to the right time. Only once, however, do I remember noticing absolute accuracy.

Secondly, as regards the failure of the sneezing experiment. It will be remembered that the lady in question rejoined her friends in the audience before the specified time had elapsed. Now the cause of failure may have been due to her attention being otherwise occupied in conversation at the proper moment. This idea is borne out by what happened to a boy, who was told at a definite number of minutes after waking to go to the table, perform some small experiment there, lie down and go to sleep. The boy at the given time went to the table, did what he had been told, and was just bending to lie down on the floor when someone spoke to him and distracted his attention. He looked confused, answered as best he could, but when the conversation dropped no longer lay down, but went to sleep standing. This result raises an interesting question—How far other occupation at the proper time prevents post-hypnotic suggestions being carried out.

Thirdly, with regard to the taste experiments. It seems to me that too much weight ought not to be given to failures on this point, for it is notorious that there are no very good terms to describe the various taste and smell-sensations, so that a very vague description might have been meant accurately. A patient, for instance, described the same taste as "bitter" and "like salt."

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I suppose bitterness is hardly the quality many of us would ascribe to salt—certainly I should not, but how to describe the taste except as saltness, I am sure I don't know. Then again with gallic acid. One could hardly expect a boy, like the subject under experiment, to identify this substance—unless indeed "gallic acid" is merely a grand scientific term for some very well known substance: for I am free to confess I have no idea what gallic acid may be. The only experiments here to which I should be inclined to attach any weight were those with salt and saccharine. But indeed it seems to me that taste and smell-experiments must always be very precarious, for apart from the want of a good terminology, different subjects must be capable of very different degrees of discernment according to their natural endowments and possibilities of cultivation. A professional chemist, for instance, would separate easily many substances which to others might seem identical.

Lastly, in reference to the production of unilateral catalepsy by passes, it was remarked to me at the time that the demonstrator's logic was at fault; for the subject being already in the hypnotic state, ought not suggestion to have been sufficient without further passes, if the subject was really amenable to suggestion? The same remark applies to many recorded experiments in catalepsy. Perhaps, however, it has been found that mere suggestion will not send a subject into a deeper stage.[1] F. H. MATTHEWS.

P.S.—One point about sneezing I omitted to mention. The reporter says the movements produced in one case "more nearly resembled coughing than sneezing." Now, sneezing takes many forms; and I know personally one lady whose sneezes are almost identical in sound with those produced by the boy under suggestion.

THE VISION OF MR. RAWLINS.

To the Editor of the Journal of the SOCIETY FOR PSYCHICAL RESEARCH.

SIR,—With regard to the narrative L 830, given in the June JOURNAL, I should like to ask what was the *actual time* the occurrence took place, to estimate its relation with the time of the vision as stated by Mr. Rawlins, viz., about 4.45 p.m.; but *more particularly* if the *knowledge of the occurrence* had reached Mr. Rawlins' servant (who told him of it on his arrival at home) PRIOR to the time of the vision? Also, if the servant had been *informed*, or had *been a witness* of the occurrence.

So exciting an event might have been an adequate stimulus to the mind of the servant to cause transference of the idea to Mr. Rawlins telepathically, through a mere casual thought of the former—such as "I wonder if master will have heard of it?" or "I'll tell him when he comes home," or, "Will he not be surprised to hear it?" &c. H. VENMAN.

[We may take this opportunity to mention that we have ascertained from the *Times* of the following day that the attempt on the Queen's life was made a few minutes after her arrival at the station at 5.25 p.m. Mr. Rawlins states that the time of the vision and the fact coincided, as far as he could calculate, and gives the time as about 4.45 p.m., as far as he can remember.—ED.]

[1] Purely verbal suggestion is probably sufficient in some cases. [Compare *Proceedings*, Vol. IV., p. 516.—ED.]

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"D. D. HOME, HIS LIFE AND MISSION."

BY MADAME DUNGLAS HOME. (London: Trübner, 1888.)

The volume in which Madame Home, the second and surviving wife of David Dunglas Home, has described her late husband's career as a "medium" is one which assuredly calls for serious notice on the part of all who interest themselves in any form of supernormal phenomena. We have delayed our review for two reasons mainly,—in the first place, in the hope (now gratified) of being permitted to examine the originals of the important letters cited in the course of the work; and in the second place with the object of collecting such further evidence—whether corroborative or the reverse—as a year's inquiry could procure for us.

Let us take these two points first, and see where the evidence now stands, as compared with its *primâ facie* aspect when the book appeared in the summer of 1888. Firstly, then, Madame Home has been good enough to meet one of us (Mr. Myers), in Paris; and has there allowed him freely to examine the collection of autograph MSS., on which the book is founded. He thus went through the letters of more than a hundred correspondents (an imperfect list, made at the time, is given in an Appendix), and he compared these letters, in important cases textually, in other cases in a more general manner, with the printed excerpts or translations in Madame Home's volume. The conclusion is that the letters given in the volume may be confidently accepted as genuine. In many cases the handwriting of the correspondents was already known to Mr. Myers; in many other cases there were postmarks, official stamps, crests, monograms, &c., on the letters which indicated their date or source; and in no case was there any circumstance of suspicion. The letters textually examined were found to be correctly given in the book, with some of those slight grammatical corrections, excisions of unimportant matter, &c., which are often needful when private, hastily-written letters are sent to the press. In no case was any unfair excision or alteration observed. Mr. Veitch, the translator of the work from Madame Home's French into English, joined with Madame Home in giving any information desired.

It was evident also that, as stated in the book, there is a good deal of further matter, of the same tendency, which has not yet been printed.

We need hardly say that we have not the slightest reason to suppose that either Madame Home or Mr. Veitch would lend themselves to any unfairness. But we hold (and Madame Home shares this view) that it is our duty towards the promulgator of letters so startling as

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these *not* to take their genuineness for granted, but to assure ourselves thereof with reasonable care before criticising the matter which these letters contain. Thus far, then, we feel ourselves on firm ground, and we have reason to hope, moreover, that these documents, which are filed in a way convenient for reference, may be ultimately placed in some position where inspection may be possible to future inquirers.

As regards our second aim,—the acquisition of further evidence, making either for or against the validity of Home's claims—we have had a certain amount of success. Several fresh cases *confirmatory* of those given in the book will be found in our Appendix. On the other hand, we have found no allegations of *fraud* on which we should be justified in laying much stress. Mr. Robert Browning has told to one of us the circumstances which mainly led to that opinion of Home which was expressed in *Mr. Sludge the Medium.* It appears that a lady (since dead) repeated to Mr. Browning a statement made to her by a lady and gentleman (since dead), as to their finding Home in the act of experimenting with phosphorus on the production of "spirit-lights," which (so far as Mr. Browning remembers) were to be rubbed round the walls of the room, near the ceiling, so as to appear when the room was darkened. This piece of evidence powerfully impressed Mr. Browning; but it comes to us at third-hand, without written record, and at a distance of nearly 40 years.[1]

We have received one other account, from a gentleman of character and ability, of a séance, in very poor light, where the "spirit-hand" moved in such a way as to seem dependent on the action of Home's arms and legs. This account is subjoined as Appendix D. We may add that few, if any, of the lights seen at Home's séances could (as they are described to us) have been contrived by the aid of phosphorus.

There is also a frequently-repeated story that Home was found at the Tuileries (or at Compiègne, or at Biarritz) to be using a stuffed hand, and was consequently forbidden the Imperial Court. We have tried in France to get at the fountain-head of this story, but without success. No definite date is given to the narrative; but it seems probably to be a form of the report spread in 1858 (*Life*, p. 106) that Home was then in a French prison. If so, it is refuted by the letter (*Life*, p. 199, and seen in our inspection) from M. Hinard, written in 1863 in obedience to a command from the Empress Eugénie. We cannot find any later period at which to fix the vague charge, for Home's

[1] We must protest against Madame Home's supposition that Mr. Browning was influenced by jealousy at the bestowal of a wreath by "the spirits" on his poetess-wife instead of himself. No one who personally knows Mr. Browning will ascribe to him a feeling so unworthy. On the other hand, Mrs. Browning's rapid and enthusiastic conversion to Spiritualism may very naturally have caused her husband's belief that the whole thing was a delusion to assume in his mind a painful intensity.

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next visit to France would seem to have been in September, 1870, when the Imperial entertainments were a thing of the past.

We are still anxious to receive evidence on either side,—favourable or unfavourable. And we have still one important block of evidence to produce. Mr. Crookes has promised that he will contribute to the next Part of our *Proceedings* some notes of séances with Home, taken at the time, but never yet published. But beyond this, we are inclined to think that little further first-hand evidence, of either type, will now be forthcoming. While, then, we think that our delay in noticing this work has in some ways placed us on safer ground, we feel bound now to give the best account that we can of it; though we shall prefer rather to analyse its astonishing contents than to set ourselves up as arbiters of what the reader is bound to make of them.

During Home's lifetime the accounts which appeared of his phenomena—always excepting Mr. Crookes'—were of a very incomplete and even unsatisfactory kind. The principal record was contained in *Incidents in my Life* (1863 and 1872), in which book very few names of witnesses were given. Anonymous narratives of such an unusual character, even if taken as *bonâ fide*, could not possibly convince the scientific world; and it was, moreover, open to the ordinary reviewer to question the genuineness of testimonies thus loosely adduced. On the other hand, Home asserted that he withheld these names simply from consideration for the owners, who feared the ridicule and obloquy that awaited them if they came forward to bear witness. "Certainly" (adds Madame Home) "his consideration for timid friends was carried to the verge of Quixotism; but if a mistake, it was a very unselfish and generous one." It has been Madame Home's object to show that the reason thus given by Home was the true one;—that the testimonies cited in *Incidents* were perfectly genuine, and that many more remained behind. With this view she has put names to the records in *Incidents*, and has quoted letters from other witnesses, entirely concordant with those records. In so doing she has no doubt printed some private letters without express permission, and has sometimes allowed expressions to appear which were by no means meant for publicity. On the other hand, some of those who shrank at the time from appending their names to accounts of the marvels which they had witnessed (gratuitously, and at their own request), are willing to accept this opportunity of making their testimony as complete as it can now be made. Unfortunately, in many cases, no care or candour can compensate for the absence of notes taken at the time.

The evidential value of *Incidents in my Life* has been materially increased by the following letter, written to Mr. Myers, January 1st, 1889, by Mr. W. M. Wilkinson, the well-known solicitor, of 44,

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Lincoln's Inn-fields. Next to Mr. Crookes and Lords Dunraven and Crawford, Mr. Wilkinson is perhaps the most important surviving witness.

Commenting on a reference of Madame Home's (p. 199) to Dr. R. Chambers' assistance in preparing *Incidents of my Life* (Part I.), Mr. Wilkinson says (and this is not inconsistent with Madame Home's account) that Dr. Chambers wrote only the introduction and concluding chapter of that work. "I wrote," says Mr. Wilkinson, "very nearly the whole of it, Home staying with us at Hampstead, and producing all the letters and documents, and giving me the necessary information. Some of it he wrote himself, but very little." Again, as to the important preface to the second edition of *Incidents*, dealing with Sir D. Brewster, Mr. Wilkinson says: "Not a line of it was written by him [Home], but by me, from information furnished by Robert Chambers." Mr. Wilkinson adds: "I submitted the proof-sheets of the whole work, as they came from the printer, to Dr. Chambers, who made hardly any correction in them."

We have really, therefore, a considerable body of evidence as to Home; and can discuss with fairly ample materials the three questions which are necessary in any inquiry into a medium's career: (1) Has he ever been convicted of fraud? (2) Has he satisfied any trained observer in a series of experiments selected by the observer and not by himself? (3) Were the phenomena which the ordinary observers witnessed entirely beyond the known scope of the conjurer's art?

1. The answer to the first question has already been implicitly given. There has been nothing which we can style conviction of fraud. There is a rumour as to trickery with *lights*; there is an observation pointing to trickery with *hands*; and there is of course the Lyon case (see Appendix). In this case, although we cannot feel sure that Home's evidence was strictly truthful throughout, there is, so far as we can discover, no distinct assertion that any phenomena were produced by fraudulent means. Such was, no doubt, the inference drawn by those who hold that messages were given urging that money should be given to Home. But from our point of view the question of the *content* of messages must always be kept distinct from the question of their *mechanism*. We know that automatic messages given in absolute good faith (as in the Newnham case) will often include false statements apparently intended to please the operator. In other words the desires of the conscious self will often shape the messages of the unconscious self. And in all cases of "mediumship,"—Home's among the rest—the extent of the part played by the medium's unconscious self is precisely one of the most fundamental problems.

The Lyon case, therefore, whatever its importance as an illustration

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of Home's *character*, has no clear bearing on the reality of his *powers*. And the same thing may practically be said as to the other accusations. If true, they would of course destroy our confidence in Home's probity. But they would not allow us to assume in his case, (as in the case of certain other reputed mediums,) that skilful conjuring alone would suffice to explain the whole range of his phenomena. Many of them,—as the levitations (of himself, or *e.g.*, of a table with Dr. Hawksley's friend standing on it)—some of the fire-tests, the apparitions, &c.,—are outside the range of conjuring in the sense of prepared illusions, or of prestidigitation. If fraudulent, they must fall under another heading, as *hallucinations*, generated in the bystanders, by some means unknown. So far as regards conjuring, then, we may say with confidence that there has been neither actual exposure, nor even inferential ground for explaining his phenomena in this way. Readers of Mrs. Sidgwick's paper on the Physical Phenomena of Spiritualism, (*Proceedings*, Vol. IV., p. 45); of the various discussions of Mr. Eglinton's phenomena in our *Proceedings* and *Journal;* and of Mr. Hodgson's report (*Proceedings*, Vol. III.) on so-called Theosophical Phenomena, will recognise the great importance of this primary admission.

2. The second question which we have to ask as regards a medium is whether his powers have been tested by any careful series of experiments, under the direction of an observer of recognised competence. In this important respect Home stands pre-eminent. The experiments of Mr. Crookes, though we could wish that they had been more numerous, form a testimony to "physical phenomena" which has not hitherto been rivalled in the history of any other medium. No direct objection to them has been sustained; the main objection being the indirect one that other mediums with whom Mr. Crookes has obtained striking results have subsequently, under different conditions, been detected in fraud. Important as this drawback is, it does not necessarily affect the experiments with Home, and taking these as they stand, our only reason for withholding thorough conviction must be the general principle that the experiments of no single *savant*, so long as they lack confirmation from other *savants*, can be allowed to dominate our belief in matters so fundamental.

But here, again, there is a difference. Although Mr. Crookes' experiments with mediums other than Home were not corroborated by independent scientific observers, his experiments with Home do derive strong corroboration from the testimony of Lord Crawford (then styled Lord Lindsay, or the Master of Lindsay), himself a *savant* of some distinction. And the long series of observations privately printed by the present and the late Lords Dunraven, though not so strictly a scientific record as Mr. Crookes' *Researches*, forms a body of testimony in its

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own way unique, and not further removed from laboratory experiments than from the loose record of the mere occasional observer.

3. And this brings us to the third requisite of a medium's career. Besides the absence of proved fraud, besides the careful testimony of the *savant*, (unless indeed that testimony is much more *abundant* than it has been hitherto in the case of any medium whatever), we need to assure ourselves that the phenomena which the medium presents to the ordinary witness,—which form, so to say, the staple of his production,—are of such a kind as to be clearly beyond the range of an accomplished conjurer. Herein lies the great importance of *practical imitation* of a medium's physical phenomena. The ingenuity of Mr. Maskelyne supplies a standing warning against reposing credence in any "manifestation" produced amid surroundings over which the paid medium has complete control. And the slate-writing career of Mr. S. J. Davey (*Proceedings*, Vol. IV., p. 405) warns us that experiments of that special kind—now frequently offered by mediums—although they may sound conclusive, nevertheless do not leave a sufficient *margin of impossibility* to convince us that there has not been some moment of deception which has led the observer widely astray. Most experiments of this class depend for their trustworthiness on the *continuous attention* of the observer; and Messrs. Hodgson and Davey have shown how difficult it is even for persons fully warned of the need of attention to maintain it on the needful points, and without unconscious distractions.

But of course, however wide a margin we leave for possible prestidigitation,—however unstable we take human attention to be,—there may be phenomena which cannot be thus explained,—which are too gross and palpable to depend for their strangeness on a mere misdescription of such commonplace incidents as those, for instance, which really took place at Mr. Davey's séances. When, for example, a roomful of people believed that they saw glowing coals placed on the head of Mr. S. C. Hall, and his white hair drawn up in a pyramid over the bright red mass, the value of the narrative does not depend on the absolutely continuous attention of Mr. Hall and the rest during the "four or five minutes" for which the experiment was prolonged. Something strange took place which can hardly depend on mere misdescription; there was either positive hallucination, or supernormal fact. And a great number of Home's manifestations were of a character as marked as this.[1] It is not needful to give a list of these; for there has practically been no attempt to explain by conjuring the great bulk of the recorded phenomena. If we assume (to combine the usual suggestions) that Home's own abodes were fitted with electric mechanism for the production of

[1] Several previously unpublished cases will be found in Appendices E, F, G, H, I, J, K, and some already published are referred to in Appendices L, M.

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raps; that he always was well provided with phosphorus, stuffed hands, lazy-tongs, and trick accordions; and that his legs and feet had the suppleness and grasp of a monkey's;—we still shall have made no considerable impression, say, on Lord Dunraven's or on Lord Lindsay's series of phenomena. And we find that experts in conjuring, (several of whom we have consulted,) however little they may believe in Home's pretensions, are disposed rather to reject wholesale than to explain in detail the more remarkable records.

May there, then, be good reasons for such wholesale rejection? Can we frame a theory which shall cover the phenomena without admitting that so many marvels—which in their pale imitations by others have been often found to be arrant impostures—were in the case of this man genuine and true?

It is impossible to explain the records by conscious falsehood on the part of the reporters. And the hypothesis of *collective hallucination*, produced by Home's suggestion, is almost the only one which remains to us.[1]

There is a story—we cannot get it at first-hand, and we give it only as possibly true—that on one occasion when an Indian juggler was called on to perform before a large party the well-known feat with a boy and a basket, an English officer came up when the performance had begun, and instead of joining the group of spectators climbed into a tree near at hand, and watched what occurred. The juggler took the boy under the basket; thus far the officer and the audience saw alike. Then the sound of chopping was heard, and from under the basket the juggler threw out objects which the spectators recognised, with growing horror and agitation, as the severed limbs of the child. The officer, on the other hand, perceived these objects to be the segments of a large pumpkin, and saw nothing dreadful in the proceeding. Then the juggler collected the pieces, took them back into the basket, and let the child run out. The audience cried aloud with relief and astonishment; the officer saw nothing odd in the fact that the child still possessed the legs and arms of which no one had attempted to deprive him.

If this story be true, and *if* Home, like this juggler, had the power of suggesting hallucinations—without any process of hypnotisation—to sane and healthy witnesses, this would certainly take us a long way further in explaining the records with which we have to deal.

The experiments on hypnotic suggestion and on suggestion in the waking state which the last few years have seen, have greatly extended our notion of what strong insistence can do in the way of generating hallucinatory visions in other minds. But two points of

[1] See *Proceedings*, Society for Psychical Research, Vol. I., p. 240, for an early expression of this hypothesis.

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difference between, say, the Nancy experiments and Home's séances will at once occur to us. At Nancy, and wherever "suggestion" is largely practised, it is found that even trained subjects continue to present marked differences in suggestibility,—that A can be made to see suggested objects more easily than B, C to perform suggested acts more readily than D, &c. But in the case of almost all Home's phenomena, except some shadowy figures, eyes, lights, and semi-palpable hands, all the persons present perceived the same thing. When heavy bodies, for instance, were moved a distance without apparently being touched, there was never anyone to say that he saw Home get up and move them. In one celebrated instance, indeed, it was *asserted* that something of this sort happened; and since this incident shows that the hypothesis was present to the mind of at least one *savant* during the height of Home's powers, it may be briefly recounted here.

Lords Lindsay and Adare had printed a statement that Home floated out of the window and in at another, in Ashley-place, S.W., December 16th, 1868. A third person, Captain Wynne, was present at the time, but had written no separate account.

Dr. Carpenter, in an article in the *Contemporary Review* for January, 1876, thus commented on the incident.

> The most diverse accounts of the *facts* of a séance will be given by a believer and a sceptic. A whole party of believers will affirm that they saw Mr. Home float out of one window and in at another, while a single honest sceptic declares that Mr. Home was sitting in his chair all the time. And in this last case we have an example of a fact, of which there is ample illustration, that, during the prevalence of an epidemic delusion, the honest testimony of any number of individuals, on one side, if given under a prepossession, is of no more weight than that of a single adverse witness—if so much.

This passage was of course quoted as implying that Captain Wynne had somewhere made a statement contradicting Lords Lindsay and Adare. Home wrote to him to inquire; and he replied (in a letter printed, with excisions of some rather too contemptuous expressions, p. 307 of this *Life*, and shown to Mr. Myers) in the following terms:—

> I remember that Dr. Carpenter wrote some nonsense about that trip of yours along the side of the house in Ashley-place. I wrote to the *Medium* to say I was present as a witness. Now I don't think that anyone who knows me would for one moment say that I was a victim to hallucination or any other humbug of the kind. The fact of your having gone out of the window and in at the other I can swear to.

It seems, therefore, that the instance selected by Dr. Carpenter to prove the existence of a hallucination,—by the exemption of one person present from the illusion,—was of a very unfortunate kind; suggesting,

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indeed, that a controversialist thus driven to draw on his imagination for his facts must have been conscious of a weak case.

But apart from the question of the participation of *all* the persons present in these supposed hallucinations, we have another marked distinction between Home's séances and ordinary experiments in suggested hallucination. It seems plain that Home's sitters frequently saw the phenomena without receiving from Home any audible suggestion whatever. Sometimes, indeed, Home—apparently entranced—announced what was about to happen. But often the manifestations are recorded as having been sudden, startling, and unannounced; or as having occurred while Home was silent and motionless. In such cases, therefore, if there were suggestion at all, it must apparently have been *mental* suggestion, or thought-transference. Now our readers are aware that we have long been collecting all the cases of this sort which we can find. But we have no success recorded which would have been of any appreciable use in such séances as Home's. And difficult though it was to suppose that all the persons present at one of Home's séances would be equally susceptible to *verbal* suggestion, the difficulty is intensified a hundredfold when that susceptibility to *mental* suggestion—of which we have some difficulty in proving the very existence, so rare a thing is it,—has to be assumed of a group of miscellaneous sitters, often strangers to Home up to the very hour of the séance.

Let us turn now to another aspect of the problem which Home's life presents; to the communications or messages given at his séances. The main hypotheses which we have here to consider are the following:—

1. The messages may have been fraudulent; the information having been collected by previous inquiry, and then doled out as though from a spirit.

We give below a sufficient selection from the messages to enable the reader to judge as to the facility of fraud of this kind. It will be observed that in most of the recorded cases (though not in all), the special pieces of information given were volunteered by Home (or the "communicating intelligence") and not selected by the sitters. On the other hand, many of the facts reported as given are of an extremely private nature.

2. A second hypothesis is that of thought-transference from the minds of the persons present. Assuming that Home himself had no knowledge of the facts contained in the messages, those facts were at any rate known in most cases, (but not in all,) to some of the persons present. When we say *known*, we stretch the term to include all facts which had at some time or other been present to the mind. For we have had reasons to believe that facts long forgotten by the conscious

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self may still be present to some unconscious stratum of the mind, and we cannot, therefore, deny the possibility of their being telepathically transferred to some other mind.

3. A third hypothesis is, of course, that the communications did actually proceed from the spirits professing to utter them. We have no *à priori* right whatever to pronounce this impossible. But on the other hand we know too well that mere *assertions* as to the identity of the "communicating intelligence" are worthless; and that such identity is an exceedingly difficult thing to establish.

Considering the importance of the question, it will be well to lay before our readers a brief abstract of the principal cases of "recognition" which Madame Home's work contains,—omitting those which rest on Home's uncorroborated testimony. These cases are of very different evidential value. Some were narrated by Home himself in *Incidents of my Life*, but have such corroboration as is given by Mr. Wilkinson's revision, and by the absence of any protest from the persons of whom the stories are told. But many are first-hand accounts, volunteered by independent witnesses, of messages closely affecting themselves, and sometimes involving incidents which can hardly have been known to servants or dependents.

The subjoined list follows the paging of Madame Home's book:—

1. p. 15.—Mr. S. B. Brittan's testimony. Home suddenly becomes entranced; says "Hannah Brittan is here,"—a relative long since dead, and whose existence, as Mr. Brittan believes, was not known to anyone "in all that region." Home, entranced, acts as though a melancholic in terror of hell; Hannah Brittan "became insane from believing in the doctrine of endless punishment."

2. p. 19.—Home's statement in *Lights and Shadows of Spiritualism*; (but there is independent evidence that Mr. Ward Cheney and his family continued warm friends and believers in Home's powers.) Home goes for the first time to stay with Mr. Ward Cheney in Connecticut; hears rustling silk dress; sees phantasmal figures; hears voice, "I am annoyed that a coffin should have been placed above mine"; then again: "What is more, Seth had no right to cut that tree down." The family recognise description of figure; admit meaning of second message; declare the message about the coffin to be nonsense. Vault is opened; a coffin is found to have been placed on that of Mrs. ———; voice then states that reason of message was to procure conviction of identity.

3. p. 33.—Mr. Burr's testimony. A paper was lifted from the floor by a hand of peculiar conformation. "The fingers were of an almost preternatural length, and seemed to be set wide apart." Other details are given. Hand writes name of a deceased lady "in her own proper handwriting." The hand resembled this lady's. "A daguerrotype portrait of Mrs. Burr's cousin," says Madame Home, "is now in my possession,—the hands and fingers have the very same wasted look and singular conformation so minutely

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described by Mr. Burr." [I have seen the daguerrotype, and observed the very unusual look and position of the fingers.—F.W.H.M.]

4. p. 49.—Extract from Dr. Garth Wilkinson's *Evenings with Mr. Home and the Spirits.* Message is spelt out on Dr. Wilkinson's knee by touches as from a deceased friend. Message for widow demanded. "The Immortal Loves" is spelt out. The family recognise this as characteristic, since deceased was wont to speculate as to whether or not the *affections* survive the body.

5. p. 59.—*Incidents of my Life.* Countess Orsini holds an album and pencil, and asks her dead father to write his name. Pencil is taken from her hand, name of Count Orloff is twice written by unseen hand, and words, "My dear daughter," in handwriting recognised by a friend as Count Orloff's.

6. p. 87.—*Incidents of my Life.* Count A. de Komar asks for proof of presence of his daughter; sees and recognises a hand; others at first see a misty appearance of a hand; then see nothing, even while Count de Komar is kissing the hand. Hand appears more distinctly at another séance; lifts itself to De Komar's lips and vanishes.

7. p. 93.—*Incidents.* Home visits Fontenelle's family at Château de Rambuses; sees phantom of boy, describes him to Count L., recognises portrait, though not knowing that portrait of boy exists.

8. p. 100.—*Incidents.* Child's hand writes message and signs it with characteristic fault of orthography—unknown to Home but known to parents present,—"Denis" for "Denise."

9. p. 146.—Dr. Gully's evidence. Robert Chambers asks if spirit of his father will play his favourite ballad. 'Ye banks and braes' is played on flute notes of accordion; that ballad, as played on flute, having been his father's favourite. Asks for another favourite air; the right one played.

10. p. 149.—Mr. S. C. Hall's evidence. Spirit of daughter of Dr. Chambers raps message for her father—no one present knowing that Dr. Chambers had had such a daughter. Spirit returns, blames Mr. Hall for not giving message, brings younger sister and gives as test the words "Pa, love," the last which [younger ?] sister pronounced in life. Message as to affairs is now given to Dr. Chambers and proves sagacious.

11. p. 150.—Mrs. Senior's evidence. Home in trance says to Miss Catherine Sinclair, "You knew James Ferguson"; sends message to be sent to his son, mentions address.

12. p. 153.—Mrs. Senior's evidence. At their first meeting Mr. Home describes Mr. Senior and adds, "You forgot to wind his watch, and how miserable it made you." "Now this was a fact known to no living being but myself. I had wound the watch the night I lost my husband and resolved never to let it go down again. I forgot to wind it one night, and my agony was great when I discovered it in the morning, but I never mentioned it even to my husband's sister, who was in the house with me." Home also mentions "Mary," Mr. Senior's mother.

13. p. 154.—Mrs. Senior narrates how at another séance Home, entranced, recalls private conversation (date, positions, and other details given) between herself and her husband.

14. p. 158.—Mr. Pears' evidence. At first meeting, Home, entranced,

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represents old Quaker, mentions name and facts only known to Mr. Pears, who recognises Quaker grandfather.

15. p. 173.—M. Tiedemann [Marthèze's] evidence. Small hand touches sitters; M. Tiedemann says, "If it is as I believe, let him spell name of place where he was born and died." *Penta* spelt out. [Not clear that Home might not have known this.]

16. p. 177.—Mr. B. Coleman's evidence. At his first séance messages are given by raps as from his aunts Elizabeth and Hannah. "I did not recognise the names. I had never known of any aunts of those names," but he learns that sisters of his father, thus named, died before he was born.

17. p. 196.—Mrs. S. C. Hall's testimony. Raps from deceased Madame Home to Mr. Durham, sculptor, saying, "Thanks for your early morning labour; I have often been near you." Mr. Durham had been rising early to work at a bust of Madame Home intended as a present to Mr. Home—"this fact was not even known to his own household."

18. p. 206.—Mrs. S. C. Hall's evidence. "Your father Colonel Hall," is announced; test asked for, "The last time we met in Cork you pulled my tail." Colonel Hall had worn a *queue*, and this fact was correct.

19. p. 225.—Mrs. Chawner? (or relative). Personation of a relation of Mrs. Brouncker. "She and her sister feel convinced that, though, *to all appearance*, it *was* this gentleman—there was even his peculiar shake of the hand, also a phrase quite peculiar to himself was used—yet, with all this, they feel convinced that it was not he himself, but an evil spirit personating him with his peculiarities. I said, 'Why should an evil spirit know his ways and phrases, &c.?' She answered, "That is the argument used but very easily met. The Arch Fiend knows all about us and all our peculiarities, and makes use of that knowledge in his temptations—and so, for his purpose, he can tell all his emissaries." We quote this as at least a clear and definite theory. It does not appear, however, to have received practical confirmation on the occasion in question, as "the Lord's Prayer and various texts written on small slips of paper" and concealed about Mrs. Brouncker's person did not avail to intercept the manifestations.

20. p. 278.—Mrs. Hennings' testimony. Home says, "George is here"—nephew of Mrs. Hennings, recently deceased; mentions accident from bite of dog when a boy at Dulwich—correct. One of us has seen Mrs. Hennings, who, although very old, retains a singularly bright intelligence. She confirmed this statement, and added several details.

21. p. 278.—Mrs. Hennings' testimony. Home speaks in trance as from her father; "The night before your father passed away you played whist with him," some details, and explanation as to provisions of will. "Mr. Home had never seen my father, nor heard anything about him; and most wonderful to me was this detail of such long-past events, known only to myself."

22. p. 288.—Lord Lindsay's testimony (now Lord Crawford). Lord Lindsay misses train at Norwood, sleeps on sofa in Home's room; sees female figure standing near Home's bed, which fades away; recognises face among other photographs next morning; it was Home's deceased wife. Lord Adare (now Lord Dunraven) and two others in Lord Adare's rooms, see (February, 1869) a shadowy figure resembling this form, but cannot distinguish features.

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23. p. 321.—Evidence of a friend of Mr. Alexander (reported by Mr. A.). Home at Edinburgh; a Mr. H., a stranger, comes as substitute for another person; raps say, "It is Aunt Margaret's loving John." Mr. H. has an aunt, living far from Edinburgh, called Margaret, widow of a John.

24. p. 322.—Same evidence. Raps give the name "Pophy Sophy." This was pet name of a child whose mother and aunt were present. Raps say to aunt, "You were not to blame, and I am happy." Aunt had blamed herself morbidly for supposed carelessness in letting child catch fever.

25. p. 369.—Dr Karpovitch's testimony. Home gives to General Philosophoff the Christian names and surnames of "three school-fellows of his, who had been dead for years."

26. p. 377.—Mrs. Peck's testimony. "By permission I put several *mental* questions, each of which was promptly and correctly answered, with the full names of friends and relatives deceased, and circumstances which could not have been known to any of those present; all, as I have stated, having been previous to the past 24 hours strangers to me." (Mrs. Peck was an American, staying at an hotel in Geneva.)

27. p. 378.—Mrs. Peck's testimony. Home, entranced, says: "There is a portrait of *his* mother." "I made no reply; but my thought was, 'There is *no* portrait of her.'" Home insists that there is, "with an open Bible upon her knee." There was, in fact, a daguerrotype 30 years old, which Mrs. Peck had forgotten, in attitude described—with indistinct book on knee, which was, in fact, a Bible.

28. p. 381.—Countess Panigai's testimony. At her first séance raps are heard under her hands; they spell out the name of "Stella," give age at death. "I was an utter stranger to Mr. and Mrs. Home. They had been but a few days in Florence, and had heard my name for the first time when, an hour or two before, a friend asked permission for me to be present at the séance." "In my dress there was nothing to indicate mourning." Small hand grasps Madame Panigai's, &c. Message continues, "And I know, mamma, that you took the last pair of boots I wore, and hid them away with my little white dress in a box that you had ordered for the purpose. You must not again open the drawer where the box is placed until you hear distinct raps on the bureau." "Not even my family knew anything of this box." Next morning Madame Panigai invites a friend, and begins to tell her of the séance; friend hears raps on bureau, Madame Panigai unlocks drawer, unlocks box, takes out boots. "On the elastic of one boot was imprinted a perfect star, and in the centre of the star an eye. At each of the six points there is a letter —united, they form the name of my darling. Not only had Mr. Home never been within my house, but up to the time of compiling this account —more than two years later—from my memoranda, taken at the time when these events occurred, he has not even seen the house to my knowledge, or his own."

29. p. 382.—Madame Panigai's evidence. Message refers to "an incident known only to the nearest of my relatives." Madame Panigai says *mentally*, "If you are in reality the spirit you claim to be, I ask you to take

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that rose from Henrietta and bring it to me." Mental request is complied with by hand, apparently recognised as characteristic.

30. p. 382.—Madame Panigai's evidence. "Home said to Chevalier Soffietti, 'There is an old nurse of yours standing beside you—a negro woman.' The Chevalier could recall no such person. 'She says you ought not to forget her,' continued Mr. Home; 'for she saved your life when you were but three and a half years of age. You fell into a stream of water near a mill and were just about to be drawn into a waterwheel when she rescued you.' Chevalier Soffietti now recalled the whole, and acknowledged the communication to be perfectly correct. He had been wholly unknown to Mr. Home till within three hours of the message being given, and not one of the remaining guests knew of the incident in question."

31. p. 386.—Cavaliere Fenzi's evidence. Hand touches him; he asks for proof that it is the hand he supposes it to be (his wife's); it is at once joined by a very small hand. Child had died just before wife.

32. p. 403.—Testimony of E. L. Cheney. Home sends a communication relating to family affairs, &c., as from Mr. Ward Cheney; member of his family replies, "They were his words. No one else could have spoken them."

33. p. 404.—Madame Home's evidence. Home had made a compact of appearance after death with Henri Delaage. On July 17th, 1882, Home, travelling with Madame Home in Switzerland, looked out into garden and said, "There is Delaage." Home writes to Paris mentioning this; letter appears in *Figaro*, July 22nd. Delaage had died July 15th.

34. p. 408.—Madame Home's testimony. Her uncle, M. N. Aksakoff, not a Spiritualist nor believer in a future life, dies, April, 1882. Some weeks afterwards, when Home and Madame Home are alone at Petersburg, raps spelt out, "He begins to believe that he lives, but he often fears that it is a dream." "Hardly had these words been spelt out when we heard sounds resembling footsteps—the very step of my uncle—in the apartment adjoining that in which we were; and the *portière* between the two was drawn back. We saw a hand separate the curtains and then let them fall into their place. I distinctly saw the full form of the spirit as he approached us. The rappings, which had been silent for a moment, recommenced—'It is true, it is true,' was spelt out; 'and there is my shadow,'—at that instant I felt something placed in my hand" [a framed photograph of the deceased, from the adjoining drawing-room.]

35. Case given in Appendix from Dr. Hawksley; he hears by telegraph of death of Mrs. Slingsby Shafto at a distance; mentions the fact to no one; message is rapped out by table with name of the deceased.

This list of identifications is a long one,—and quite unique in the history of Spiritualism.[1] Let us look into it a little more closely. In the first place, the sitters seem rarely to have felt the importance of themselves asking for specific facts, instead of merely accepting such facts as are offered. It does not, indeed, appear that any requests are *evaded;* but they are usually forestalled. We have, however, requests

[1] The nearest approach to it is in the experiences of "M. A. (Oxon)", as narrated in a little work called *Spirit Identity*, now out of print.

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made by sitters, and satisfactorily met, in cases 5, 6, 9, (Robert Chambers), 25 (Mrs. Peck), 28 (Mme. Panigai). In these last two cases there are answers to mental questions.

Among the cases where information is volunteered the facts are usually known already to one or more of the sitters, In case 26 the fact has been known, but forgotten; and in cases 2, 4, 10, 11, 16, the facts are known to no one present.

Characteristic *hands* are seen in cases 3, 6, and handwriting considered characteristic is given in cases, 3, 5, 8. Case 3 deserves attention in its bearing on two possible views of the hands, (1) that they were stuffed hands, (2) that they were hallucinations.

The hands are so often associated with actions which leave permanent results, movements of objects, &c., at a distance from the medium, and at the same time they melt away in the grasp or in the air so suddenly, that their reported doings would need a strange combination of hallucination with machinery.

It will be seen that some observers, (as Dr. Hawksley and Serjeant Cox), while insisting on the genuineness of the phenomena witnessed through Home, attributed them either to Home's own spirit or to spirits influencing him, but not in reality the spirits of the dead.

But this point we need not here discuss. Our object in this review is evidential rather than speculative. We propose the question: "Have Home's phenomena ever been plausibly explained as conjuring tricks, or in accordance with known laws of Nature?" And we answer, "No; they have not been so explained—nor can we so explain them." In discussing this special question we can claim such competence as may accrue to us from having taken a share in various exposures of phenomena depending on conscious or unconscious fraud, and from a pretty wide acquaintance with the history of Spiritualistic and "Theosophical" impostures. We have also had the advantage of consulting experts in conjuring, a letter from one of whom will be found in the Appendix; and we have certainly studied the evidence more carefully than many of those who have reviewed it elsewhere. Here, however, our competence ends. We did not witness the facts; and no expression of belief or disbelief on our part can have independent value. Or, rather, the only guidance which our degree of belief can give must be in answer to a definite practical inquiry. If our readers ask us, "Do you advise us to go on experimenting in these matters as though Home's phenomena were genuine?" we answer, Yes. But if they ask us, "Do you believe in Home's phenomena as you believe in the laws of Nature?" we answer, No. Our belief that "fire burns" is indefinitely stronger than our belief that, under Home's auspices, fire sometimes did *not* burn. Or, to put the

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matter in a more abstract form, we feel absolutely certain that nothing occurred in Home's presence which was in any sense miraculous—in any sense a departure from the universal and immemorial order of things. But, while on the one hand, as already stated, no one has as yet explained Home's phenomena by *à posteriori* criticisms, so also, on the other hand, no one has as yet shown by *à priori* reasoning that they are necessarily *inconsistent* with the plan of the universe. We do not say that either or both of these feats may not some day be performed; we only say that neither we, nor others, have as yet performed them.

For our own part, the plainest moral which we draw from the life of Home is of a practical kind. Neither Spiritualist nor *savant* can possibly be satisfied with the condition in which the evidence to Home's phenomena is left. Madame Home has zealously and skilfully striven to collect what can still be collected. But, at best, we have but a casual and fragmentary record of that which, from any point of view whatever, ought to have been noted with careful accuracy, and described in full detail. As the matter stands, it seems as though every irrational sentiment in turn had fought against the preservation of such records as might have given us a true and complete picture of a series of occurrences which, whatever their true explanation, are among the most singular which history records. It can only be hoped that, should such phenomena be again offered to observation, those who witness them will realise that even their own personal satisfaction will ultimately be better assured if they will perform—as a few, and a few only, of Home's sitters performed it—that duty to our fellow-men which lies for each of us in the painstaking record and the candid publication of any knowledge which may have chanced to come to us earlier than to others, but which may perhaps be of deep concern to all mankind.

W. F. Barrett.
F. W. H. Myers.

APPENDIX A.

We are still anxious to collect unpublished testimony either for or against the genuineness of Home's phenomena. In a series of Appendices we give such additional evidence as we have as yet obtained. From inquiry, both among conjurers and among other shrewd persons who disbelieve in Home's powers, we find two points frequently urged. (1) The partisan source (Madame Home's book) from which the principal testimonies are drawn, with the possibility that the letters cited are not *bonâ fide*. (2) The unfavourable presumptions drawn from the case of *Lyon v. Home*, which it is urged that Madame Home has recounted in an *ex parte* manner. As to (1), Madame Home, as above stated, has

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allowed Mr. Myers to examine the MS. letters cited, and an imperfect list of these, taken down during the inspection, is here subjoined.

Names of correspondents whose letters were inspected by F. W. H. M.

Mrs. Alexander, Messrs. Armstrong, Ashburner, W. H. Ashurst, Elizabeth Duchess of St. Albans, Madame de Balzac, Comte Bobinsky, Marquis de Belmont, Messrs. John Bright, Blumenthal, Bellew, Bertolacci, Mrs. de Burgh, Messrs. Bulkeley, Bordiska, Bronnell, Beales, Burr, (a picture from daguerrotype showing *hand*, see p. 33), Brookes, Lady Burton, Mr. Increase Carpenter, Hon. Mrs. Cowper-Temple, Serjeant Cox, Messrs. R. Chambers, S. C. Clemens, J. W. Carrington, Bishop J. M. Clark, Emma Cheney, Messrs. Ward Cheney, Crookes, A. M. de Cardonne, Princesse de Mingrélie, Elizabeth Lady Dunsany, Lord Dufferin, Mrs. Ely, Mr. Edgeworth, Dr. Elliotson, Lady K. Fleming, Messrs. C. T. Fuller, Fenzi, Mme. Grisi, Messrs. Gugert, Gully, Lady Gomm, Dr. Hawksley, Mrs. Hall, Messrs. Hinard, Hull, Heaphy, Heward, Lord Howden, Messrs. Hoefer, Hope, Duchess of Hamilton, Mr. Seymour Kirkup, Comte de Komar, Miss Lockhart, Lavigerie, Madame Lamunière, Lord Lytton (the first), Baron Meyendoff, Prince Marat, Mr. Matthews, Sophie, Queen of the Netherlands, Messrs. B. Nixon, William Noble, Nubar Pasha, Countess Orsini, Mr. Dale Owen, Pius IX., Mr. Powers, Countess Panigai, Comte de Villa Franca, (Duke of Parma), Baron de Pontalba, Duchesse de Tascher la Pagine, Père de Ravignan, Mr. Rymer, Lord Odo Russell, Mrs. Scott Russell, Mr. Ruskin, Count Schouvaloff, Count Steinbeck Fermor, Duchess of Sutherland, Mrs. Sinclair, George Prince of Solms, Lady Shelley, Mrs. Senior, Messrs. Sauer, Tiedemann (Marthèze), Monsignor Talbot, Alexis Tolstoy, Miss Hope Vere, Miss Whitman, Helen Webster, Prince Wrede, Mr. Wason, Captain C. Wynne.

APPENDIX B.

Our colleague, Mr. H. Arthur Smith, author of *Principles of Equity* has kindly furnished us with the following review of the case of Lyon *v.* Home. Mr W. M. Wilkinson was good enough to lend us most of the printed depositions.

1, New-square, Lincoln's Inn.

October 19th, 1888.

I have looked carefully into the case of *Lyon v. Home* as reported in the Law Reports (6 Equity, 655), keeping in view the questions to which you direct my attention, and perhaps the following comments may be useful to you.

1. It is certainly the fact that the judge discredited the evidence of Mrs. Lyon. He said, "Reliance cannot be placed on her testimony. . . it would be unjust to found on it a decree against any man, save in so far as what she has sworn to may be corroborated by written documents, or unimpeached witnesses, or incontrovertible facts."

Having, then, eventually decided against Home, it follows that the judge must have considered that her evidence was corroborated in some or other of the ways mentioned.

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2. It is true that Wilkinson's evidence went to the extent of saying that the plaintiff always assured him that she was "attached to Home for his own sake apart from any spiritual phenomena or communications." There was also an admitted letter from Mrs. Lyon to Home, in which she stated that she presented him with the £24,000 "as an *entirely free* gift." This, she said, was written by her at Home's dictation under magnetic influence.

3. What then was the corroborative evidence which led to the judge's final opinion?

(1) The evidence of Mrs. Jane Fellowes, who not only testified to the fact that Mr. Home and Mrs. Lyons had séances together, stating that during one of them she heard Mrs. Lyon exclaim, "Oh, my darling, let me look at him!" but she swore that Mrs. Lyon told her a few days after the séance at which those words were heard, "that her husband's spirit had communicated with her through the mediumship of Home," and that on subsequent occasions Mrs. Lyon "spoke of further communications to the effect that she was to adopt defendant as her son, and that he was to have £700 a year." She goes on in her affidavit: "Plaintiff used frequently to talk to me about defendant and his wonderful powers as a spiritual medium, and her adoption of him, and her transfer of property to him, *both under the direction of her husband's spirit communicated through defendant.*"

(2) Mrs. Key deposed that on the 8th of November she heard defendant, who was then alone with the plaintiff, say, "*Write what I tell you,*" and something about a will and taking the name and arms of Lyon. "On *several occasions* when she had been listening witness heard defendant say, '*Let us consult father,' and there would then be raps, and he would repeat the letters of the alphabet very quickly.*"

(3) Mrs. Tom Fellowes said: "On the 11th November plaintiff was very open and communicative in telling me in the presence of the defendant of her disposition of her property, and he (defendant) continually checked her, saying it was unnecessary to go into particulars. Plaintiff said she wished me to know exactly what she had done, *as she had only obeyed her husband's commands as communicated through the mediumship of the defendant.* He however, twice denied that he had anything to do with the matter."

(4) Mrs. Pepper's evidence was to much the same purpose—viz., that plaintiff ascribed her action to the communications from her husband received through Home.

(5) There were memorandum books in Home's writing containing accounts of the spiritual experience with the plaintiff, and communications to her in the form of a dialogue between her and her deceased husband. This book was full of extravagant expressions of affection on the part of *Charles* for his darling Jane; and Home was in those dialogues alluded to as "our beloved son."

(6) Now it must, I think, be admitted that considering the extraordinary character of Mrs. Lyon's conduct, and the swiftness with which she reached her decision to transfer her property to Home, such evidence as the above may reasonably be deemed corroborative of her assertion that she was induced to act as she did by the effects of Home's Spiritualistic pretensions. Technically, indeed, some of the statements above quoted were not *evidence*

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against Home, the admissions of Mrs. Lyon not having been all made in his presence; but there was sufficient in the remainder and especially in the memorandum book, in my opinion, to establish the plaintiff's case. It is not then true that "Home was made to restore the money, because, being a professed medium, it was likely that he should have induced her" in the way she alleged. The court held the law to be that such transactions as those in question cannot be upheld, "unless the Court is quite satisfied that they are acts of pure volition uninfluenced." The burden of proof of sustaining what is *primâ facie* utterly unreasonable is on those who seek to benefit thereby. This proof of the voluntariness of Mrs. Lyon's gifts was certainly not forthcoming. Apart from her evidence, there was evidence of considerable weight that as a matter of fact (not as a mere matter of inference from the fact of his mediumship) Home did work on the mind of Mrs. Lyon by means of Spiritualistic devices, and further that he did so by suggesting communications from her deceased husband. Whether this is to Home's discredit or not of course will be decided according to one's belief in Spiritualism and the reality of her husband's interference. Such is my opinion of the case; any further particulars of which I shall be happy to supply.—Yours faithfully,

H. Arthur Smith.

On this letter Mr. W. M. Wilkinson comments as follows:—

44, Lincoln's Inn-fields, London, W. C.

7th May,1889.

I have read Mr. Smith's comments on the case of *Lyon v. Home*, and of the judge's summing up and decision. I have compared the comments with the report in the Equity cases, Vol. 6.

Mr. Smith appears to me to have made a fair synopsis of the report and to have brought out the reasoning on which the judge decided the case.

I have no data by which I could impeach the testimony of the plaintiff's principal witnesses, of the truth of whose statements the judge was satisfied It was on the face of that evidence that the judge decided that the defendant had not proved to his satisfaction that the case was free from defendant's influence.

On the other side was a body of evidence that the plaintiff throughout declared that she made the gifts without any such influence, but though these witnesses stated truly what she said, the judge disbelieved her statements to the witnesses.—Yours faithfully,

W. M. Wilkinson.

APPENDIX C.

A well-known amateur conjurer and writer on Natural Magic, a member of our Committee on Physical Phenomena, writes as follows:—

February 13*th*,1889.

I have read and considered Home's *Life* from the conjurer's point of view, but find it extremely difficult to give any safe opinion upon it.

Assuming the general good faith of the witnesses, I should still make very large deductions for mal-observation and looseness of description. Many of the facts asserted are not, as described, explainable by any conjuring expedients

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within my knowledge, but this is by no means conclusive; experience teaching that, upon any question of the marvellous, ordinary observers are absolutely untrustworthy as witnesses. I have frequently had minute accounts of admitted conjuring tricks which, *as described*, I could not explain; though, when I have subsequently seen the thing done, the solution has been perfectly clear. People describing magical illusions tell you not what *was done*, but what *they think was done*, which is often a totally different matter.

Referring to a remark of Mr. Myers, anent the "accordion" manifestation it seems to me clear that, in some, at any rate, of the instances given, Home did *not* use an accordion of his own, but this would not necessarily exclude trick. One of Dr. Monck's stock feats was to place a musical-box on the table, and cover it with a cigar box, after which it played or stopped playing at command. Suggested explanation, "Spirits." Real explanation, that the box in question did nothing at all, the sound being produced by a second box strapped to Monck's leg above the knee (inside the trouser), and set in motion by pressure against the under surface of the table. It is *possible* that the accordion-playing might in Home's case have been produced by some similar expedient. To assert that it *was* so produced, in the absence of fuller information, would be childish, and the same difficulty meets one throughout the book.

The item to which I attach most importance is Mr. Crookes' experiment of the board and spring-balance. Had the apparatus been devised and constructed by Home himself the experiment would have had very little value, but as described (and putting aside the hypotheses of untruthfulness or hallucination on the part of Mr. Crookes), it seems to me to be distinctly outside the range of trick, and, therefore, to be good evidence, so far as we can trust personal testimony at all, of Home's possession of some special power of producing motion, without contact, in inanimate objects. This does not, of course, involve the admission of the Spiritualistic hypothesis. Possibly a series of sufficiently delicate tests would show that the operative force (whatever it may be) is common to all persons in a greater or less degree.

ANGELO LEWIS ("Professor Hoffmann.")

APPENDIX D.

The following is the statement referred to on p. 102. The writer is known to us as a gentleman of character and position, and his reason for anonymity is the wish to avoid giving pain to the friends who introduced him to Home, and with whom he did not discuss the matter at the time. The account represents a recollection 34 years old.

I made the acquaintance of the late D. D. Home in 1855. I was then staying in the neighbourhood of the house in which he was for the time domesticated, and I was invited to an evening séance. There was the usual table-moving and rapping out of answers to questions—failures in the case of myself and of the lady then engaged to me and now my wife, who was of the party. Anxious desire having been expressed by several to see the "spirit hands," we were told that it was yet too light, and were, after it was as dark as it ever is on a moonlight night

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in July, told that we must wait until the moon had set. This having occurred—at about 11 p.m.—I think we were not long before a "spirit hand" appeared. We were assembled—about 14 in number—about a round table, occupying the whole circumference of it except a space on the part of it nearest the window, which went down to the floor, or nearly so. Home sat at one end of the horse-shoe formed by the company, in a low easy chair. By-and-bye, in the open space between him and the other end of the horse-shoe, a tiny hand—considerably smaller than that of any adult person—could be seen outlined against the faint light of the window, the object rising from the edge of the table, and descending and rising again, and so on several times. It appeared to me that it showed itself mainly at two different points—one about corresponding to the length of Home's arm, the other more distant—about the place of his foot. Some of the company became much excited, and begged, leaning forward, that they might be allowed to "kiss the dear hand." In response to these entreaties the object rose higher and came nearer (still always rising from the edge of the table, the "arm"—apparently in a loose baggy sleeve—rising with it, never suspended in the air), and I thought I could see slight movements in the shoulder or upper part of Home's arm corresponding with the movements, on these occasions, of the "spirit hand." The outline of the upper part of Home's arm seemed, as the "spirit hand" advanced to meet the persons far from the window, and who were leaning towards it, to approach nearer to the "arm," or whatever it was that supported the "spirit hand"; the movements of both plainly corresponded, and at length the whole edge of the table between the two objects, as outlined against the light, disappeared, and I saw continuous connection in the upper outline of Home's arm and the thing, whatever it was, that supported the "spirit hand." The situation at this point struck me so forcibly—the trick so plain to my eyes and the reverential and adoring expressions of the company—among whom I think, there were only three, including my wife and myself, who were not firm believers, that I was seized with a strong impulse to laugh. I restrained myself from making any sound, but I felt my shoulders shake: we were wedged closely together, I being next to a lady who must have felt the movement, and clearly did so, for she immediately said that she thought they had enough now; and it was suggested that lights had better be brought in, which was done.

At a later period of the evening the same lady asked me what I thought of it, and I told her that it was *remarkable*, which she evidently understood, for no more was said. I have no doubt she was a firm believer herself.

These are the simple facts, which I am ready to confirm personally if the necessity should arise; but the affair is associated with persons and events in a way that would make it more than undesirable that it should be a subject of public discussion, and therefore I omit names, and for the same reason do not desire my name to appear. I give the facts simply for the personal information of your two friends who, by the kind of investigation they are making into this matter, may fairly claim, I think, to be thus assisted.

27*th January*, 1889.

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P.S.—I may add that several of those friends who were present at this and similar "manifestations" about the same time, though believing that Home had some power over what they called the spirit-world, and, I think, so believing still, have owned to me since that they thought he did on occasion resort to trickery.

APPENDIX E.

44, Lincoln's Inn Fields, London, W.C.

February 7th, 1889.

As you ask me to write to you of what occurred at our house in Kilburn, where we were living in 1869, with reference to the handling of red-hot coal, I will merely say that one Sunday evening, in the winter of that year, I saw Mr. Home take out of our drawing-room fire a red-hot coal a little less in size than a cricket ball, and carry it up and down the drawing-room. He said to Lord Adare, now Lord Dunraven, who was present, "Will you take it from me? It will not hurt you." Lord Adare took it from him, and held it in his hand for about half a minute, and before he threw it back in the fire I put my hand pretty close to it, and felt the heat to be like that of a live coal.—Yours very truly, W. M. WILKINSON.

APPENDIX F.

Dr. Hawksley, of Beomands, Chertsey, Surrey, sends us the following addition to his printed evidence. Some of the following paragraphs were taken down by Mr. Myers from an interview, but all has been revised by Dr. Hawksley.

October 23rd, 1888.

I have a few points to add to my evidence given in Madame Home's book, pp. 186-9.

1. On the occasion (p. 188) when I took Mr. Home to dine with Lord——, we sat in a large saloon. Raps were at once heard travelling all round the cornice of this large room. Lord——, who sat at the opposite side of the table from Home, deposed that a hand grasped his beneath the table. Home could not have reached so far. It was a large table, and quite impracticable for Home to reach the noble Lord by hand or foot.

2. On one occasion I received in my own house a telegram announcing the sudden death of an old friend at a distance, Mrs. Slingsby Shafto. I did not mention this to anyone, and went out. Happening to pass Cox's Hotel I looked in on the Homes, and found them with some friends *en séance*. They asked me to come in, which I did, but I did not put my hands on the table. Raps came, announcing a friend for me, and the name Slingsby Shafto was spelt out. Messages followed, but nothing which my own mind might not have supplied. I cannot say that I ever heard messages given which contained information certainly unknown to all the sitters; and my own theory is that Home's own spirit, or some spirit possessing Home, was able to acquire the knowledge in the minds of persons present, and to reproduce it, with physical movements superadded. Personally, I believe that any communications received by me were such as could be indited or given by an agency which could read my own unuttered thoughts or feelings.

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3. As regards the way in which Home was supported, I knew him intimately, but had never any reason to think that he received money for his séances. I believe that Mr. Cox, the hotel-keeper, used not to send him in any bill, the Coxes being much attached to him. He appeared to me as if received and treated like a member of the family at free quarters, but I never was told the fact. My belief is that Mrs. Home had an income. I never heard of Mr. Home receiving or taking money.

The physical phenomena, which were often more considerable than any one man could produce, such as the lifting a heavy centre table with a 12-stone man upon it so that I could sweep my arms freely beneath the castors of the claws; others highly artistic, such as the playing of musical instruments, and psychically exhibiting a more than human capacity, as when it played the airs and songs suggested only by the unuttered wish of a person present;—I say that these facts, seen in the broad light of day, in rooms, and on occasions when preparation or collusion of any kind was absolutely impossible, brought me to the belief that in Mr. Home's case there existed in or about his person an invisible agent, capable of going out of his person and operating at a considerable distance from it. The subject or host occupying one space, talking, or doing all that is usual and natural to a healthy man, the invisible agency which accompanied him often performing on musical instruments at a considerable distance, exhibiting rare ability, or rapping on furniture at distant parts of walls or ceilings, or moving about the furniture.

Dr. Hawksley adds:—

Recalling the superlative and gross degree of the physical manifestations, which carried the evidence so far above any possibility of doubt, I feel just as much confidence in the truth and reality of what I saw as I do of my own existence.

THOMAS HAWKSLEY.

APPENDIX G.

Mr. Hawkins Simpson writes as follows to Mr. Hensleigh Wedgwood, who has kindly placed the letter at our disposal:—

Corfe Castle, Wareham, Dorset.

July 7th, 1888.

In 1868 I was investigating D. D. Home's phenomena—on one occasion in good light and in centre of the room, I tested his elongation and contraction *repeated several times* in rapid succession, Lord Crawford (then Master of Lindsay) helping me. I placed D. D. Home,—in trance, but talking all the time,—facing me, his heels on the floor and his toes on my insteps, and a large music book stretched over our two heads. Whilst I observed his face Lord Crawford carefully handled muscles, &c., of legs, and observed the waistcoat rise two or three inches above the trousers' tops, and fall again. We then changed places, and *I* tested muscles of legs. The changes his *face* underwent, first larger, then smaller, then normal size, were extraordinary. First, his face seemed gradually to be inflated, and enlarged at all points; then it gradually became small in face and features, and deeply wrinkled and puckered. After this he was levitated, slowly, and swaying from side to side in air (very unlike Pepper's ghost) on to the sofa, no one near him or myself.

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On coming to himself he rushed into the garden and vomited. Whilst these things took place he spoke *as if he were someone else or several showing off Daniel*, thus; "We will now get Daniel to. . . . . &c."

J. HAWKINS SIMPSON.

APPENDIX H.

In 1870 Home visited Scotland, and in Edinburgh stayed at the house of a Dr. Doun. Here General, then Colonel, Boldero first met Home.[1] On February 4th, 1870, Colonel Boldero attended a séance at Dr. Doun's house, and took some notes at the time; which I [W.F.B.] have seen and compared with a full account of the séance that he wrote to Mrs. Boldero the next day. Mrs. Boldero has kindly given me permission to make the following copy of the original letter from her husband, which she fortunately had preserved. It agrees with the notes and also with the account given me by General Boldero from recollection; he was not aware that this letter was still in existence until after he had given me his verbal account.

COPY OF LETTER FROM GENERAL BOLDERO TO HIS WIFE.

We had an excellent séance last night, although some of the manifestations were, they said, not so good as they had had there before. Now to relate what took place. I reached the house, a most excellent one, at about 20 minutes to eight, found the host and hostess old people:—he had been an army doctor and entered the service in 1809, was at the taking of the Cape, and at Waterloo in the Greys, and is a hale old gentleman of 86. His wife, an old lady, two nieces, Misses Jamieson, and another lady whose name I did not catch, I will call her K., Home, and self, and a Mr. Maitland came later. The young ladies' Christian names were Susan and Elizabeth. We sat round a rosewood round table (it was heavy and had one leg in the centre with three feet) in the following order:—Home, then on his left the hostess, next to her Elizabeth, then self, then Susan, then the host, then K., so back to Home. After about 10 minutes the trembling commenced and the table began to move, much cold air was felt. I forgot to mention that the table was covered with a ordinary drawing-room table cover, and on it rested a piece of paper and pencil and an accordion of a large size—raps then commenced; one or two simple questions were asked and answered. Then Home proposed to try the accordion, he held it in his right hand by the bottom, *i.e.*, upside down under the table, and it began to play chords. By his desire I looked under the table, and distinctly saw it open and shut as if some one was playing upon it. It first played an air which no one knew, then "Still so gently" was

[1] In the *Life of Home*, p. 316, Dr. Doun is referred to as a well-known medical man, a relation of Sir James Simpson, and at first an entire sceptic on the subject of Spiritualism. Some of the incidents that occurred in Dr. Doun's house are related in a small volume by Mr. P. Alexander, M.A., entitled *Spiritualism*, published by Nimmo in 1871, and are quoted in Home's *Life*, pp. 317-324. The book is in the library of the S.P.R. Mr. Alexander himself, I find, died a year or two ago, and Dr. Doun is also dead. "He was," writes Mr. Alexander, "a man of venerable age, but retained all the powers of a naturally strong and thoroughly cultivated intelligence."—W.F.B.

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asked for and played. Also "Home, sweet Home." Elizabeth then held the instrument and it played some beautiful chords. Home again took it and held it out from under the table and music came from it. It then played an air of Moore's, and ended by a discordant chord. Home said that represented "earthly music," the table gave three jumps. Accordion then played very softly and beautifully—"That is heavenly,"—the accordion gave three deep notes. Five raps were then heard, which signified the desire for the alphabet. Susan took the pencil. Home repeated the alphabet, and as soon as he came to the letter required he was stopped by the "spirits" who rapped three times, sometimes raps under the table, sometimes the table gave three raps on the floor, and sometimes the accordion played three notes. After a little I said something about fear to Susan, who had been writing; all of a sudden she said, "My hand is paralysed, I cannot write." "Give me the pencil," said I, and directly five thumps took place, meaning alphabet. The following was then spelt out, I writing it down:—

"Fear not, Susan, trust in God."
"Your father is near."

There was a question about her father, and I said perhaps they mean the Heavenly Father. Instantly there was a great commotion in the table, and this was then spelt out, I still writing:—

"He is the Great Father."

Elizabeth's pocket-handkerchief was on her lap; I saw it move, and it was gently drawn under the table and placed upon the doctor's knees, who sat opposite to her. Susan's pocket-handkerchief and gloves were also lifted up and down.

Home's chair was moved about the room, and the screen which was placed in front of the fire moved at least a yard by itself. The ladies' dresses were constantly pulled, and they said, or at least two of them said, that they saw hands. I myself saw something, but cannot exactly describe what it was. Home was most visibly effected, but was struggling against it, as the host and hostess did not want to see him in a trance. Presently he roused himself, and said to Susan, K., and myself: "Will you come into the library, and see what will happen there?" The library opened into the landing, where there was a bright gaslight, but the room itself had no light. The door was, however, left wide open; we were round a little table, the rest seated, and I on my knees. In an instant the table began to rock, and a very weird sound was heard in the corner of the room. An immense shifting bookcase, that would at least require four men to move, began slowly to come towards us. This rather frightened Susan, who was very plucky notwithstanding and she gave a little start. In a few minutes Home went off into a trance. He got up and walked about a little, and then came to me and took me by the hand, saying, "Will you look at Dan's feet and see that he does not move them off the ground, and tell the others to look at his head?" I watched, and saw his whole body elongated as much as nine inches or a foot. I went and felt his feet, and found them on the ground. I must tell you he was standing where the light of the gas on the landing fell upon him. It was an extraordinary sight. He then said, "Come here," so I went back to him. He was still of prolonged stature. He took both my hands and placed

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them on each side of his waist above his hips ; there was a vacuum between his waistcoat and trousers. "Feel Dan, that you may be satisfied" ; and surely enough he came back to his own size, and I could feel the flesh shrink. He again was elongated, and I could feel his flesh stretch and again shrink. It was most extraordinary to see him gradually lengthen. He then walked about a little and went up to his bedroom. I followed and saw him put his hand into the fire and take out a burning coal. I foolishly perhaps called the ladies, not wishing them to lose the sight, but they seemed to have a bad effect, for as they were coming up he told them not to come and put back the coal he had been carrying into the grate, and said that something was wanting on the part of the ladies,—that they were afraid he would be hurt. He then returned to the library, and began talking. He told some curious things that I will tell you to-morrow, as this is long enough.

Altogether it was most curious, and I so wish that you had been there. Certainly there was nothing devilish in what took place.

After he was out of the trance, he appeared both fresher and better than before he went into it. Altogether it was a weird and curious spectacle in the library.

In the same month, February, 1870, Mrs. Boldero, together with her husband, had a sitting with Home at Dr. Doun's house; General Bulwer (then Colonel) accompanied them. On entering Home was seen at the far end of the drawing-room; there was also present Dr. and Mrs. Doun, Miss E. Jamieson, and two other ladies, nine in all, including Home.

The following is Mrs. Boldero's account of this séance :—

We all sat at a table in the drawing-room for an hour, and nothing happened. Home then said to me [Mrs. Boldero], "This is dull work." I replied, "I feel the influence of a lady present prevents the manifestation." So to avoid appearing rude, Home proposed an adjournment to the dining-room, and on our way thither asked Mrs. Doun if she would mind sitting out of the circle with the lady in question. This was done, and we seven now sat at the oblong table in the dining-room in good light. Immediately noises began, an accordion, held with one hand by Home, played. I felt a tapping on my foot, and looking down saw a round hassock standing up on its edge and untouched by any one tapping my foot. I clearly saw it rise and fall several times, then it rolled itself away from me and went to another of the sitters. Shortly after, a valuable bracelet I was wearing unclasped itself from my wrist, opened and fell to the ground. This was my first introduction to Home and to Spiritualism.

Subsequently Colonel Boldero invited Home to stay with him at his house, Belfield, Coupar Fife, N.B., for at that time the Colonel held a military appointment in the North. Home arrived at Belfield on Sunday evening, February 28th, 1870. He had never entered the house before, and he arrived from Aberdeen only just in time to dress for dinner. Upon re-entering the drawing-room, he was asked at once to take Mrs. Boldero into dinner; shortly after dinner, they all three

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returned to the drawing room, and agreed to sit at once by a card table near the fire, so that no time was afforded for Home to make any preparations if he had required such. Mrs. Boldero wrote an account of what occurred some time afterwards, but before reading this I obtained General Boldero's independent evidence, and then compared it with his wife's account. I give both accounts, and upon reading Mrs. Boldero's evidence to her husband he agreed that where a difference existed his wife's account was probably the more correct.

GENERAL BOLDERO'S ACCOUNT.

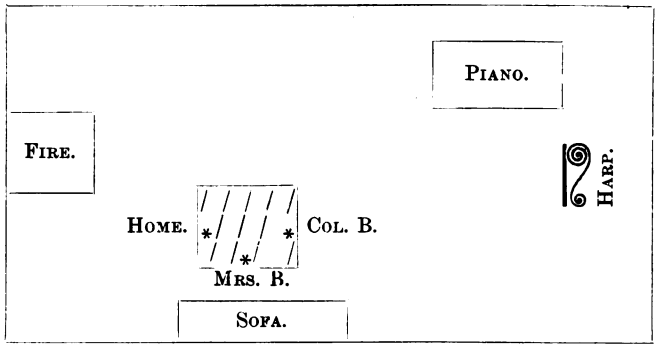
It was at the end of February, 1870, Home came to visit me by invitation, at my house in Cupar Fife. He arrived immediately before dinner, and after dinner we, Mrs. Boldero, Home, and myself, sat in the drawing-room for any manifestations that might occur. The room was quite light, the gas being lighted and a bright fire burning. Home sat with his back to the fire, at a small table with a cloth on it. I was opposite to him, and Mrs. Boldero was on his right hand. A piano and Mrs. Boldero's harp were at the end of the drawing-room some 10 or 12 feet away. Almost immediately some manifestations occurred; in a little while the table moved towards the piano. I saw a hand come out on my side from under the table, pushing out the table-cloth and striking notes on the piano. Afterwards I saw a whole hand as far as the wrist appear without the tablecloth and strike the notes, playing some chords on the piano. At this time Home was some distance off, and it was physically impossible for him to have struck the piano. It was equally impossible for him to have used his foot for the purpose. I was perfectly confident at the time and am now that trickery on the part of Home was out of the question. After that some chords were faintly struck on the harp standing immediately behind me. We asked for them to play louder, and a reply came by raps, "We have not power." Then voices were heard speaking together in the room, two different persons judging from the intonation. We could not make out the words spoken, as Home persisted in speaking to us all the time. We remonstrated with him for speaking, and he replied, "I spoke purposely that you might be convinced the voices were not due to any ventriloquism on my part, as this is impossible when anyone is speaking in his natural voice." Home's voice was quite unlike that of the voices heard in the air.

MRS. BOLDERO'S ACCOUNT OF THE SAME SÉANCE.

On February 28th, 1870, Home arrived at our house shortly before dinner. After dinner we agreed to sit in the drawing room at a square card table near the fire, the following being our positions (see sketch). In a few minutes, a cold draught of air was felt on our hands and knockings occurred. Several messages of no consequence came, questions being asked and answered. I was exhorted to pray more. A rustling of dresses was heard, as of a stiff silk dress in the room. [General Boldero recollects this also.] My gold bracelet was unclasped whilst my hands were on the table and fell upon the floor. [General Boldero agrees to this.] My dress was pulled several times. I think I asked if the piano could be played; it stood at least 12 ft. or 14 ft. away from us. Almost at once the softest music

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sounded. I went up to the piano and opened it. I then saw the keys depressed, but no one playing. I stood by its side and watched it, hearing the most lovely chords; the keys seemed to be struck by some invisible hands;



all this time Home was far distant from the piano. Then a faint sound was heard upon my harp, as of the wind blowing over its strings. I asked if it could be played louder: an answer came there was insufficient power. Later on in the evening, we distinctly heard two voices talking together in the room the voices appeared to come from opposite corners, from near the ceiling, and apparently proceeded from a man and child, but we could not distinguish the words. They sounded far off. Home was talking the whole time the voices were heard, and gave as his reason that he might not be accused of ventriloquism. During the whole of this séance, the whole room seemed to be *alive* with something, and I remember thinking that no manifestation would surprise me, feeling that the power present could produce anything. Home himself remarked that he had rarely had so satisfactory a séance, attributing it to the fact that the conditions were unusually genial, being undisturbed by any conflicting elements. Throughout, Home seemed to be intensely, and very genuinely, interested in the whole séance. I am perfectly sure that Home could not possibly have played the piano himself; touching is wholly out of the question. General Boldero saw a hand playing on the piano, but I did not see this.

At one séance with Home, General Boldero states he saw a large round table, on which the hands of the sitters were placed, rise clean off the ground to a height as great as the upstretched arms of the sitters would allow, and then the table came down quite gently,

On another occasion, the table was tilted to such an angle that all the glasses and a lamp that was on it would ordinarily have fallen off, yet they remained undisturbed. (See *Life of Home*, p. 369, &c.)

Another séance General Boldero clearly remembers. It was at the Northern Hotel, Aberdeen. Home was giving some recitations in Aberdeen, and the reporters of the local newspaper having come to the hotel to see Home, before preparing their report, Home asked them to stay and have supper. General Boldero, arriving at the time, joined the party. A loud rap on the sideboard frightened

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the waiters; then raps were heard on the cornice of the ceiling. The table quivered so violently and the plates rattled and moved so much that General Boldero states he was obliged to stop eating. The table was cleared, and a message came by raps to one of the reporters, present, purporting to be from a dead brother. The reporter told General Boldero that it was perfectly correct, and was much moved. During the séance a large arm-chair near the fire-place rushed across the room and up to the table, placing itself near one of the reporters at some distance from Home. General Boldero states that all felt this to be a most remarkable manifestation, as Home had not been into the coffee-room, where they were at supper, till they all entered it together, and no thread or trickery of any kind could have moved the chair with the precision and velocity with which it left its place and abruptly joined them at the table.

APPENDIX I.

The next account, somewhat abridged, is written by a gentleman, Mr. Edward ——, who wishes his name not to be published. It records what took place at some of Home's séances in London, probably about the year 1861. The account itself was given in a letter to the writer's brother, and written immediately after the séances.

MR. EDWARD ——'S ACCOUNT OF HIS SÉANCES WITH MR. HOME.

I have been introduced to Mr. Home: he is a very nice, quiet, unassuming man, and I go to his house sometimes in the evenings. I have had four or five séances, one of them at Mrs. Parkes' house. I have had my hands taken and my leg grasped over and over again, and handkerchiefs and bells, &c., carried from my hand across the table to other people and back again. I have also seen the most touching and consoling messages rapped out to people from their departed friends, urging them to trust in God and assuring them of their own felicity, and these coupled with allusions to periods and things known only to the people themselves and their spiritual visitors, and which have made them go away perfectly convinced of the truth of these manifestations.

The séances begin by our sitting round Mr. Home's table, which is rather large, as it holds 10 people sitting round it. We lay our hands flat on the table before us. After a while there is usually a trembling of the table and often a strong tremulous motion of the floor and our chairs, and loud raps sound about the room and under the table. Then the table usually heaves up with a steady motion, sometimes clear off the floor, sometimes on one side to an angle of about 45deg. Mr. Home makes a practice of asking anyone present, usually the last comer, to sit under the table to be enabled to assure his friends that no trickery was possible. I have sat so several times and heard the raps about my head, some loud, some soft, and have seen the table rise from the floor and have passed my hand and arm clear through between the floor and the pedestal of the table while it was in the air. It has happened several times when we have been sitting in this way that some one of the company has been drawn back in his chair from the table, and once

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Mrs. Parkes, who was sitting next me, was drawn at least a foot back and then sideways about six inches. A bell, bracelet, or pocket handkerchief, or anything taken in one hand and placed under the table is taken by the "spirit" hands, which are palpable warm fingers of various sizes and feeling, but which when attempted to be grasped always seem to dissolve in a curious manner and leave airy nothing.

* * * * * * *

Mr. Home has an accordion; it is not a mechanical one, for he left it by accident at Mrs. Parkes' house one day, and I carefully examined it. He takes this in one hand by the side of it which is furthest from the keys and places it just beneath the edge of the table. In that position I have watched it attentively as I stooped with my head and shoulders thrust under the table, and have seen the bellows begin to rise and fall, and then faint sounds to issue which, gaining in strength, at last swell out into the most beautiful spiritual airs of a strange and fantastic character. On any particular air being called for it is played, sometimes beautifully, sometimes in a very fitful uneven manner. On any question being asked during the playing of the air the sound swells out into three hard distinct strokes to mean "Yes," or one to mean "No," or two to mean "Perhaps." I have several times sat next Mr. Home when "the spirits" are playing the accordion, and he always holds one hand on the table and supports the accordion with the other. Sometimes "the spirits" remove the instrument from his hand and carry it to some other person, when the same result is the consequence. I have never held it myself, but Mrs. Parkes has, and an air has been played the same as if she were Mr. Home. I have been present when the accordion was dropped by the spirits under the table and played by them without anyone holding it, and Mrs. Parkes has seen it play, suspended of itself from the bottom of the table. All these phenomena which I have been enumerating have been done *not in the dark*, which some people say is necessary in a séance, but in bright light. I should also say that I have seen them in Mrs. Parkes own house, where she invited Mr. Home one evening and I was present; it was the first time he had ever put his foot in her house, and the tilting and rapping and music was just the same, and the table travelled along the floor, turning and pushing chairs and stools about, right up to one side and along the side of a sofa. Mr. Home also stretched up his hands above his head and rose in the air 3ft. from the floor. Mrs. Parkes was sitting next him, and she looked at his feet and then he descended.

I have separated the following facts because of their extraordinary nature; they occurred in the last séance bnt one, and I must preface them by relating an adventure which happened to Mr. Home which bears very much upon what follows. When he was in France he resided for some time at the Château de Cerçay, about two hours' drive from Paris. There he used occasionally to go to the park for the purpose of shooting birds. There was a particular angle of this park where, as it was very secluded, he found that he could often get a shot by creeping behind a hedge and waiting his opportunity. Once he found himself near an enormous tree, a northern poplar, "peuplier du Nord," 9ft. in circumference at the base, and as he stooped forward he suddenly heard some voice cry, "Here! here!" Sur-

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prised to find himself addressed in English he was going to turn when he found himself seized by the collar of his coat and waistcoat and lifted into the air and dragged away about 6ft. Recovering from the first surprise he saw a mass of leaves and branches where he had just been standing, and soon saw that an enormous branch had fallen from the tree and that the end had penetrated a foot into the ground on the spot where he had lately been, and that he owed his life to the miraculous interference of the spirits. The bough still rested against the tree. The same evening during a séance it was rapped out, "Go to the bough." He proceeded there with most of the party, and going to the end of the branch he said, "I wonder if the spirits would move it." He placed his finger at the end and felt three touches of a spirit hand, and at the third touch the enormous branch fell! The people of the vicinity religiously preserve twigs of this miraculous tree, which has attracted immense attention, and Mr. Home, after his arrival in England, sent for a piece of this bough, and his request being complied with, his drawing-room is decorated with an enormous rough piece of this bough standing on end in the window about 4ft. high and a yard in circumference, and so heavy (it is remarkably hard wood) that it takes two men to lift it. *Revenons à nos moutons.*

On the evening in question we had been laughing and joking with Mr. Home about a number of *Once a Week*, containing diagrams, &c., supposed to explain how spirit-rapping "was done," and certainly if they were right in their elucidation it would be a shocking, clumsy piece of business, but we who had been familiar with the thing could see at once the fallacy of their conjectures; we sat round the table and the spirit-rapping explanation was thrown aside on a chair. Presently we heard a rush and saw this paper whisked off the chair and dropped under the table, where we soon heard it crumpled and torn into a thousand bits, and morsels flung round the room and on to the table. Five raps having sounded the words were spelt out. "A little less earthly light." I put down the gas. (This is the only occasion in my presence of darkness being a requisite.) The fire was burning with a bright flame, so we thought we might witness some extraordinary manifestations were the lights turned completely out, so we did so. I forgot to say that before we touched the light a chair advanced to the table from one side of the room, and that most of those present witnessed a spirit hand playing about it, but I did not, though I have often seen them under a pocket-handkerchief or under the edge of the tablecloth or in my lap. When we put out the light the table began to turn quickly and to travel to the side of the room up to the branch; when distant 2ft. it stopped, and the shutters opening of themselves, we ascertained distinctly our position, which before we had known but by the firelight. Mr. Home then said he felt a human hand lying on his lap, and many of us began to feel the hands; presently one appeared over the edge of the table, black and shadowy; this we all saw. Someone wished we could keep small twigs of the miraculous log, when we heard a wrenching (the wood is tough like wire), and a piece was laid in his hand, and all of us holding out our palms received each a piece. I felt the fingers distinctly as I stretched out mine above the table on a line with my chest, but could not see the fingers. The branch then began to oscillate and

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advance towards the table, and then the branch lifting itself in the air was laid of its own accord flat on the table, where it rolled once or twice, and then the table rising about a foot in the air supported itself and the branch. I gave a glance at the pedestal; there was light enough to see, but nothing was there! Mr. Home now rose up and moving slowly along the room began to ascend near the wall, rising gently with his hands above his head; when he was near the ceiling he floated diagonally across the room, passed the chandelier and dropped on his feet close to the table. He spoke several times when in his flight, which was made perpendicularly. The furniture in the room was moving frequently during the séance, and when we lit the gas it was in an extraordinary condition—the heavy sofa turned with its face to the wall, chairs in every possible position, everything higgledy-piggledy. I assisted in replacing them, which proves it is not hallucination. The spirits deserted us, for we had no other manifestation, and we found replacing the log a *heavy job.*

I should tell you that at one of the séances the alphabet having been called for, the word "Frank" was rapped out. I was surprised, because I did not expect anything of the kind; but I instantly felt a hand touch me, and the words, "I am very happy; I wish papa would believe," were made out, for I was strongly touched at the requisite letters. I think I forgot to say that Mr. Home always finishes the séance by going into a mesmeric trance, and in that state tells the most astonishing and astounding things to the people present, sometimes bringing out incidents in people's private history quite as extraordinary as the spiritual manifestations, and which do not leave the slightest doubt of his being a seer. Mrs. Parkes has experienced this, and related a wonderful thing he told about her family, and which was perfectly convincing.

Of course, Mr. Home receives no fees for these séances, and they are not in any way public.—Ever your affectionate brother, E. T. P.

APPENDIX J.

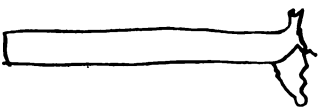
The next account is from an officer in the Royal Engineers, who does not wish his name published:—

August 5th, 1888.

If I were to give you merely a brief outline of the various experiences I have had in connection with so-called Spiritualism, I should require some hundred pages of foolscap, because some 30 years ago, when the subject was first brought to my notice, I was determined to thrash the matter out, and took every opportunity for close investigation. I had, therefore, more than 50 sittings with Home, certainly 100 with Mrs. Marshall, a dozen or more with Foster, half a dozen with Squire, some 20 or more with Katie Fox (Mrs. Jencken), a dozen at least with Miss Hardinge, and more than one hundred with a lady who never, except to friends, exhibited her powers. This lady stayed in my house more than once for over a month, and every chance of trickery was eliminated. Besides, the facts were beyond the power of trickery, to say nothing of there being no object in practising tricks. When I divide my experiences I should be disposed to place the results under two heads, viz.: (*a*) physical, (*b*) mental.

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Under (*a*) I have seen chairs, tables, boxes, &c., &c., suddenly rise in the air, or move from distant parts of the room to positions close beside me. I have heard a locked piano in my room play a piece of music. I have seen in Home's presence, at the late Sir W. Gomm's, an accordion carried round the room playing a tune when no visible hand held it. I held Home's hand, between the fingers of which he held a pencil, when the pencil flew from his fingers and struck a wall 65ft. from him with such force that the end of the pencil was spread out like this



This occurred at Mr. Nassau Senior's.

At my brother-in-law's, the late Sir S. E., I saw in the presence of the late Robert Stephenson a dining table, at which 12 people had been dining, rise fully 2ft. from the floor, at the request of Robert Stephenson, the medium being the young lady to whom I have referred. When alone in my own dining-room, I one night saw a round table about 2ft. in diameter, at which I had been sitting with the young lady, glide along the floor and come close to my side, the distance it had moved being more than 12ft. These are some among many of the physical facts.

In a subsequent letter the same correspondent writes:—

In a brief letter it is of course impossible to deal with all those minor details which cause one to be convinced that any imposition or delusion was impossible, but when I state that I had over 100 séances mostly in my own house before I found it impossible to retain my former opinion of materialism, you can imagine I did not come to a hasty conclusion. At present I have decided [for private reasons] to have nothing published under my name in connection with these phenomena.

APPENDIX K.

The next account is from the Rev. H. Douglas, rector of Edmondthorpe, Rutlandshire. Our colleague, Mr. Barkworth, to whom this account was sent, writes:—"Mr. Douglas is a man of acute and scholarly intelligence, and of wide and varied acquaintance with the world and society. I mention this to enable you the better to form a judgment on his testimony."

Edmondthorpe Rectory, Wymondham, Oakham,
April 11th, 1889.

DEAR MR. BARKWORTH,—The incident I related to you, to which you refer, happened some 25 years ago, or perhaps 26 or 27. It took place at the home of Lady Poulett, in some square out of Regent-street. I cannot recollect where, but Lady Mount-Temple and the late Lord Mount-Temple were there also. Mr. Home was there. We all saw the supper-table, on which there was a quantity of glass and china full of good things, rise, I should say, to an angle of 45deg. without anything slipping in the least, and then relapse to its normal position. There was also a so-called centre-

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table in the room, round which we were seated—it had nothing upon it—and as we joined hands it moved and we followed it. There was Baron Reichenbach, the discoverer of paraffin, present, who laughed at us, and challenged us to move the table if we would let him get under it and hold it. He was a rather tall and powerfully-built man, and he got under the table and clasped it with both his arms, but it moved as before, dragging him all round the room. Another thing happened which I cannot forget. A friend of mine, also present, doubted the evidence of hell. The "spirits" rapped out, "Put a Bible under the table!" and when we had done so, we all heard a distinct, rapid, sharp turning over of the leaves, and it was rapped out again, "Let Mr. Douglas take up the Bible. No one else!" On taking it up we found the leaves turned down at Psalm ix., exactly at verse 17, "The wicked shall be turned into hell," &c. Collusion was, it seemed to us all, impossible.

I went to this séance, and to others, because I felt it a duty to examine what seemed to me a supernatural phenomenon. But I have been told so many utter falsehoods [not, however, by Home, as Mr. Douglas explains in a later letter] that I am persuaded of its Satanic origin, *if* it is supernatural. I have no objection to my name being used, if it is of any good, only I should like it to be understood what I believe about it.—I remain, yours very sincerely,

H. DOUGLAS.

In a subsequent letter Mr. Douglas writes:—

April 22nd, 1889.

I have not kept my note of the occurrence in question, as I dismissed the subject from my mind as useless; and what I wrote to you is simply what I remember. But my memory has been very good, and the circumstances were too remarkable to be forgotten. I cannot recall the date with anything like precision, but think it must have been *about* 1862-4. I believe there was no cloth on the table, but the Bible was not in view. It was the centre-table under which the Bible was placed, not the supper table. It must have been, I should say, some 7ft. or 8ft. in diameter, and was massive and heavy. This was the table which moved and dragged Baron Reichenbach round the room.

We were perhaps 10 or 12 persons whose hands were on the table, and I think Mr. Home was one of us. He was not in a trance, but in a perfectly normal condition.

H. DOUGLAS.

APPENDIX L.

We subjoin a few references to some of the more striking phenomena recorded by Madame Home in this *Life*:—

1. "Spirit-hands." As a fraudulent origin has been suggested for this phenomenon in Appendix D, we cite a few cases where application is more difficult.

One of the phenomena frequently recorded is the melting or dissolution of hands while firmly grasped, or under immediate observation. Thus (pp. 32-34), Mr. Burr reports that, "in the full light of the lamp," a hand, not visibly attached to any arm, shakes hands with him, then tries to withdraw itself. "Then it pulled to get away, with a good deal of strength. When the hand found it could not get away

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it yielded itself up to me for my examination, turned itself over and back, shut up its fingers and opened them. It ended at the wrist." Mr. Burr pushed his finger through it; the place closed up, leaving a scar; the hand then vanished.

Mr. Robert Bell (p. 54), writer of the article in the *Cornhill Magazine*, which made much noise at the time, says of a large hand: "I seized it, felt it very sensibly, but it went out like air in my grasp."

Dr. Carter Wilkinson (p. 57) says of a soft, warm, fleshy, substantial hand. "I had no sooner grasped it momentarily than it melted away."

Mr. Powers, the sculptor (p. 61), says of a "little hand": "I took hold of it; it was warm, and evidently a child's hand. I did not loosen my hold, but it seemed to melt out of my clutch."

"Hands laid themselves in my hands," says Count Tolstoy (p. 162), "and when I sought to retain one it dissolved in my grasp."

Dr. Hawksley (p. 187) describes a séance at Mrs. Milner Gibson's: "It was a summer's evening, about eight o'clock; and I sat near to a large window, against which stood a table, and on the table an ordinary large bell. Sitting very near to the bell, I distinctly saw a well-shaped hand appear on the table, and after resting there a short time the hand rose, grasped the bell, and carried it away, we knew not where. While the hand rested on the table, I rose from my seat, went to the table, and without touching the hand examined it by careful inspection. It looked like a grey, gauzy substance, exactly the form of a human hand, and it terminated at the wrist."

2. Objects brought from a distance. *Life*, pp. 165, 182, 187.
3. Rising of table, &c., in the air. *Life*, pp. 167, 188, 217.
4. Levitation of Home. *Life*, pp. 168, 298-307.
5. Modifications of heat. *Life*, pp. 281-6, 289.
6. Apparitions seen in Home's presence. *Life*, pp. 288, 291.
7. Phenomena originating in Home's presence persist in his absence. *Life*, p. 384. *Incidents*, Part II., pp. 146, 185.

APPENDIX M.

Mrs. Honywood, of 52, Warwick-square, who was well acquainted with Home for 25 years, and attended many séances and took notes of most of them at the time, has been kind enough to give to one of us [F.W.H.M.] the following particulars orally, in further explanation of her testimony printed in the *Life*, and in answer to questions:—

Throughout the many years during which I knew Mr. Home, most of my friends were complete disbelievers in Spiritualism, and would frequently repeat to me rumours to his discredit; but I never once heard any first-hand account of any kind of trickery on his part. So far as my own experience went, I found him always anxious to give the fullest opportunities of investigation. He was a man of open, childlike nature, and, so far as I ever saw, thoroughly honest and truthful. His utterances in the trance state were much superior in thought and diction to his ordinary talk.

As regards communications showing the identity of spirits, I believe that very many of these were never mentioned by the persons receiving them. I have often seen Home entranced whispering to persons present, who afterwards said that they had received messages proving identity. Often, too, he

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would imitate the gestures of persons whom he could not have seen, which gestures were recognised as characteristic.

I myself received few proofs of identity. I may mention one, which, though not very striking to others, was convincing to myself. I knew Mr. Colley Grattan, and had once or twice talked with him about a Mrs. X., of whom he thought highly, but whom I distrusted and did not wish to know. One day, however, I met him in the park, walking with Mrs. X. and another lady, and he introduced me to Mrs. X. I said a few ordinary words, and the incident was over; and I think it most improbable that Mr. Home, who did not know Mrs. X., could have known anything of the matter. Shortly afterwards Mr. Grattan died; and at a séance soon after that date the name Grattan was given with a message for me, "You were right and I was wrong." I ask him "Where did we last meet?" "In the park," was the reply.

In quoting my account of the fire phenomena, Mr. Veitch (Madame Home's secretary) has slightly abbreviated my words in a way which makes the occurrences seem rather less wonderful than they actually were. I should like to give a few additional details:—

1. As to the burning coal placed in my hand. I saw Mr. Home take this coal from the fire, moving his hands freely among the coals. It was about the size of a coffee cup, blazing at the top, and red-hot at the bottom. While I held it in my hand the actual flame died out, but it continued to crackle and be partially red-hot. I felt it like an ordinary stone, neither hot nor cold. Mr. Home then pushed it off my hand with one finger on to a double sheet of cartridge paper, which it at once set on fire.

I am quite certain that I was in my usual condition at the time. I have myself often mesmerised other people, and believe that I could have mesmerised Mr. Home easily, but that he could not have done the same to me. I never saw anyone at his séances in an odd or entranced condition. We used to talk to each other and discuss what went on. I have sometimes seen Home make passes over someone with the object of relieving pain, and have heard the person say that the pain was thus dispersed.

2. As to the hot lamp-chimney which I touched. There was a row of four or five persons sitting side by side, and Mr. Home asked us each in turn to touch the glass. When I touched it, I felt as though a wave of heat were receding before me. Mr. Home did not turn entirely away before offering the glass to Captain Smith; he merely turned his head, as though speaking with some unseen person, but remained standing in front of us all the time.

I have repeatedly taken Mr. Home in my own carriage to the houses of friends of mine who were strangers to him, and have there seen the furniture at once violently moved in rooms which I knew that he had never entered till that moment.

I have seen heavy furniture moved; for instance, a heavy sofa in my own drawing-room, with myself upon it, and a heavy centre table moved several feet away from Home, and then back again in the light, while his hands and feet were visible. Not horsehairs, but ropes would often have been necessary to pull the furniture about as I have seen it pulled.

BARBARA HONYWOOD, *June*, 1889.

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No. LXIII.—Vol. IV. October, 1889.

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NEW ASSOCIATES.

HONORARY ASSOCIATE.

WALWYN, Mrs., 9, Sion Hill, Clifton, Bristol.

ASSOCIATES.

BLUMENTHAL, MADAME, 43, Hyde Park Gate, London, S.W.

BUXTON, MRS. SYDNEY, 15, Eaton Place, London, S.W.

DEVLIN, RICHARD THEODORE, Poste Restante, Monaco, France.

MEETING OF THE COUNCIL

A Meeting of the Council was held on July 8th. The President was in the chair, and the following Members were also present:—Professor W. F. Barrett, Dr. A. T. Myers, Lieut.-Colonel Hartley, and Messrs. T. Barkworth, F. W. H. Myers, F. Podmore, and H. Arthur Smith.

On the proposition of Mr. Podmore, Mrs. Walmyn was elected as an Honorary Associate.

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

Report was made that the rooms not required by the Society had been let to Mr. H. O. Cresswell, Architect, 31, Spring-gardens, from Midsummer, at a rent of £25 per annum.

It was agreed that General Meetings should be held on the afternoon of Friday, the 25th of October, at four o'clock, and in the evening of Friday, the 29th of November, at 8.30 o'clock. It was also agreed that tea and coffee should be provided at the close of the afternoon meeting on October 25th, in order to afford more opportunity for conversation, and for Members becoming better acquainted with each other.

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Some other matters of routine business were attended to, and the next Meeting of the Council was fixed for Friday, October 4th, at 4.30 p.m.

GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall, on Monday, July 8th, at 8.30 p.m., the President, Professor Sidgwick, in the chair.

The PRESIDENT made some remarks on the census of hallucinations now in progress, describing the objects and methods of investigation and the progress so far made. The number of answers received amounted at that time to about 1,600. He concluded by asking for the co-operation of all interested in the work of the Society, whether as believers or disbelievers in telepathy, stating that he would be glad to send the necessary papers to any one willing to help.

MR. MYERS read a paper on "Recognised Apparitions Occurring more than a Year after Death," quoting several cases in which the phantasm conveyed information previously unknown to the percipient, or in which it was seen by several persons, or on other grounds could not be classed as a purely subjective hallucination. The paper will appear in the next number of the *Proceedings*.

MR. WHITE, commenting on Mr. Myers' paper, objected that he took for granted the question of a future life, and that the evidence of intelligent people about ghosts was not more valuable than that of others, since they were equally subject to hallucinations.

MR. MYERS replied that he did not assume the existence of disembodied spirits, but that the evidence under discussion went to prove it, and that the cogency of the evidence was not affected by the question whether the experiences were hallucinations or not, but depended on there being some coincidence with objective fact, or other characteristic, to distinguish them from ordinary hallucinations.

MR. BARKWORTH remarked that though it seemed most probable that apparitions, even when veridical, were to be regarded as hallucinations and not as objective phenomena, still this should not be too hastily assumed. We must keep our minds open and not reject evidence, in whatever direction it might point.

CASES RECEIVED BY THE LITERARY COMMITTEE.

COLLECTIVE CASES.

The following case was sent to us by Mrs. Wood, of 4, The Avenue, Colchester, who obtained it in course of collecting answers for the

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hallucination census. A less complete account of the incident was sent to us in 1883.

G. 4, Collective. [1889]

In 1852, between 8.30 and 9.p.m., in either the last week in July, or the first week in August, on a fine, clear, light evening, I, (Mrs. C.) then 14 years of age, and my sister, Mrs. H., then aged 12 years, were shutting a window looking out on the drive up to the front of our father's house, and on to a large open lawn; my first cousin, a lad aged 14½, was in the next room, in which was a window with the same view. We three clearly saw the figure of a small woman or young girl, dressed in white, with a white covering over her head like a hood, coming across the lawn in front of us, and then, passing through a field the figure disappeared. Her mode of progression struck us as being very strange; she made a slight pause occasionally, and then resumed her former pace with a jerk. Her hands were somewhat raised and clasped, but she sometimes unclasped them, making a movement that seemed like wringing them. Two old ponies were tethered at some little distance from each other on the lawn; she passed between them; they were both much frightened and ran wildly round and round; this was seen by a fourth person who came into the room just as the figure disappeared. The ponies were in the habit of seeing people pass them and never took any notice of strangers or others. My sister, my cousin, and myself were in good health and good spirits. The only girl or person of the same stature as this figure living in the neighbourhood was the daughter of my father's bailiff, and at the first sight of the figure my cousin exclaimed "It must be———in her night-dress!" I knew the girl was not likely to be there at that hour, and on inquiry of her mother the next morning, we were told the girl was not well and had never left her bed the previous day. I may add, the figure came from an opposite direction to that of the bailiff's house.

In the year 1854 my sister and I heard for the first time that there was an old legend connected with the house and grounds. We were told by a lady (now deceased) that in a book, giving an account of some of the—— counties, there was a history attached to the grounds of——Hall. This history I have never read, but I was told that its purport was, that a girl in the reign of Henry VIII. had been ill-treated, and in her novice or nun's dress dragged across the land and drowned in a lake that had been partially drained, in fact, was a mere bog, long before my father bought the place.

My sister is living, my cousin is dead. He became an officer in the army, and when serving in the West Indies (or Honduras), he met with the son of the gentleman who owned——Hall before my father bought it. This young man happened to relate the apparition of the nun to a third person in the presence of my cousin, and there could be no doubt he was speaking of that which my cousin had seen.

As the legend refers to a curse invoked by the nun on the possessors of the land, and as that land has now passed out of the possession of our family, it is not desirable that any names should be mentioned in relating the story, as a belief in it might cause anxiety and probably diminish the value of the property. I once related the story to Mr. Justice Wightman in the presence

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of Mr. Matthew Arnold, and the judge crossed-questioned me closely, and he expressed himself to the effect that it was one of the most inexplicable and yet one of the best authenticated stories of the kind he had ever heard.

The house was purchased by my father in 1851. We saw the figure in 1852, and never heard of the legend till the summer of 1854. I cannot now give the date when my cousin saw the son of the former proprietor, but it was several years later. (Signed)——

Mrs. C.'s sister, Mrs. H., adds:—

"My first cousin . . . was in the next room . . . We called to him to look at the figure, and he saw just what we did. . . . I have read the account Mrs. C. has written, and it tallies with my recollections."

G. 184, Collective.

From Mrs. Willett, Bedales, Lindfield, Haywards' Heath,

COPY OF ENTRY IN BOOK.

Bedales, *December*, 1886.

On Saturday, December 11th, about 4, or 4.15 p.m., my eldest child Dorothy, aged nearly thirteen, was standing in the hall talking to Miss S———, the schoolmistress at Scaynes Hill, when they both saw what appeared to them to be a little child in a white pinafore running along the gallery, but they heard no sound of footsteps. Miss S———was just going away, and went towards the garden door. Dorothy, thinking her little cousin, Ralph Bagnell, aged nearly three, who is now living with us while his parents are in India, was on his way downstairs from the nursery, and might fall downstairs, went, expecting to meet him: but neither the child nor any one else was in the gallery, or on the stairs. Subsequent inquiry in the nursery proved that the child had not left the room between his going upstairs about 3 o'clock, and coming down again about 5. Dorothy came into the morning-room where I was sitting, talking to a friend. She told me what she had seen as soon as this friend had left—about 4.30; I asked her for a description of the child. She said it seemed to have fair hair like Ralph's and had apparently a dark frock and white pinafore, and ran along the gallery very quickly, only she heard no sound. I did not understand from her at first that Miss S——— had been with her until this evening (Sunday, December 12th,) when at tea-time Miss S———being here, I told her what the child said she had seen, when Miss S———said "Oh! I saw a little child in a white pinafore run quickly along the gallery, and made sure it was Master Ralph; I saw the head of the child with fair hair, and he had on a white pinafore. It was as I was standing talking to Miss Dorothy in the hall, just as I was going away, about 4.15. She went upstairs and I went out at the garden door."

I wrote out this directly after tea [*i.e.*, on Sunday, December 12th, 1886. F.P.] Dorothy has a very great objection now to anything being said about this, and as I found she was so averse to saying anything if asked, I prevailed on her to make a note in my book. It is this—"On Saturday, December 11th, 1886, about four o'clock, I was standing in the hall talking to Miss S——— I looked up and saw, as I thought, R. Bagnell run along the gallery. It had a dark frock and white pinafore on. Miss S———was just going and

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went out of the side door; I went upstairs quite expecting to meet Ralph, but no one was there. Kate told us he had not been out of the nursery.—D.M.K.W., *November 9th*, 1887."

July 25th, 1888.

Dorothy, who has seen the child I told you about, is the most *matter-of-fact*, practical, and unimaginative girl possible. I see you ask me if she has had any other hallucination. When we were living at the Vicarage, West Bromwich (Dorothy was, I think, about five at the time this happened), she went out of the dining-room to go into the drawing-room to fetch a wool-needle, but came running back in great alarm, saying she had seen a "grinning ugly face" looking at her over the top of some curtains that divided the half from the entrance lobby. I went with her at once, expecting to find some one had been hiding behind the curtain, but no one was to be seen, and when she showed me where the face was, I saw at once that no one could possibly have been up at the top, looking over the curtain-pole, unless they had been on steps. I asked Dorothy only a short time since again about this, and she said she should never forget that face, and his horrid wicked look. At the time, of course, I made light of it, but for a long time she would not go upstairs past those curtains alone—also I remember soon after we came here in 1881, Dorothy told me she had seen a white figure going along the gallery; near where she afterwards saw the little child. I did not think much of this at the time, as it was dusk when she saw it.

You ask me how our hall was lighted that December afternoon at 4.15. It is a very large hall, and at the end is a large bay window running the whole height to the roof and admitting, of course, much light. I was sitting in the morning-room at the time, and it was light enough for me not to require any artificial light—this room faces north, but the hall window is south—the gallery runs along the north side of the hall.

There have been very curious sights and sounds in this house. Much as I have wished it I have never seen *any* thing—but I have twice *heard* quite unaccountable noises, like the breaking of crockery. I make a rule now of at once writing down any of these strange things.

MARY WILLETT.

In reply to a letter from us, asking for an independent account, Miss S——— writes:—

"St. Augustine's House, Scaynes Hill, Lindfield, Haywards' Heath.

"*September 3rd*, 1888.

"I have not time now to say more than that my account would be almost word for word the same as that which Mrs. Willett sent you; since she wrote the account in her journal in my presence directly after the occurrence, and I saw the copy sent to you."

Afterwards we sent Miss S——— a copy of the account sent by Mrs. Willett, which she returned with "Quite correct, Eleanor S———," written below. In another letter she says: "I am a very matter-of-fact person, and never had any hallucination in my life."

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Unconscious Impressions Revived in Dreams.

The following account received from Mrs. Bickford-Smith seems to be a very clear case of an impression, unconsciously received or forgotten, being revived in a dream. Such latent memory has been mentioned in some of the discussions in the *Proceedings* as a probable explanation of certain dreams, and we think that from this point of view, the following case will be found to have very considerable interest:—

February 4th, 1889.

On reaching Morley's Hotel at 5 o'clock on Tuesday, 29th January, 1889, I missed a gold brooch, which I supposed I had left in a fitting room at Swan and Edgar's. I sent there at once, but was very disappointed to hear that after a diligent search they could not find the brooch. I was very vexed, and worried about the brooch, and that night dreamed that I should find it shut up in a number of the *Queen* newspaper that had been on the table, and in my dream I saw the very page where it would be. I had noticed one of the plates on that page. Directly after breakfast I went to Swan and Edgar's and asked to see the papers, at the same time telling the young ladies about the dream, and where I had seen the brooch. The papers had been moved from that room, but were found, and to the astonishment of the young ladies, I said, "This is the one that contains my brooch"; and there at the very page I expected I found it.

A. M. Bickford-Smith.

We received a substantially similar account from Mrs. Bickford-Smith's brother-in-law, Mr. H. A. Smith, who was a witness of the trouble taken to find the brooch, both at the hotel, and by sending to Swan and Edgar's on the previous evening.

The following, though less clearly so, is probably a case of the same kind. We have the independent account of the dreamer himself, written two years later, but as it is somewhat disjointed we prefer to give that kindly sent to us by Miss Ada Hunt, of Pen Villa, Yeovil, which has the further advantage of having been written at the time.

The following rather remarkable dream took place on the 20th November, 1886. On that day I gave to our gardener, G. Wilmot, his wages, 15s., in a half-sheet of paper, some letters to post, and two parcels and a note to leave at various houses on his way home. This was at 6 o'clock in the evening. . . . About an hour after, the gardener returned to tell me he had lost his wages. I advised him to carefully retrace his steps and make every inquiry, but this he did without success; and as it was "fair" night and the town full of people, he at last gave it up as hopeless and returned to his home quite a mile distant. During the night he dreamt that he went to one of the houses where he had left a note, and, crossing the road after leaving it, he walked into a mud heap, and that there his foot struck the paper containing

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the money; the half-sovereign rolled away and the 5s. remained under his foot. He told his wife the dream, and falling asleep again he dreamt the same dream again. Early in the morning he went to the place and found his dream fulfilled to the letter, even to the rolling away of the gold, and the silver remaining in its place.

He is a most intelligent, truthful man. . .

The gardener's own account differs from this in giving fewer details as to the dream; his account of it is: "I dreamt I had found it and kicked the half-sovereign off the heap." Miss Hunt thinks that his nervousness at writing himself made him forget to say that he dreamt exactly where the money was found. He had so little belief in his dream that he tossed up as to whether he should go to look for the money again or not.

CORRESPONDENCE.

MR. ANGELO LEWIS AND DR. MONCK.

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

SIR,—In the last number of the *Journal* you print a letter from Mr. Angelo Lewis in which occurs the following passage: "One of Dr. Monck's stock feats was to place a musical-box on the table, and cover it with a cigar-box, after which it played or stopped playing at command. Suggested explanation, 'Spirits.' Real explanation, that the box in question did nothing at all, the sound being produced by a second box strapped to Monck's leg above the knee (inside the trouser), and set in motion by pressure against the under surface of the table."

Now, as you refuse to accept any evidence of spiritual phenomena on vague hearsay, I think you should equally refuse to accept or print such vague accusations as this. Does Mr. Lewis mean by "real explanation" that he himself actually discovered a box tied to Dr. Monck's leg in the way described? Or, merely, that in his own imitations of the phenomena he uses one so tied? If the latter, I submit that he had no right whatever to use the term "real explanation," or to treat Dr. Monck as an impostor in this matter. I happen to have witnessed the phenomena myself, and I can declare positively that Mr. Lewis' account of it is incorrect. The following is an extract from my notes made at the time: "September 21st, 1877. Séance at Mr. C. Reimers', 6, Manor-villas, Richmond. Present—Dr. Monck, Mr. and Mrs. Bennett, Dr. Malcolm, Mrs. Firman and sister, Mr. Reimers, Mr. A. R. Wallace." (The last of an extraordinary series of phenomena is described as follows.) "A musical box, or rather the working part taken out of its box, was placed on the table laid on a sheet of white paper. It then played and stopped when requested, and this took place when I placed my hand lightly on it. Under these conditions it played and stopped just as I desired, Dr. Monck's hands being at a considerable distance on the table. Each person in succession placed his hands on the box and *felt* it play or stop

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when desired, thus proving that it was not *another box* under the table which played."

On this occasion, then, there was no cigar-box to hide the musical-box and muffle its sound, while the hands of the spectators assisted their eyes and ears in declaring that the actual box before them played and stopped at command.

ALFRED R. WALLACE.

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

DEAR SIR,—In reply to Mr. Wallace's letter, my informant as to the musical-box matter was Mr. H. B. Lodge, of Huddersfield, the gentleman who was the instrument of the crushing exposure of Monck, in October, 1876. Not caring to rest entirely on my own recollection of facts which took place 13 years ago, I have submitted Mr. Wallace's letter to Mr. Lodge, who replies as follows :—

"Your statement as to Dr. Monck's musical-box trick is quite correct. I put the cigar-box over the working part of the musical-box with my own hands, and Monck did not get a sound from it till this was done, and even then only in a very dim light. At first I was puzzled ; then it struck me how it was done, and I was so certain about it that at the end of the séance I offered the doctor a handsome sum (whether £20 or £50 I cannot now be certain, but I think the latter) if he would allow me to search him and I did not find both a duplicate musical-box and a 'spirit hand' we had seen in the course of the manifestations. I further told him that if I failed to do so I would not only make him the most abject apology, but would become a Spiritualist and work for the cause to the very utmost of my power. All the sitters except myself and one other gentleman were Spiritualists, and they agreed that my offer was a fair one. In fact, his host (Mr. Hepplestone) said to the doctor, 'If you have nothing concealed, why not allow Mr. Lodge to see for himself? We are believers, and we also believe Mr. Lodge to be an honest investigator,' or something to that effect. The other Spiritualists present also urged Monck to consent, but instead of doing so, he struck me in the face, and then rushed up to his bedroom and locked himself in. After some time a policeman was fetched, and the door burst in ; and if it had not been for an open window and a couple of sheets tied to the waterspout, I have no doubt some of us would have thought the doctor had been 'spirited' away. The Rev. Dr. Monck had certainly 'flown,' and without either hat or overcoat. No doubt he took many things with him. A small box (about 10 or 12 inches by six), which he had brought into the séance with him was missing, and the 'hand' and duplicate musical-box used at the séance would naturally be on his person ; but he left plenty of other evidence behind, for in two lock-up boxes and a large-sized bath (locked and strapped) we found scores of things such as 'spirit hands,' 'spirit faces,' 'floating rods,' 'illuminated names,' 'spirit lamps,' and any quantity of white gauze, in fact, all sorts of things to produce so-called 'manifestations.' We also found some 60 or 80 keys, some of them being skeleton keys.

"The drum in the musical-box which was supposed to play *never moved*, or

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if it did, the spirits must have moved it back again to the point from which it started.

"We made every endeavour to trace the small box which Monck had carried off with him when he escaped out of the window, but without effect. When he was admitted to bail, I went to the railway station and saw him off. He waved his hand by way of 'good-bye,' and when the train had got perhaps 30 or 40 yards out, he held this very box out of the window, shook it, and laughed, as much as to say, 'I have done you here, at all events.'"

The sequel will be in the recollection of most of your readers, or may be found recorded in the local newspapers. The matter was taken up by the Huddersfield Superintendent of Police, Mr. Hilton, and after one or two appearances before the magistrates, Dr. Monck was sentenced (with the hearty approval of the local Spiritualists) to three months' imprisonment as a rogue and a vagabond.

So stands the evidence as to the musical-box matter. It is only circumstantial, it is true, but amply sufficient, I think, to satisfy any unprejudiced person. The charge was clear and precise. A definite assertion was made that this "manifestation" was produced by means of a duplicate musical-box on the person of the medium, and he was challenged to disprove it by submitting to a search. If he was innocent, he had everything to gain and nothing to lose by doing so. He would not only have pocketed a handsome money *solatium*, but increased his own prestige, and poured shame and confusion upon the head of his accuser. He was surrounded by friends and believers, only too eager that he should justify himself, and pressing him to comply. Can any sane person doubt that *if he could*, he would have done so? Instead of this, he flies panic-stricken, leaving behind him damning evidence of habitual imposture, in the shape of a whole arsenal of fraudulent machinery.

Mr. Wallace argues that my explanation is incorrect, because *nearly a year later* he was present at a séance with Monck where an *uncovered* musical-box movement played and stopped at command, and Mr. Wallace adds: "Each person in succession placed his hands on the box, and felt it play or stop when desired, *thus proving that it was not another box under the table which played.*"

Is this remarkable? The wonder would rather have been if Monck, after the undesirable publicity given to that second box up the leg of his trousers, had *not* amended his *modus operandi*. He must have sadly wasted those three months of inforced seclusion, if he did not come forth with a few new devices for the confusion of the unwary, and probably an improved musical-box trick was among them. Mr. Wallace's own note shows that he knew all about the suggested box under the table, and was prepared for that contrivance; but probably he was taken in by some device equally simple. "Each person in succession placed his hands on the box, and *felt* it play or stop when desired." Why *felt?* Obviously because there was not light enough to *see* it play or stop. Does any man ever put out his hand to *feel* whether a thing is in motion, when his eyes assure him that it is so? It is therefore a mere

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figure of speech to say that "the hands of the spectators assisted their eyes and ears," for their eyes could have had no real share in the matter. With a far less degree of obscurity than is here indicated, a black silk thread is perfectly invisible, and the use of such a thread would be amply sufficient (to anyone having the most elementary knowledge of conjuring expedients) to account for the playing and stopping of the actual box on the table.

The only real marvel in the facts stated is that a gentleman of the scientific eminence of Mr. A. R. Wallace should, after the overwhelming exposure of October, 1876, again be found sitting with a proved humbug like Monck. The fact illustrates the weakest point of the Spiritualist creed: viz., the willingness of believers not merely to hush up proved fraud, but again to give credence to the quasi-supernatural powers of the imposter. There is hardly a medium known to fame who has not been detected in flagrant trickery, but the most scathing exposure does not shake the firm faith of thorough-going Spiritualists. However grossly the offender may have deceived others, so long as they themselves have not detected him in fraud (as they probably would not till the end of time), they still fraternise with him, "sit" with him, take grave notes of his "manifestations." What wonder, then, that less credulous persons are chary of accepting their evidence!

ANGELO LEWIS ("Professor Hoffmann").

MULTIPLEX PERSONALITY.

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

SIR,—It would seem from the discussion which has broken out on this subject that Mr. Myers will at length be compelled to formulate more precisely the ulterior theories that underlie much of his writing, and which he has, in my opinion wisely, not needlessly obtruded hitherto.

The question that has been raised may be broadly stated as being: What must be the inner constitution of the self so as to include the phenomena of multiplex personality, and in what sense can we speak of "secondary selves"? And the interpretations of the phenomena thus classified would naturally fall under two heads.

I. The first kind of interpretation, which Mr. Myers and Mr. Barkworth agree in calling the matrialistic, would seek to explain the facts of "multiplex personality" as co-ordinate effects of peculiar physical conditions, neither related to one another, nor correlated manifestations of any higher motive force. The different personalities on this theory would simply be *different persons*, that happened to share in, or, more accurately, to be the results of different conditions of, the same body and this fact would serve to explain also their general similarity. The bond of union between the different personalities would, in other words, be purely material. In terms of Mr. Myers' metaphor of the factory, the looms would on this hypothesis supply their own motive forces, form their own connections, and themselves change their modes of linking. The "selves," therefore, *i.e.*, the modes of coupling the looms, are only related in their material, *i.e.*, as modes of linking the same looms, and to speak of "secondary selves" is decidedly

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misleading, as suggesting some sort of subordination to a primary which has itself to be explained as the resultant of a common arrangement of certain particles. It is perhaps necessary to add that this materialistic interpretation must aim at definitely localising the cerebral centres corresponding to every "personality," and would be greatly facilitated if the phenomena of multiplex personality can be, as Mr. Barkworth desires, reduced to minor varieties of "duplex personality," and brought into connection with the duality of the brain.

But it is becoming more and more doubtful whether so summary an interpretation is capable of doing justice to the intricacy of the facts, and whether the limited areas of our cerebral hemispheres can find room for all these different chains of memory and sets of personalities. For, on a materialist hypothesis, any memory must mean a certain definite arrangement of physical atoms, a change in the relative positions of which would involve loss of memory. It is impossible therefore to admit the assumption that our brains can contain an infinite or indefinite number of such memories, or systems of particles independently preserving themselves intact and increasing by the addition of other particles. Yet there seem to be an indefinite number of "secondary selves," and indefinite potentialities of multiplex personality inherent in each of us, and our present methods seem not to have exhausted their numbers so much as to have limited their available paths of externalisation. If, *e.g.*, we put a pen into the right hand of an automatic writer, we get one secondary self manifested concurrently with its primary; if we put another pen into his left hand, we get another and it almost seems as if it merely required an automatist capable of writing with his feet to get two more of these "secondary selves." Or, again, on the materialistic interpretation, what are we to make of the strange glimpses afforded us that nothing is ever forgotten, and that the atomic combinations that had passed out of conscious memory had not really been dissolved, but persisted unimpaired in some mysterious corner of the brain? Hitherto materialism might have seemed to derive support from the phenomena of memory, and have seemed able to explain oblivion by the necessity of dissolving the combinations of particles constituting memory in order to make room for more recent impressions in the limited area of the brain, but now the brain appears to be an *intelligent* phonograph of inconceivable delicacy that has stored up in its records far more than ever entered into the conscious life of its owner.

II. These and similar difficulties seem to impel a candid investigator towards the second interpretation of the phenomena by means of an underlying non-material principle, that would represent the bond of union of the multiplex personalities, and stand towards the physical organism in the relation rather of a cause than of an effect. For not the least important point about hypnotic experiments is the weird power which the "unconscious self" seems to possess over the bodily organism. When a hypnotic suggestion can destroy something so physical as the pain of organic disease, or produce structural changes, to say nothing of the as yet doubtful powers of lucidity and clairvoyant prescience, we seem by its aid to have influenced the principle which actually *builds up the body* and regulates the growth of the

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organism. And at the same time this principle that sways the body, apparently at will, and is able to *make matter*, seems like the long-sought scientific illustration of idealist philosophic theories that declare spirit alone to be the ultimate reality. And though it is, of course, still possible to take divergent views of this ground and unity of the manifold psychical activities within us, I hope I shall not tie myself down to anything mischievously precise if I venture to offer some criticisms of the phraseology to which Mr. Myers seems inclined to give the weighty sanction of his authority. The term "individuality" ought surely to mean the property of being an "individual," *i.e.*, something possessed by every stone and every atom of a stone as well as by conscious beings, and hence something less and not more than "personality." Though, therefore, it might improperly be used, instead of the more precise term "body," to designate the relations of the multiplex personalities on the materialistic hypothesis, it would be decidedly misleading to mean thereby such a higher and deeper principle of union as we seem likely to require. I would suggest rather the adoption of a term about which the metaphysicians have dreamt much, and which psychical research now seems to bring for the first time into the purview of exact science. If we call this underlying unity *the Transcendental Ego*, we shall, I think, acquire an unobjectionable term to express the most striking characteristics of the phenomena in question. It well expresses both its transcendence of the limitations of our ordinary consciousness and also the connection and fundamental kinship with it which it possesses in virtue of its individual selfhood. We should thus be able to distinguish precisely, firstly, *the phenomenal self* or normal consciousness; secondly, the "*secondary selves*"; and thirdly, their union and harmony in the *Transcendental Ego*, the realisation of which in a fully developed consciousness might be represented as the ideal or aim of the evolution of the other two. I have already occupied too much of your patience to touch upon the metaphysical superstructure that might be erected upon this basis, but it will be evident that Mr. Barkworth's fears as to the effect of modern researches into "multiplex personality" upon our prospects of immortality are justly declared by Mr. Myers to be entirely groundless. For if our normal self is but one out of many *imperfect and partial* manifestations of a transcendent personality, we need no longer fear that our true self possesses an amount of reality varying with the chances of this mortal life; that it is crushed by disease, curtailed by loss of memory, subverted by insanity, suspended by sleep, and finally dissolved by death: on the contrary, the grave difficulties that any rational eschatology must as yet continue to present may, perhaps, here receive an ultimate solution.

C. SCHILLER.

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

SIR,—In the *Journal* for May last Mr. Barkworth invited me to set forth some of the accumulating evidence which makes (as I hold) for the conception of Multiplex Personality. I have thought that this could be best done in the course of notices of certain French books and pamphlets of which it was thought desirable that reviews should appear in the forthcoming Part XV. of our *Proceedings*. To those reviews, therefore, I beg to refer Mr. Barkworth

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Turning to Mr. Schiller's letter, with which I am in substantial agreement, I understand his objection to be to the use of the word individuality as meaning a unity pervading or expressed by an indefinite number of minor individualities. If one wishes to imply that this larger unity antecedes and underlies whatsoever masks or *personæ* it may assume in this or other existences, the term Transcendental Self or Transcendental Ego is more directly expressive. But have we a right to borrow terms which seem to transcend experience for our use in Experimental Psychology? Should we not rather seek our analogy from the natural history of animals other than ourselves?

Yet much the same difficulty as ours seems to be already felt by naturalists in describing what would be our truest parallel;—namely, those inferior animal forms which consist of a co-operating aggregate of minor individuals. To call a hydrozoon a "colonial animal" sounds rather as though we could not conceive of any organised community except in Queensland or Canada. We ought, perhaps, to adopt the term in psychology, and to speak of ourselves as "colonial souls." Yet I fear that we should thus be exposed to misapprehensions like that of the gentleman who, seeing "Colonial Animals" advertised as the subject of a discourse, offered the lecturer the loan of a kangaroo.

FREDERIC W. H. MYERS.

CRYSTAL GAZING.

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

Lieut.-Colonel Fraser writes:—

DEAR SIR,—Being the person alluded to by Professor Barrett in the *Journal* for June, p. 83, I may mention that the whole series of these gazing methods are known to the natives as "Unjamu." The experiments I made with care, and on very numerous occasions, with an illiterate native, who, however, saw much more clearly than he was able to describe, were with a pitchy substance made up with castor oil; a spot—about the size of a wafer—of which on a green leaf stuck against the wall being what the man looked into. That pictures are seen under these circumstances is a thing I found no native acquainted with these matters would dispute, and I suppose the composition is given in the Sanskrit Atharva Veda. Of course all the pictures he saw and I identified already existed in my recollection, just as they do in every one's who, if they see a photograph of a place they have been at, will tell in a moment where it is, not by one or two but the whole of the features;—they might therefore be produced by thought-reading. The impression I got, however, from repeated trials, was that even clairvoyance had nothing to do with the pictures, and it must be by actual perception of the objects in some indefinable way. Both this man and another who also used to see, but gave up the attempt for several years, stuck out that the property was in the black composition, and that though there was more than one kind, any black stuff would not answer.

* * * * * * *

Calicut, India. A. T. FRASER.

August 8th, 1889.

[Colonel Fraser adds some suggestions towards a physical theory of the

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phenomenon described; but these appear to us to be at least premature, and our space scarcely permits of our including them.—Ed.]

DO ANIMALS SEE APPARITIONS?

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

Sir,—I see in the June number of the *Journal*, Mrs. Sidgwick's suggestion that the dogs, in General Barter's case,* probably saw *nothing*, but merely heard a bewildering sound, while observing their master's attitude of expectation, &c.

I have a remarkable case to forward with my census paper, which decidedly bears out the theory that apparitions are not always merely subjective, but that animals are capable of apprehending apparitions in common with man.

Alyx M. Wood.

4, The Avenue, Colchester.
June 16th.

[The case forwarded by Mrs. Wood is printed in the present number of the *Journal*, p. 139, and is numbered G. 4.—Ed.]

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

Sir,—Among the suggestions in the June issue of our *Journal*, as to the reason of the action of the dogs accompanying General Barter, at the time of the apparition in India, I do not find any similar to an impression I had on first reading the account and which may be worth discussion or consideration, viz., that the terror of the animals was derived from that of their master; impressed telepathically and shared by them as a *transferred idea only*, not in their case the result of, or accompanied by, any "pictorial basis," —phantasmal or hallucinatory.

As these animals have often been known to seemingly act in anticipation of the wishes of their masters, before utterance, command, or even gesture from the latter; and are noted for intelligence in such capacity, I do not think it should be considered extravagant to assume that strong mental excitation allied to fear on the part of the General, was reflected, as "undefined" terror, in the perception of the dogs, instead of arising in them as a result of any *direct sensory impression*, either visual or auditory—and thus purely as a transmitted mental "percept"—quite unconnected with any "sight of the alarm depicted on their master's countenance," as suggested by Dr. Klein. With regard to Mrs. Sidgwick's hypothesis I cannot conceive that a mere confused sound of shifting gravel could have been so *rhythmical* in its nature, as to cause the dogs by a process, as it were, of mental induction, in themselves to postulate the sound of a horse galloping and thence anticipate ("ex pede Herculem") the necessary sequence of a visible pony to such a degree as absolutely to become so terrified thereat as to run away in consequence of the said pony's *non-appearance*.

* It will be remembered that General Barter heard sounds as of an approaching horse, and saw an apparition of a man on a pony and two grooms. His dogs exhibited signs of alarm. The case is published in *Proceedings* XIV., p. 469.

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Should my idea of the possibility of receptivity in animals for telepathic impressions from human beings be true, the same may exist also between animals of the lower orders, and would also apply to hundreds of recorded cases of the behaviour of dogs, in face of supranormal occurrences.

H. VENMAN.

June 15th, 1889.

INTERNATIONAL CONGRESS OF PHYSIOLOGICAL PSYCHOLOGY.

The meeting of this Congress, which was announced in previous *Journals*, took place at Paris in August, and was considered to be a decided success. The Congress took up the statistical inquiry into the frequency and nature of hallucinations which we had already begun, and this inquiry will be carried on in various countries of Europe, and in the United States of America. We hope that an interesting report on the subject will be presented to the Congress at their next meeting, (which is to be in London in 1892,) and if we are right in our belief in the telepathic origin of many hallucinations, it cannot but lead to a considerable addition to our knowledge of this, and, perhaps of other psychical subjects, as well as to a wider acceptance of our views, and interest in our researches. Though telepathy did not form one of the main subjects of discussion by the Congress, we were struck with the amount of interest that seemed to be taken in the subject, even by persons who do not yet consider it to be an established fact.

We do not give any report of the Congress here, as one will appear in a few weeks in our *Proceedings*, Part XV.

THE USE OF HYPNOTIC TREATMENT IN INSANITY.

At the meeting of the British Medical Association, which was held at Leeds last August, a remarkable paper was read by M. Auguste Voisin, physician to the Salpêtrière Hospital, Paris, on the treatment of cases of insanity and of backward and imbecile children by hypnotism. Such an attempt had not been seriously made till within the last few years, but some very good results had been reached in Paris by patient treatment. It had been used on some cases of insanity with hallucination and delusion, with success and also on some very serious cases of suicidal and acute mania. In some cases in which there were recurrent attacks of acute mania, it had been found possible to keep the patients asleep for as much as six or eight days, and thus to tide over the times of crisis, and induce recovery. Some chronic cases of dipsomania and morphinomania had also been cured. Several English doctors expressed their surprise; but Dr. Langdon Down had seen some similar good effects of hypnotic control; and Dr. Lloyd Tuckey had found hypnotism very useful in some cases of dipsomania, and also drew the attention of the Association to the records of the Rev. Arthur Tooth, of Woodside, Croydon, who had established a most successful institute for inebriates and others of bad habits, in which hypnotism had been of use in 79 per cent of the cases. Dr. Percy Smith related the use of hypnotic treatment by Mr. G. A. Smith, with the assistance of Dr. A. T. Myers, at Bethlehem Royal Hospital, on 16 patients, where not much success had been as yet attained, but further trial would be made; and Dr. Hack Tuke mentioned that he had suggested such an attempt as far back as 1865, and was very glad to hear of M. Auguste Voisin's success. He hoped that soon there might be more results to show for it in England.

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SUPPLEMENTARY LIBRARY CATALOGUE.

THE EDMUND GURNEY LIBRARY.

Additions since the last list ("Journal" for May).

BERNHEIM (Prof. H., M.D.), Suggestive Therapeutics: A Treatise on the Nature and Uses of Hypnotism. From the French, second edit., by C.A. Herter, M.D., of New York. *New York and London*, 1889.
BINET (Alfred) and FÉRÉ (Charles), Animal Magnetism, second edition. From the French..... .....*London*, 1888.
JACKSON (J. Hughlings, M.D., F.R.S.), The Croonian Lectures: On the Evolution and Dissolution of the Nervous System..*London*, 1884
——, Remarks on the Evolution and Dissolution of the Nervous System, No. I.....*London*, 1888

BERTRAND (Alexandre), Du Magnétisme Animal en France.....*Paris*, 1826
BINET (A.) Les Perceptions inconscientes de l'Hypnotisme (*Revue Scientifique, 23rd Feb., 1889*, p. *241*).....*Paris*, 1889
DUFRESNOY (l'Abbé L.), Recueil de Dissertations, Anciennes et Nouvelles, sur les Apparitions, les Visions et les Songes. 2 *vols.* *Paris*, 1752
FÉRÉ (Ch.), De l'État des Forces ches les Épileptiques..... 1888*
——, Note sur les Temps de Réaction chez ler Hystériques et ches les Epileptiques..... ..... 1889*
JANET (Prof. Pierre), L'Automatisme Psychologique.....*Paris*, 1889
LIÉBEAULT (Dr. A. A.), Le Sommeil Provoqué et les États Analogues, *Paris*, 1889
REVUE DES SCIENCES HYPNOTIQUES, Vol. I.....*Paris*,1887-8
SIMONIN (Amédée H.), Solution du Problème de la Suggestion Hypnotique.....*Paris*, 1880
DESSOIR (Max), Das Doppel-Ich (2 *copies*).....*Berlin* 1889†
DU PREL (Carl), Das Zweite Gesicht.....*Breslau*, N.D.
FOREL (Prof. Dr. Aug.), Einige Therapeutische Versuche mit dem Hypnotismus bei Geisterkränken. (*Correspondenz-Blatt für Schweizer Aerzte, 15th Aug., 1887*).....*Basle*, 1887
——, Der Hypnotismus, seine Bedeutung und seine Handhabung *Stuttgart*, 1889
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HERING (Dr.), Ueber Hypnotismus.....*Berlin*, 1888
HUCKEL (Dr. Armand), Die Rolle der Suggestion bei gewissen Erscheinungen der Hysterie und des Hypnotismus.....*Jena*, 1888
KRAFFT-EBING (Dr. R. von), Eine experimentelle Studie auf dem Gebiete des Hypnotismus. Second edition.....*Stuttgart*, 1889
MOLL (Dr. Albert), Der Hypnotismus.....*Berlin*, 1889‡
ST. J., Die Psychologische Bedeutung des Gedankenlesens *Leipzig*, 1885
WESERMANN (H.M.), Der Magnetismus und die Allgemeine Weltsprache.....*Creveld*, 1822
WETTERSTRAND (Dr. Otto G.), Om Hypnotismus anwändande iden Praktiska Medicinen.....*Stockholm*, 1888
OTTOLENGHI (S.) e LOMBROSO (C.), Nuovi Studi sull' Ipnotismo e sulla Credulità.....*Turin*, 1889

*Extrait des Comptes rendus des Séances de la Société de Biologie.
† One copy presented by Author. ‡ Presented by the Author.

Want of space compels us to defer the list of additions to the General Library till November.

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No. LXIV.—Vol. IV. November, 1889.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Brownlow, The Countess, Ashridge, Berkhamstead.

Bute, The Marquis of, K.T., Mount Stuart, Rothesay, Isle of Bute.

Clarke, Robert Henry, M.A., M.B. Camb., M.R.C.S., Clarence Lodge, Redhill.

Clive, The Hon. Henrietta Windsor, Oakly Park, Bromfield, Shropshire.

Ford, Mrs., 58, Marine Parade, Brighton.

Henley, Hon. Ernest, Watford Court, Rugby.

Hooper, Gordon, L.D.S.R.C.S, 21, New Cavendish-street, Harley-street, W.

ASSOCIATES.

Barton, Mrs. Alfred, 8, Lexham-gardens, Kensington, W.

Bird, George, M.D., 49, Welbeck-street, London, W.

Forjett, C., 66, Quentin-road, Lea, London.

Habgood, William, M.D. (Brussels), M.R.C.S., Middlesex County Lunatic Asylum, Banstead Downs, Sutton, Surrey.

Holstein, Madame Alexandra De, 29, Avenue de Wagram, Paris.

Hume-Rothery, J. H., B.Sc. (Lond), Trinity College, Cambridge.

McLaren, Mrs. C., 45, Harrington-gardens, London, S.W.

Malden, William E. P., Manor Grange, Tunbridge Wells.

Morison, Theodore, M.A., Aligarh, N.W.P., India.

Nelson, Mrs. Essington, 30, Montpellier-terrace, Cheltenham.

Norris, William Alfred, Pine Hill, Ore, Hastings.

Oman, Mrs., St. Philip's Lodge, Painswick-road, Cheltenham.

Porter, William Henry, Ballymacool, Letterkenny.

Powles, Lewis Charles, M.A., Bushey, Herts.

Shuttleworth, John, Withington, Manchester.

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STAPLES, MISS, Dunmore, Durrow, Abbeyleix, Ireland.
TOOTH, REV. ARTHUR, M.A., Woodside, Croydon.
WHITAKER, JOSEPH J. S., Villa Malfitano, Palermo, Sicily.

MEETINGS OF THE COUNCIL.

Meetings of the Council were held on October 4th and 25th. Colonel Hartley occupied the chair at the first, and the President at the second, except that Colonel Hartley took his place during a part of the time in his absence. There were also present at one or both of the Meetings, Dr. A. T. Myers and Messrs. F. W. H. Myers, Frank Podmore, H. Arthur Smith, and J. Herbert Stack.

Seven new Members and eighteen new Associates were elected, whose names and addresses appear in the preceding page.

The thanks of the Council were accorded to Mr. Myers for a donation of £5 to the funds of the Society.

Some presents to the Library were reported, for which a vote of thanks was passed to the donors.

It was agreed that the Annual Business Meeting of the Members of the Society should be held on Friday, the 31st of January, 1890; a General Meeting and a Meeting of the Council to be held on the same day. The exact arrangements as to the hour of each Meeting will be determined later.

Various other matters of routine business were attended to.

The next Meeting of the Council was fixed for Friday, the 29th of November, 4.30 p.m., a General Meeting to be held the same evening at 8.30 as previously arranged.

GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall on Friday, October 25th, at four o'clock. The President, Professor Sidgwick, was in the chair, and over 170 persons—Members and their friends—were present.

The PRESIDENT gave some account of the International Congress of Experimental Psychology, which met at Paris in August, and which he and Mr. Myers, and other Members of the Society had attended. He commented on the success of the meeting and its agreeable character, largely due to the tact and good management of its secretary, our Corresponding Member, Professor Richet. He said that he had been impressed with the amount of interest taken by the Congress in the investigations of our Society, and mentioned that at the next meeting of the Congress—to be held in England, in August, 1892—representatives of the Society for Psychical Research would join with other

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experimental psychologists, not belonging to our Society, in forming a Committee of Reception for the Congress.

The President went on to say that the main subject of discussion by the Congress had been hypnotism in its psychological aspects. He had gathered from the discussion that the long-continued controversy between the school of the Salpêtrière and that of Nancy was now falling into a subordinate place; there seemed to be a general disposition to admit a wide range of susceptibility to hypnotism in some degree; nor was there any substantial disagreement as to the fundamental importance of the part played by suggestion in producing hypnotic phenomena. On the other hand, even if suggestion would account for all modes of producing the hypnotic state, it would not by itself account for all the phenomena sometimes observed in that state. And in saying this he was not thinking only of telepathy and possible clairvoyance, but of hyperæsthesia, increased influence of mind on body, and other phenomena, more readily admitted than telepathy by orthodox physiologists and psychologists.

Leaving this topic, he went on to say that perhaps the most important part of the proceedings of the Congress, from the point of view of the Society for Psychical Research, was that they had taken up the statistical investigation into the nature and frequency of hallucination of the senses already begun by us. This would not only make the inquiry more fruitful by increasing its range, but must lead to a more general acceptance among scientific men of our view that certain hallucinations are veridical or truth-telling, if that view be true; or if the view be mistaken, it would probably bring that fact unmistakably to light.

In conclusion, Professor Sidgwick repeated his appeal for more assistance in collecting these statistics. Up to the present time, as the result of six months' work, about 3000 answers had been received. At the present rate, therefore, we should have 18,000 or 20,000 to report on when the Congress meets in 1892. But we ought not to aim at less than 50,000, so that the need of redoubled effort was evident.

MR. MYERS then read part of a paper by Miss X., the author of the account of experiments in crystal vision published in *Proceedings*, Vol. V. The present paper, which will, it is hoped, be published in the *Proceedings* in April or May next year, is mainly concerned with records of various telepathic experiences between Miss X. and some of her friends. These ladies had kept diaries in which they recorded, without of course any normal communication with each other, any case in which they had at the time the impression that some telepathic communication had passed between them. It was understood that

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every case so recorded was to count as a success if it corresponded with the other person's diary, and as a failure if it did not correspond, and that no experience was to count, however striking the apparent coincidence might afterward seem, which was not so recorded. These diaries had been kept for nearly two years and contained nearly 100 entries. Most of these were of course very trivial, but only two of them could be counted as failures.

The PRESIDENT wished to express the sense of obligation we were under to the ladies who had taken the pains to keep these diaries. Ever since the Society had been formed, and, indeed, long before that, he had constantly urged on persons who believed that they frequently had psychical intimations of present or future events to keep a diary in which every such impression should be recorded at the time and before the truth or falsehood of it was known. Only in this way could it be satisfactorily proved that the failures had not been overlooked and that the coincidences were beyond chance.

A GENTLEMAN inquired whether any characteristics could be named which would indicate that a person had the power of seeing visions in crystals.

MR. MYERS replied that we had as yet had far too little opportunity of observing such persons to be able to generalise. It was all the more important that all should try. He had himself begun to form a theory that persons who had in a high degree the power of visualising in imagination were likely to succeed, but he had had to abandon this theory as he had recently met a lady who could more easily see visions in crystal than anyone he knew though she was a bad visualiser.

MR. HANSEN mentioned a curious instance of seeing visions in a flat looking glass, looked at almost edgeways, which he had met with in Russia. He also related an apparently telepathic experience of his own. He was walking in a street which branched on two sides of a church. On reaching the church he walked along one side of it, and as he did so became aware that a gentleman he wished to speak to was walking along the other side in the opposite direction. He turned back and met the gentleman at the junction of the roads in front of the church, and found that he was on his way to seek him. Afterwards it occurred to him to wonder how he had known that this gentleman was at the other side of the church, and he supposed that the windows of the church must be near the ground, and that he had seen through two opposite windows. On investigation, however, this proved not to be the case. He could not possibly have seen him, unless he had had the power of seeing through two stone walls.

The Meeting then assumed a conversational character.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

It will be remembered that we gave (in the *Journal* for November, 1888, Vol. III., pp. 333-336), some interesting cases of apparent clairvoyance, sent to us by Mr. A. W. Dobbie, of Rothesay Villa, College Park, South Australia, and that part of a letter from Mr. Dobbie about these was printed in the *Journal* for March, 1889, in which reference was made to a letter of March, 1886, which had been lost. Mr. Dobbie has now sent us a copy of this lost letter and enclosures, the greater part of which we print below. It contains, as will be seen, accounts of four incidents. The last of these is the most important, and is considered by Mr. Dobbie to be one of the most remarkable cases he has ever had, on account of the exclusion of the possibility of thought-transference. See *Journal*, Vol. IV., p. 37.) Unfortunately he considered success to be so improbable that, contrary to his usual practice, he did not note down the words of the clairvoyant at the time. (See *Journal*, Vol. III., p. 336.) We have, however, Mr. Adamson's recollection to confirm his own.

When conducting experiments on this subject (which I have now been doing once a week for the past 12 months), I always have my note-book and pencil in my lap and endeavour to take down the words of my clairvoyant as near verbatim as possible.

I generally have two, and sometimes three clairvoyants to experiment upon at the same time, because I find it is advisable to allow intervals of rest during the evening, so whilst I am engaged with one the others are quietly sleeping.

My clairvoyants have been mostly ladies; but that is simply because it is more easy to obtain ladies as subjects. One of my best and most regular clairvoyants is a young man of about 24 years of age.

A very important feature in connection with clairvoyant experiments is he fact that cases which can be accepted as scientific proof of the reality of clairvoyance are very rare indeed. It is quite the common thing for my experiments to produce unbounded astonishment and delight in the minds of the spectators (there are always from two to twelve persons); but they are of a nature that I cannot accept as being certain that they are literally correct. To illustrate what I mean, I will quote from my note-book an extract of a case which occurred on the evening of January 1st, 1886. I should first state that my clairvoyants never have the slightest idea as to what I place in their hands for diagnosis, and that their eyes are not only closed in sleep, but are turned over, so that only the white is visible when the eyelids are separated by force; and further, that a needle may be forced into any part of their body without their being in the least disturbed.

MCl. 8

I placed in the hand of my clairvoyant a tooth which I had taken from

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the skull of an Australian native (of the history of which I knew nothing) and in about two minutes she began: "I see a river, a wild place, I like it here, it is a nice place, lots of nice trees and green grass, more gum trees than anything else" (for the information of English readers I may mention that what the oak is in England, the gum tree is in Australia), "but there are other trees also, there is one something like a pine tree."

Here she suddenly started and said, "Oh, what is that? it is a snake, it is pretty, coloured like a carpet" (I may mention that carpet snakes are plentiful in Australia), "but I don't like its head." I now asked her if she was not afraid of it, to which she replied, "No, it can't hurt me, because the part of me that is there can't be hurt." At this stage her face assumed an expression of sudden surprise, and she exclaimed, "Oh dear, why it's a baby, I thought it was a monkey at first, it's a little black baby left in the open air. That's a funny house there, it is not a house at all, it is made of the boughs of trees. Humph" (here she turned up her nose in apparent disgust) "there is a nasty smell here, there is a fire in this place. I'm inside now, it looks like a wurley" (the native name for their huts). "I see an old black woman sitting down with her arms round her knees making a funny noise, she has a fur skin round her body. What's the matter with that old black fellow? He is cross with her because she has let the fire go out; he has struck her with a dead animal like an opossum which he has with him. Oh, this place *does* smell nasty; I must go outside. There are lots more of these wurlies about here. I'm looking at a very old man; his hair is all white; he is chewing the root of a tree because he is not well. Oh, they *are* dirty things. They have got a lot of grease rubbing all over the baby; no wonder it is crying. Now the old woman has spread out a mat and put the baby on it. Now I see a lot of other children, all ages up to 16; they have got hold of that dead animal that the black fellow brought; they are tearing it up and eating it raw. Now the old people are very cross with them for taking it, and are making a great noise about it. The children are afraid, and run away and run up the trees like a lot of monkeys. Now the old man seems to be blaming the woman for letting them take it. He is talking cross, and going like that" (here she shook her head viciously) "at her. Now I am away from there, I see a lot of blacks. They have long wooden things, and are running like anything."

As our time was now expired I was compelled to wake her up.

All the above account may be literally correct, and her information may have been obtained only from the aura emanating from the tooth of the native, but there is the possibility of the faculty of thought-transference having been at work. However, to combat that idea I should mention that I have scores of times tried my level best to cause my clairvoyants to see pictures and visions by conjuring up in my own mind the most vivid pictures imaginable, but up to the present moment I have never succeeded in making my clairvoyants think one thought, or say or see anything I have tried to make them see in that way.

By way of testing whether the ordinary sense of touch was utilised by the clairvoyants, I have broken different shaped pieces from the skull of the

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black fellow from which the tooth was taken, and in every case I receive a similar account from the clairvoyant.

M.Cl. 9

On another occasion I wrapped a small fragment of the skull in a piece of paper, and on placing it in her hands to my great surprise she began to describe a factory with a lot of rollers, and a lot of stuff that "looked like dirty soup," evidently referring to a paper factory. However, she suddenly began to complain of a vision being "mixed," because she could see "two kinds of places at the same time," and she did not like it. On my telling her not to trouble about the place with the rollers, &c., but to go on telling me about anything else she saw, she began at once to give us a most interesting description of native scenery and encampment, &c.

I could fill a volume with cases of the above description, but for the purposes of the Society for Psychical Research I fear they would be comparatively useless.

Since writing the above four sheets, I have from various causes been prevented from continuing my letter; but as I have been conducting clairvoyant experiments twice a week lately, I am now able to quote a case of clairvoyance which I think puts the hypothesis of thought-reading out of the question, although I still think it is not exactly the kind of clairvoyance you would like to have specimens of.

M.Cl. 10

A few evenings ago (February 5th) I put one of my clairvoyants to the following test, viz., I picked out nine specimens of various substances as follows :—One piece new amber, one tooth of Australian native, one tooth taken from the catacombs of Paris, one piece of old worn amber pipe stem, one piece coal, one piece ivory, one piece of rock (brought from a manure mill in England), one boy's tooth and one piece bezoar from a sheep's stomach. They were all much about the same size, and would feel very similar in the fingers except the bezoar, which, of course, is rather yielding, like india-rubber. I placed all the specimens together in a plate. I then placed the plate in the lap of my clairvoyant, and turning my face in another direction, so that it was impossible for me to see the plate or specimens, I guided her hand to the plate and instructed her to take up the first thing her fingers touched. She did so, and I then removed the plate out of the way, (still keeping my eyes and face from it), and in less than two minutes she began : —"I've seen these people fighting before; they are not English. I don't like looking at them. They have nearly killed that man. He has several wounds, one on his head, and one on his arm." Here she seemed distressed, and seemed to turn away from the scene and commenced to look round the neighbourhood, and began again :—

"What a pity, such a nice place and all knocked about, the soldiers have been through it; it must be a rich place. Those women look like Romans. I'm in the room now where the wounded man is lying. The women are rather nice looking, such lots of dark hair. Their dress is white and blue,

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with gold embroidery round it. Now they are crying because the wounded man is dead. I wonder who that is?—some old man, with a white robe and loose sleeves, he has purple lace down the back and chains and beads round his neck and waist down to the ground, and a cross hanging in front. He has hardly any hair on him. He has brought in some long candles; they are not made as well as candles are made now, they look like hand-made. He is placing them round the bed. I don't like his face. Oh, I know who it is, it is an old Father. Now he has placed a large cross on the dead body and is saying something that I do not understand. Now there are a lot of people in the room dressed in white. The old Father is praying, and they are all joining in. Now he is sprinkling something like water on the body in the form of a cross." When did all this take place? I inquired. "This is 600 years ago. The women's hair is in plaits, looped up and fastened with long pins with ornaments on ends of pins."

I now asked her what she had in her hand, and, as is commonly the case, she said, "I have nothing in my hand." I told her to look and see (clairvoyantly, of course), and she then said, "This in my hand is a bone, it looks like a tooth,* but too long; it must have belonged to the man I saw killed."

It should be borne in mind that my clairvoyant's hand was closed over it all the time, and not only was she asleep all the time, but her eyes were turned downwards and inwards, so that only the white was visible when the eyelids were forced open. Nor had she ever seen the tooth with her naked eyes.

Since writing the above I have had occasion to visit one of the adjoining colonies (Victoria), which, with other pressing duties, has again caused considerable delay. However, the delay will enable me to send you what to all appearance may be called a case of undoubted clairvoyance. The circumstances are as follows:—

M.Cl. 11.

One evening (since I began this letter†), whilst I was busy with several of my clairvoyants, Mr. Adamson, J.P. (one of the leading citizens of Adelaide), called, in company with his daughter, and handing me two or three trinkets which had been suspended to her watch-chain, simply remarked, "We have lost something. Will you kindly see if your clairvoyant can help us in the matter?"

My clairvoyants all being asleep, I quietly placed the trinkets in the hand of the one called Miss E. Dixon, without remark. In a moment or two she proceeded to give an accurate description of the young lady who owned the trinkets. I then said, "Never mind the young lady, something is lost; try and find it."

*Mr. Dobbie tells us in answer to inquiries, that the tooth which the subject held in her hand was the one from the catacombs.

†The letter was begun in January, 1886, and finished in March. It appears from Mr. Dobbie's note-book that the main part of the incident occurred before January 11th.

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In few moments she commenced to describe a gold pencil-case which she saw "lying on the road in one of the suburbs, not in the city, it is not there now, it is in a comfortable-looking one-story house, with a garden and iron railings in front and a two-story building opposite." She then described the gentleman who had possession of the pencil-case, whom she saw with his wife, and also quoted a remark he made, "We will lay it aside and see if anyone claims it," and stated that it was placed "in a small box." My clairvoyant seemed unable to give me the locality of this gentleman and his house; however, in reply to an advertisement next day or day after, a gentleman answering the description given by my clairvoyant brought the lost pencil-case to Mr. Adamson, who, naturally enough, was so astounded at the correct description of a person none of us had ever seen or known, that he took the tram and visited the neighbourhood and house in which the gentleman resided, and to his astonishment he found that the description was exact, in fact it was the only house in the neighbourhood having iron railings, also that there actually was a two-story house opposite, which was also the only one in the neighbourhood. Mr. Adamson, on questioning the gentleman, found that the pencil-case was found on the road as described; also that it had been placed in the small box and the remark made *re* waiting to "see if it would be claimed by the gentleman."

To still further test the genuineness of the clairvoyance, I arranged (quite unknown to my clairvoyant, of course), to have the said gentleman present with about twelve other persons, who all entered the room after I had put my clairvoyant to sleep, and, in placing the trinkets and pencil-case in her hands again, she immediately found herself at the same house again and saw the same gentleman. I then instructed her to remember (my subjects never remember anything when they wake up unless I instruct them to do so) the features of this gentleman, so that if ever she should meet him in the future she would recognise him. I then woke her up, and to the astonishment and delight of all present she at once voluntarily recognised the gentleman as the one she had seen when mesmerised. Of course, you will see at once that the fact of the clairvoyant recognising the gentleman is not of itself of much scientific value, because the fact that I by this time knew the features of the gentleman makes it possible to bring that part of the experiment under the category of thought-transference, but taken in conjunction with the previous parts, I think the idea of thought-transference may be discarded.

It is only fair to mention that Mr. Adamson, J.P., is universally acknowledged by his very large circle of acquaintances to be one of the most common-sense and shrewdest men in South Australia, and occupies leading positions on many of the public committees and boards of our city.

(Signed) A. W. Dobbie.

The following statement, Mr. Dobbie tells us, was handed to him by Mr. Adamson on March 8th, 1886:—

Dear Sir,—I have looked through that portion of your letter on pages 7 and 8, and agree with most of what is there. You had best, however,

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leave me out of the leading citizens, &c. The following is my version of the affair :—

Passing your house one evening, in company with a daughter, who had lost a trinket off her watch-chain a week or so previous—who lamented its loss, not on account of its value, but as an old keepsake—I said to her; "Come in and see if Mr. Dobbie can find it for you." We told you our trouble, that something was lost off a watch chain, and asked your assistance in its recovery, promising to bring you next evening the remaining trinkets, consisting of three lockets. You said it was a difficult matter, but you would try.

You had three clairvoyants asleep when we entered the room; shortly after you placed the trinkets in the hand of one of these, a female. Soon afterwards she began a fair description of my daughter, which you stopped, informing her that something was lost which we wanted to find. She was silent for a minute or two, and then said: "I think I see it now. It was in the dust, and a man has found it." The question was put: "What is it?" She answered: "A ring; there is something on it; it is not a key on it, it's a pencil-case; it is bright and shiny." She was then asked to follow the man home. This caused a long silence. At length she said: "I am there now; he is showing it to a woman. I think it is his wife. He is putting it in a box, and saying 'We will leave it there and see what comes of it.'" She then said more than once "They would give it up if they knew who it belonged to, they do not want to keep it, oh, I wish I could take it away, they seem honest people." She then, in answer to questions put, described the house in which the people lived, also the neighbourhood exactly, but could not give the locality, as she had never been there before—described the house as old and comfortable-like within a garden, a wrought-iron railing in front; no church could be seen from there, but a large two-story building opposite. She described the man accurately who had the pencil-case, and advised advertising for its recovery, as she was sure of its return if it was known who was the owner.

I may here say that this had already been done, and next day, after the interview, the article was returned to my son at his office in town, the man who brought it left his address, and I have since visited his house and interviewed him, and he was in no small degree astonished when he found that we had known so much about him and his proceedings. I may state that I was almost an unbeliever in clairvoyance until the above incident, but am now compelled to change my opinion, and acknowledge that there is something in it I cannot understand.

(Signed) A. ADAMSON.

P.S. Since the above occasion you have in my presence traced the matter further by the clairvoyant following the finder to Adelaide, and seeing him go upstairs to my son's office and there give up the pencil case. Of this, as of all former knowledge of the article in question, she must have been in total ignorance.

(Signed) A. ADAMSON.

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CORRESPONDENCE.

DUPLEX PERSONALITY AND THE FRENCH EXPERIMENTS.

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

SIR,—I am anxious to call attention to some passages in the "Thèse de doctorat" which M. Pierre Janet submitted to the "Faculté des Lettres" in Paris last June, because they appear to me to afford illustration of the danger of deriving psychical ideas, as the French school seem to be doing, almost exclusively from the observation of hysterical patients; and also of the difficulties which attend any attempt to explain the laws of mind in accordance with a uniform basis of consciousness. As regards the first, M. Janet has lately published a large volume recounting his researches into the cases of "fourteen hysterical women, five men subject to the same complaint, and eight other individuals subject to mental alienation or epilepsy." As regards the second, M. Janet, while not directly affirming the Unity of Consciousness, considers that the "phenomena of consciousness, which are automatically developed by habit, are not, in the normal man, grouped and combined (synthétisés) so as to form a second self, as in hemi-somnambulism."

M. Janet's view, then, appears to be that the phenomena of automatism, not being evidences of a second self, are due to a modified condition of the normal self, and that condition or affection a morbid one, due to weakness—"les phénomènes d'automatisme sont uniquement dus à la faiblesse."* He divides these phenomena under four heads—absence of mind, instinct, habit, and passion. I must not claim space to follow M. Janet through the whole of his argument, but I would remark in passing that some of the greatest intellects in the world have been exceptionally subject to absence of mind; I suppose—to name the first two cases that occur to me—that M. Janet would scarcely class Sir Isaac Newton and Archbishop Whately as weak men? As regards instinct, I suppose that even M. Janet himself occasionally

* We hardly think that M. Janet's meaning is quite represented by this quotation. The sentence from which it is extracted runs as follows: "Si les phénomènes d'automatisme sont uniquement dus à la faiblesse" [which is to be inferred from the preceding discussion] "ils doivent exister chez l'homme normal comme chez le malade; mais, au lieu d'être seuls comme chez celui-ci, ils sont chez celui-là masqués et dépassés par d'autres phénomènes plus complexes."—*L'Automatisme Psychologique*, p. 460. Thus *faiblesse* is distinguished from *disease* as a thing which we may expect to find in a healthy man. And the fact that M. Janet does not consider that the phenomena of automatism depend necessarily on morbid conditions is proved by his immediately afterwards pointing out that normal sleep is one of these conditions. This is again shown further on in discussing distraction, or absence of mind. After saying that this may arise from fatigue, M. Janet goes on (p. 462): "Mais la même distraction pourra être due a une concentration excessive de la pensée, l'un autre côté à une grande puissance d'attention qui *sans retrécir la pensée véritablement* déplace le champ de la conscience." That he does not consider a state in which automatic action occurs to be undesirable is shown in his discussion of instinct, where he says (p. 463), "on peut dire que l'instinct c'est l'activité dirigée par des perceptions nettement conscientes chez l'animal et formant même la totalité de son esprit, presque toujours sub-conscientes chez l'homme dont l'esprit est rempli par des phénomènes plus élevés."—EDITOR.

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performs such actions as mastication and deglutition without conscious attention to them, and perhaps sometimes puts on his hat on leaving his door from habit alone.

But it is under the last head—"la passion"—of which the more usual English equivalent is, perhaps, emotion—that M. Janet (consistently with his theory of weakness) announces the most startling conclusions. Thus, it is not only rage, or fear, which betoken weakness, but love! Since love is an emotion, and all emotions are forms of weakness, of course there is no alternative, and M. Janet sticks manfully to his point. When "in the spring a young man's fancy lightly turns to thoughts of love" it is, says M. Janet, a symptom of moral disease due to overwork, shock, or grief, &c., which have made him incapable of collected thought. Love, like other "virulent maladies" (!), requires a "period of incubation," but it is all the time "working underground" till it becomes powerful enough to shake the constitution. Such, according to M. Janet, is the tender passion "brought down to its essential psychological characteristics."

Now, a very few considerations will, I think, suffice to show that such a theory as this is contrary to human experience. Is it in the flush and vigour of youth or in the decline of age that the passions are strongest? Are love matches more common from 20 to 30 years of age or from 50 to 60? Is the temper more in need of restraint and the impulses of guidance in youth or in age? If, therefore, we find that the emotions are more vigorous and turbulent in our hot youth than in our declining years we cannot resist the inference that strong emotions are symptoms of strength. Otherwise—and this is the difficulty which constantly besets the believer in Unity of Consciousness—strength is a symptom of weakness "which is absurd."

But, nevertheless—and here we are all agreed—not to have the emotions under the control of the reason and the will is a symptom of weakness Weakness, however, of what? Of the emotions? Of course not. Of the man himself? But the emotions are part of the man, and on the unity theory how can he be strong and weak at once? Of the will? Assuredly. If then the will and the emotions are in conflict, the weaker of course will succumb to the stronger. But if two forces are in opposition, they cannot be the same force. If the Ego be one and indivisible it cannot be divided in conflict against itself. Either the emotions are not of the Ego, or the will is not of the Ego, or there are two distinct personalities in one Ego, which make a duality in unity.

Now let us see how the strength or weakness of the emotions and the will works out on the basis of a duplex personality. There are four possible combinations which determine the character of the individual.

1. The active and passive personalities are both vigorous. Here we have the man of strong passions dominated by a strong will. These are the men who rule their fellows and go forth conquering and to conquer. Their emotions are regulated, and kept in check, as the force of steam is confined within the boiler for use and not for mastery. But very occasionally some stronger impulse than usual overmasters their self-control, and then their anger is terrible, or their love is consuming. They are unfortunately more common in heroic fiction than in real life. Adam Bede is a good example.

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2. The active personality is strong and the passive weak. These are the shrewd calculating men of the world who never allow "feeling" to interfere with "business," who before committing themselves to any course of action always ask "will it pay?" or the philosophers who look at everything from a scientific point of view till they cease to feel strongly on any question.

3. The passive personality is strong and the active weak. These are the artists who follow art wherever she leads them, the poets whose genius distances the more sober paces of intellectual progression, but are incapable of much purely intellectual achievement; or the French heroine whose whole nature is overborne by a "grande passion." Carpenter in his *Mental Physiology* well remarks that persons of genius "are often very deficient in the power of even comprehending the ordinary affairs of life."

4. Both personalities are weak. These are the aged with failing powers who, incapable of strong anger, are, nevertheless, constantly given to nervous irritability which, feeble as it is, they cannot control; the fractious invalid, the weak youth, or the senile lover who is taken with every fresh face, and maunders about the "pretty souls" like the old gentleman in *Pink Dominoes;* and lastly, the hysterical patients, who, like a ship without rudder or compass, are blown about by every wind of feeling however slight, and from whom I cannot help suspecting that M. Janet has taken his curious idea that emotion and love are symptoms of weakness.

It is a perfectly natural sequence from the constant study of the morbid that the student himself should contract morbid ideas. For our recognition of morbid states must depend upon our power to differentiate them from natural ones, and if we confine ourselves too exclusively to the former, they will cease to strike us as unnatural, and we shall be in danger of founding ourselves upon them, as though they were examples of law in the human race at large. That is precisely the danger which it seems to me the new school of experimental psychology has most need to guard against.

THOMAS BARKWORTH.

A THEORY OF "HAUNTING."

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

SIR,—In investigating the subject of apparitions the Society for Psychical Research have named one class "Phantasms of the Living," being cases of the appearance to friends or relations of persons at or near the moment of death. These have been very successfully dealt with on the telepathic theory, and it is my object to extend that theory so as to embrace the cases of Phantasms of the Dead. This has, indeed, been done to a certain extent already, but there are many points still to be explained. In her paper on "Phantasms of the Dead" in Part VIII. of the *Proceedings* of the Society for Psychical Research, Mrs. Sidgwick gives four theories of apparitions. The first two require the agency, through practically unlimited time, of either the mind of the disembodied spirit, or of the quasi-physical spirit itself; but, however much we may believe in the mental activity of a person when dying, we have no right to assume continued activity after the cessation of all that we really know of as individual personality. The third

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and fourth theories I would combine, as I believe together they will give—especially if extended—a working hypothesis for the examination of new cases. These two theories are that the first appearance is not due to the dead at all but is a purely subjective hallucination on the part of the percipient; and subsequent appearances are, on the part of the first percipient, due to unconscious expectancy; and on the part of others due to "some sort of telepathic communication from the first percipient." Also that "some subtle physical influence" in certain buildings may be the cause of an apparition. I would extend and modify these two theories into one, viz:—The first appearance may be due to the telepathic transference of a mental effort on the part of some person *not necessarily* the decedent or even a relation of the decedent. Subsequent appearances may be due to the same cause, or to the mental effort of the first percipient as a new source of telepathic disturbance. The telepathic impression may be the more easily perceived or appreciated by the percipient when helped by various external physical coincidences, *e.g.*, a view of the actual room may help the perception of the event thought of as being enacted therein. When considered in all its bearings this last point will be found to have a wide range of application. It entirely does away with the necessity of a so-called localisation of telepathic impressions—though this may very possibly exist. For, if we suppose a telepathic disturbance set up by some agent at a centre, to be otherwise equally perceptible along all radii from that centre, it will be quite reasonable to suppose that that percipient who is, as it were, helped to the perception of the mental picture by the actual perception of a real and physical part of it will be the most likely—perhaps the only—one to receive any abnormal impression.* It will be seen that the main departures from Mrs. Sidgwick's theories are that the centre of telepathic disturbance may be someone quite other than the decedent or even a relation to the decedent; and that the "subtle physical influence" is reduced to nothing more remarkable than something similar to the help which the sight of a familiar room or place may be able to afford as a reminder of an event which took place in that room or place.

It will, perhaps, make matters clearer if I review some cases from the Society's collection in the light of the foregoing remarks. Take the case published in the *Proceedings*, Vol. I., p. 108. This is an account of the repeated apparition through a long period of time of a lady who was considered by the various percipients to be friendly towards them though quite unconnected with their concerns. The lady who is supposed to be the original of this ghost was a Miss A., and seems to have met with a tragic end. Did she die unmarried, leaving a disconsolate lover behind, in whose thoughts she ever dwelt? Such a mental picture on the part of the lover would be, on my theory, easily perceived by those who were sensitive and dwelt in and about the house—which would be most likely the actual scene of the mental picture.

Again, there is a case given in the *Proceedings*, Vol. V., p. 415. A lady who used to live in the country dies in London, and is seen by a stranger on the same day walking round a tomb, which she appears to have often

* *Phantasms of the Living*, Vol. II., p. 268, 269.—Ed.

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visited when living in the country. May not the percipient have realised the telepathic impression received from some friend or relation of decedent, who on hearing of the death thought naturally of the decedent as performing a favourite act, especially when such impression was helped into being by the actual sight of the tomb in question. This seems the more natural since the appearance was not for some hours after the actual death. In the discussion of this case in the paper above cited, the following remarks are made: "It certainly tells, as far as a single case can tell, in favour of the theory of independent *post-mortem* appearance as opposed to that of telepathy, or thought-transference, in the ordinary sense. For on the one hand the hypothesis of a transferred impression from the mind of a dying person seems strained to the uttermost when (as in this case) the dying person and the percipient have been connected by no tie of blood or friendship." This seems to imply that thought-transference only or mainly takes place between persons related by blood, or close friends; but I think we have no warrant for this conclusion, and there are many other cases in which the percipient was a stranger.

The case on p. 416 of the same volume is also a case where a stranger sees an apparition of a man who died in that room and subsequently recognises his photograph. This also is easily accounted for on the theory that at the time some relation or friend of the deceased was thinking of him, and that the percipient's mental impression was intensified by his actual presence in the death room.

The next case given in the same part is a very good one, and can be easily accounted for on our theory. One person out of three sees repeatedly during daylight an apparition on a certain bed, and it turns out that there was living near at the time, a somewhat excitable person who was the very one to find the decedent actually dead or dying on that very bed. This sight must have left a great impression on an excitable person who would therefore be ever likely to mentally repicture the actual scene. It is also very significant that only one of the three persons present saw the apparition, or, I would say, were able to appreciate the mental impression; for we are not justified in supposing that all are capable of telepathic influence. It must also be allowed that due consideration and investigation on the part of a percipient may eradicate the hallucination or cause the ghost to "vanish."

This complete telepathic theory seems on the first impression to involve a much more extended sensibility to telepathic impression than we have hitherto seen ground for supposing. But when we think that all or most of our thought-transference experiments have been conducted with such comparatively uninteresting objects for mental concentration on the part of the agent, as a card, a number, or a simple geometrical figure, and without any aid to the right interpretation of the mental impression on the part of the percipient, and have, nevertheless, often succeeded; how much more should we expect success in the case of one person out of the millions who are supposed to be within the range of the telepathic influence, when the subject for mental concentration on the part of the agent is of such an intensely interesting and soul-absorbing nature as the contemplation of the form of a deceased loved relation; especially when there is the external

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physicial aid to the interpretation afforded by the actual view of the room, building, or place which the agent has in his mind.

This telepathic theory seems to indicate that we could experimentally obtain some results, confirmatory, or otherwise. Given a good agent, and a good percipient, it would be quite easy to so arrange the subjects for mental concentration on the one part and the locality of the percipient on the other part as to test whether telepathic disturbance is confined to the locality thought of—or is easier of perception when the percipient is present in the place under consideration. Experiments might also be arranged to test whether the actual visibility of a part of the thing thought of may not be a help to the perception of the telepathic impression. For example, the agent is thinking of a particular card; will the percipient the more easily receive the impression if confronted by a blank card? Other tests might be easily arranged which I need not here describe.

SAMUEL JOYCE, JUN.

SUPPLEMENTARY LIBRARY CATALOGUE.

THE GENERAL LIBRARY.

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

BREVIOR (Thomas), Concerning Miracles. Reprinted from *Spiritual Magazine, October, 1872*.....*London*, 1872*

HARDINGE (Mrs. Emma), Addresses by.....*London*, 1865*

HAZARD (Thomas R.), Autobiography of Henry C. Gordon *Ottumwa, Iowa, U.S.A.* N.D. *

HOPPS (John Page), A Scientific Basis of Belief in a Future Life *London*, N.D. *

LIPPITT (Francis J.), Physical Proofs of Another Life; given in Letters to the Seybert Commission..... *Washington, D.C.*, 1888*

PRYOR (Mary), A Life Story of a Hundred Years ago .....*London*, 1887†

SHUFELDT (Geo. A., Jun.), History of the Chicago Artesian Well *Chicago, U.S.A.*, 1886*

SINNETT (A. P.), The Occult World Phenomena and the Society for Psychical Research .....*London*, 1886*

SPIRITUALISM, A Defence of ; Compiled by a Cape Colonist Cape Town, 1874*

WALLACE (Alfred Russel), Rise, Progress, and Defence of Modern Spiritualism. From the *Fortnightly Review*. With an Article by Henry M. Dunphy, from *London Society*.....*Dunedin*, 1874*

WILLIAMS (Rev. J. Herbert), Strange Tracts, No. I.....*London*, 1887*

CONGRÉS International Spirite de Barcelone, 1888 ..... *French Edition. Paris*, 1889‡

FONTENELLE, Histoire des Oracles .....*Paris*, 1884‡

L'INITIATION, No. 10, Vol. IV. (July, 1889).....*Paris*, 1889‡

FRIEDRICH (George), Die Entstehung des Wahnsinnes in der Phantasie vom Standpunkte der Psychologie aus betrachtet..... *Munich*, 1887

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* Presented by A. R Wallace, Esq. † Presented by Rev. A. T. Fryer
‡ Presented by Dr. Akin Károly.

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JOURNAL

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SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBERS.

Langley, S. P., Smithsonian Institution, Washington, U.S.A.

Lombroso, Professor C., 43, Corso Oporto, Turin, Italy.

MEMBERS.

Bramwell, John Milne, M.B., Goole, Yorkshire.

Coles, Donald A., M.D., Sydney House, Sutton Court-road, Chiswick, W.

Hutchinson, Frederick W. H., B.A., 1, Emmanuel-road, Cambridge.

Wisden, Thomas Faulconer M., Broadwater, near Worthing.

Nelson, Rev. George, LL.D., 20, King Edward-street, Lambeth-road, S.E.

ASSOCIATES.

Bartholomew, Colonel, Bantry Lodge, Glengariff, Co. Cork.

Boldero, Lieut.-General George N., 20, Westbourne-gardens, Folkestone.

Goring, Lady, Strettington, Chichester.

Howard, Harry W., Maitland House, Greenwich, S.E.

Lancaster, Ernest Le C., M.B., St. George's Hospital, S.W.

Monteagle, The Lord, K.P., 17A, Onslow-gardens, London, S.W.

Montgomery, Mrs., 9, Hartley-road, Exmouth.

Mordan, Miss C. E., 15, Queen-square, W.C.

Noakes, David W., Ernest Cottage, Peyton-place, Royal Hill, Greenwich, S.E.

Schram, Miss Lilian M.E., 178, Earl's Court-road, S.W.

MEETINGS OF THE COUNCIL.

Meetings of the Council were held on November 1st and 29th. The President occupied the chair on both occasions. The following members were also present at one or both Meetings:—Dr. A. T. Myers,

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and Messrs. T. Barkworth, Walter Leaf, F. W. H. Myers, Frank Podmore, H. Arthur Smith, H. Babington Smith, and R. Pearsall Smith.

The Meeting on November 1st was summoned to consider a proposal which had been received from the American Society for Psychical Research, by which it would become a branch of the English Society for Psychical Research, under special conditions as to subscription and privileges. After full discussion it was agreed that the general scope of the proposal should be accepted for one year, the exact form of local government of the Branch to be determined later. Mr. F. W. H. Myers was authorised to write to the Secretary of the American Society for Psychical Research to this effect.

At the Council Meeting on the 29th of November, Professor C. Lombroso, of Turin, was elected as a Corresponding Member, and an acceptance of that position was read from Mr. S. P. Langley, of Washington, who had previously been so nominated, subject to his consent. Five new Members and ten new Associates, whose names and addresses are given above, were also elected.

Professor H. P. Bowditch, M.D., Professor W. James, and Mr. S. P. Langley were, subject to their consent, elected as Vice-Presidents of the Society. Under the proposed arrangements with the American Society for Psychical Research it was felt that it would be of advantage for the Society to be thus represented in the United States.

Several matters relating to the arrangements with the American Society for Psychical Research received further consideration. It is hoped that the plan will be complete to lay before the Society at the Annual Meeting in January.

It was agreed that the Meetings on the 31st of January, to be held at the Westminster Town Hall, should be arranged thus:—The Annual Business Meeting at 3 p.m., the General Meeting at 4 p.m., tea and coffee being provided at its close. Should there be time, the Council will meet at the close of the Business Meeting; if otherwise, after the conclusion of the General Meeting.

A present to the Library was received with thanks from Mr. R. Pearsall Smith.

Various matters of routine business were attended to, and it was fixed that the next Meeting of the Council should be on Friday, the 3rd of January, at 4.30 p.m.

ERRATUM.—By a typographical error in the last number of the *Journal*, the donation which was acknowledged was attributed to "Mr. Myers," instead of to Mrs. Myers (of Brandon House, Cheltenham).

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GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall, on Friday, November 29th, at 8.30 p.m., the President, Professor Sidgwick, in the chair.

MRS. SIDGWICK gave an account of some experiments in thought-transference with four different percipients in the hypnotic trance, Mr. G. A. Smith, who hypnotised them, being the agent. A full account of these will appear in the next number of the *Proceedings*.

MR. PODMORE then read part of a paper on "Phantasms of the Dead."

He began by pointing out that though the crudely materialistic theory of ghosts had gradually fallen into disrepute, most, certainly, of the contributors to the Society's collection of Phantasms of the Dead held that the "ghost" of "haunted" houses showed intelligence, and was in some way connected with a deceased person. Four kinds of evidence mainly were relied upon in support of this position, viz.: (1) The recognition of the phantasm from personal description, pictures, clothing, &c. (2) The manifestation of a purpose by the phantasm, and the furnishing of information outside the knowledge of the percipient. (3) The connection of the phantasm with human remains, or (4) with a past tragedy. He proceeded to show, by a critical scrutiny of the cases included in the Society's records, that all four kinds of evidence occur commonly amongst second-hand narratives, and generally amongst narratives evidentially weak; but are very rarely found in well authenticated first-hand records. From which he inferred that the occurrence of these features is due generally, if not invariably, to the operation of the preconceived ideas of the narrator.

Moreover, there are certain constantly recurring characteristics amongst the better attested narratives hard to reconcile with the attribution of the phantasms to the agency of deceased human beings. Such are (1) the constant occurrence of many wholly different apparitions in the same house, and the extreme difficulty of establishing any close similarity between any two appearances. (2) The occurrence of apparitions of animals and of inanimate objects. (3) The frequent tendency amongst the percipients to unshared and apparently non-veridical hallucinations.

All these points suggest that so-called phantasms of the dead are really casual hallucinations, engendered by some condition of the percipient. That condition, he contended, would frequently be found in the vague alarm arising from inexplicable sounds, which are frequently shown to precede the occurrence of apparitions in a "haunted" house.

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It was further suggested that the resemblance between apparitions in the same locality to different witnesses, where not due to the action of expectancy or hints unconsciously given, or to the subsequent assimilation by comparison of experiences originally diverse, may possibly be attributed to the action of thought-transference.

Several stories were given to illustrate the argument, and in particular the accounts of the two "haunted" houses recently advertised in the *Journal;* and in which a considerable number of Members and Associates and their friends have slept, though without seeing anything peculiar.

THE PRESIDENT, in opening the discussion on Mr. Podmore's paper, said that no one had a better right than Mr. Podmore to form a theory of his own on this subject, for no one had spent more time and trouble in the careful and impartial collection of the facts on which his theory was based. At the same time he felt that it ought to be made clear that the responsibility for the theory rested with Mr. Podmore alone, and that it was in no sense the theory of the Society.

MR. F. W. HAYES had two questions to ask about the paper just read. First, what grounds were there for assuming that the variety of apparitions seen in some houses was an indication that they were subjective in origin; why should not several different ghosts haunt a house? Secondly, if expectancy were really a cause of hallucination, why did the things seen vary? A particular appearance being expected, and that state of expectancy being liable to produce a hallucination, it was reasonable to suppose that the hallucination would take the form of the expected appearance and not a different form.

MR. W. B. YEATS said that the materialistic theory of apparitions was by no means dead. It might be a thing of the past among those who were in the habit of attending lectures, but he believed some audiences would be surprised to find among equally intelligent people who did not go to lectures, how many still held it. The fact was, he thought, that those who investigated these subjects, and scientific men generally, had singularly little humility. He had himself gone to work in what he supposed would be called a mediæval way, and had collected the theories and stories of peasants in the West of Ireland, and had found their theories very coherent. Moreover, there was a universal agreement in the folk-lore of different countries and ages. Mr. Podmore had seemed to assume in his paper that apparitions were always connected with human beings, dead or living. But in Ireland many kinds were believed in, including fairies, animals, &c. Ghosts of dead or murdered persons were quite in a minority. Mr. Podmore had said that for the possibility of collective hallucinations we had no evidence except the facts under discussion. But accounts of collective

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experiences were common among the peasantry, and their theory was that objective realities took a subjective form. The things themselves were on a plane which we do not reach with our ordinary senses and had to be translated into the language of sense—the result was like a blind man, in attempting to describe colour, saying that crimson was like the sound of a trumpet. In former days people said, *Vox populi vox Dei*, but quite the reverse seemed to be the view of the lecture rooms. He thought, however, that popular tradition should be accepted with all humility. Ideas could hardly have descended through all ages without having some truth in them.

Mr. C. G. Harrison wished to return to two of the cases mentioned by Mr Podmore, which he would call the Knightsbridge case and the B——— case. With regard to the latter he had been carefully through the evidence and thought that two things mentioned by Mr. Podmore, the presence of cats and of doves in the house, would go far to account for the facts. As to the Knightsbridge house, he remembered that in the original report a certain table said to have been used for spirit-rapping, was mentioned as having been in the landlady's room. He would like to know whether, when members of the Society slept in the house, the table was there, or had been removed. It would be interesting to know whether the removal of the table had anything to do with the cessation of the phenomena.

Mr. Hansen asked what noises were heard when the B——— house was occupied by members of the Society.

Another Speaker had failed to gather what Mr. Podmore's view of apparitions was. He seemed to infer from the falsity of certain cases that other well-evidenced cases containing similar characteristics were false too, which was not, the speaker thought, sound reasoning. He asked whether Mr. Podmore could account for the sounds at the Brighton house, and whether the percipients in that case had had hallucinations elsewhere.

Colonel Taylor asked why, if apparitions were due to subjective hallucination produced by expectation, they did so generally take the form of human beings, and not rather of the fairies and demons of our childhood, or forms purely grotesque.

Mr. Barkworth, supporting the last speaker, pointed out that in cases unquestionably su jective, like those of *delirium tremens*, the hallucinations do take these fanciful forms. He could not now follow the reader of the paper through his clear and detailed account, but he thought it a sound rule to adopt that the same kind of evidence which would prove unusual, though normal occurrences, such as crimes and accidents, would prove apparitions, unless we set out with a prejudice against them.

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Mr. Podmore, in reply to Mr. Hayes, pointed out that the main ground for supposing the hallucinatory figures seen in a "haunted" house to have some objective basis lies in their alleged resemblance. If the apparitions are admittedly dissimilar, it becomes, of course, more probable that they belong to the well-known and not very rare class of casual hallucinations. As regards the second question, expectancy, he pointed out, could only operate to produce an apparition resembling one previously seen if full details of the first appearance were known, which was not always the case.

In answer to Mr. Yeats, Mr. Podmore said he preferred the evidence of educated to that of uneducated persons: and he would not, as a rule, choose to base a scientific theory of ghosts on folk-lore and the fairy tales current amongst peasantry.

In answer to Mr. Harrison, he pointed out that the cats and doves referred to had not generated apparitions elsewhere; and the sounds in the B——— house were not, he thought, fairly attributable to their agency. He could give no information as to the presence of the table referred to, nor could he venture an opinion as to the part played by it in producing the phenomena in the Knightsbridge house.

With regard to the alleged fallacy pointed out by another speaker, Mr. Podmore restated his argument as follows: We know by experience that some, even amongst first-hand ghost stories, are exaggerated and embellished. From certain features being found frequently in second-hand, but very rarely in first-hand stories, we are entitled to infer that these features have been imported into the second-hand narratives by the imagination of the narrators; and there is a reasonable probability that their appearance in the first-hand accounts may be due to the same cause.

In reply to the last two speakers, Mr. Podmore pointed out that we were not dealing with persons suffering from *delirium tremens*, and that it has been well established that a large proportion of the hallucinations seen by sane and healthy persons resemble the human form.

AN INTERESTING CASE OF PLANCHETTE-WRITING.

By Mr. Hensleigh Wedgwood.

Whenever I have an opportunity, perhaps once or twice a year, I sit at planchette-writing with my friend whom I will call Mrs. R., a most observant witness in whom I have entire confidence. We sit opposite each other at a small table, each resting the fingers of one hand lightly upon the board, and when the board begins to move, allow our hand to follow the movement freely without interfering with it in any way.

The following account of our last sitting, on June 26th, is from the

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journal of Mrs. R., written the same evening, transcribing the part of planchette from the actual writing, and filling in our own share of the investigation from immediate memory.

Extract from journal of Wednesday, June 26th, 1889, and copy of planchette-writing with Mr. Wedgwood:—

"A spirit is here to-day who we think will be able to write through the medium. Hold very steady, and he will try first to draw."

We turned the page and a sketch was made, rudely enough of course, but with much apparent care.[1]

"Very sorry can't do better. Was meant for test. Must write for you instead.—J. G."

We did not fully understand the first drawing, taking it for two arms and hands clapsed, one coming down from above. Mr. Wedgwood asked the spirit of J. G. to try again, which he did.[1]

Below the drawing he wrote: "Now look." We did, and this time comprehended the arm and sword.

"Now I will write for you if you like."

Mr. W.: "What did the drawing represent?"

"Something that was given me."

I said: "Are you a man or a woman?"

"Man. John G."

Mr. W.: "How was it given to you?"

"On paper and other things. . . . My head is bad from the old wound I got there when I try to write through mediums."

Mr. W.: "We don't know J. G. Have you anything to do with us?"

"No connection."

Mr. W. said he knew a J. Giffard, and wondered if that was the name.

"Not Giffard. Gurwood."

Mr. W. suggested that he had been killed in storming some fort.

"I killed myself on Christmas Day, years ago. I wish I had died fighting."

"Were you a soldier?"

"I was in the army."

"Can you say what rank?"

"No. . . . It was the pen did for me, and not the sword."

The word *pen* was imperfectly written, and I thought it was meant for *fall*. I asked if this was right?

"No."

Mr. W.: "Is the word *pen?*"

"Yes; pen did for me."

We suggested that he was an author who had failed, or had been maligned.

"I did not fail. I was not slandered. Too much for me after . . pen was too much for me after the wound."

[1] These sketches were sent with the account, but are too large to be reproduced here. For evidential purposes, Mr. Wedgwood's sketch, made before he had ascertained what Colonel Gurwood's crest was, and which is given below, is sufficient.—Ed.

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"Where were you wounded, and when did you die?"

"Peninsula to first question."

We were not sure about the word *Peninsula*, and asked him to repeat.

"I was wounded in the head in Peninsula. It will be forty-four years next Christmas Day since I killed myself. Oh, my head. . . . I killed myself. John Gurwood."

"Where did you die?"

"I had my wound in 1810. I cannot tell you more about myself. The drawing was a test."

We asked if the device was intended for his crest.

"I had it seal."

"Had it anything to do with your wound?" (I cannot remember the exact form of this question.)

"It came from that and was given me. Power fails to explain. Remember my name. Stop now."

The only person besides ourselves present at the sitting was Miss H., an aunt of Mrs. R.'s, and none of us knew anything of Colonel Gurwood beyond the fact of his having edited the despatches of the Duke of Wellington, not even that his name was John. It is possible that I might have heard of his suicide at the time that it occurred, without its making any impression on me, but I am sure I did not read such an obituary notice as would be published in the *Times*, and when my attention was directed to his editorial work 18 or 20 years afterwards I did not know whether he was alive or dead, and was entirely ignorant of his military career. I never read any history of the Peninsular War, and am perfectly certain that I never had an opportunity of seeing Gurwood's crest, or knowing anything about it.

When I came to verify the message of planchette I speedily found that Colonel Gurwood, the editor of the Duke's despatches, led the forlorn hope at the storming of Ciudad Rodrigo, in 1812,[1] "and received a wound in the skull from a musket ball which affected him for the remainder of his life."—*Annual Register*, 1845. In recognition of the bravery shown on that occasion he received a grant of arms in 1812, registered in the College of Arms as having been passed "upon the narrative that he, Captain G., had led the forlorn hope at Ciudad Rodrigo, and that, after the storming of the fortress, the Earl of Wellington presented him with the sword of the Governor who had been taken prisoner by Captain Gurwood."[2]

The services thus specified were symbolised in the crest, "Out of a mural coronet, a castle ruined in the centre, and therefrom an arm in armour embowed, holding a scimitar."[3]

[1] Planchette seems to have followed [the *Conversations-Lexicon*, which places th storming of Ciudad Rodrigo in 1810.

[2] Information received from the College of Arms, July 15th, 1889.

[3] *The Book of Family Crests*, Washbourne, 1856.

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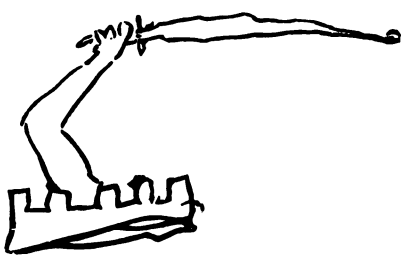
It is plainly this crest that is aimed at by planchette in his very rude design, which represents the arm and sword as issuing from the mural coronet alone, omitting the ruined castle as too complex a subject for the powers of the designer. The drawing was given merely as a test, and if it pointed unmistakeably to the Gurwood crest it would fulfil its purpose.

In accordance with the assertion of planchette, Colonel Gurwood killed himself on Christmas Day, 1845, and the *Annual Register* of that year, after narrating the suicide, continues: "It is thought that this laborious undertaking (the editing the despatches) produced a relaxation of the nervous system and consequent depression of spirits. In a fit of despondency the unfortunate gentleman terminated his life." Compare planchette: "—— Pen was too much for me after the wound."

The following is the account Mr. Wedgwood wrote of the first séance at the time:—

June 26th, 1889.

Had a sitting at planchette with Mrs. R. this morning. P. said there was a spirit there who thought he could draw if we wished it. We said we should be glad if he would try. Accordingly P. made a rude attempt at a hand and arm proceeding from an embattled wall and holding a sword. A second attempt made the subject clearer. P. said it was meant for a test. The spirit signed it "J. G.," no connection of any of ours, he said. We gradually elicited that his name was John Gurwood, who was wounded in the Peninsula in 1810, and killed himself on Christmas Day, 1845. It was not the wound, but the pen that did it.



Something like that.

July 5th, 1889.

I made the foregoing memorandum the same day, having very little expectation that there would be any verification. H. Wedgwood.

Further Extracts from Mrs. R.'s Journal.

Friday, *September 27th*.

Mr. Wedgwood came, and we had two sittings in the afternoon and evening. I think the same spirit wrote throughout, beginning without signature; but when we asked the name, writing (after some struggle and illegibility) "John Gurwood."

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The effort was at first incoherent, but developed into the following sentences :—

"Sword—when I broke in, on the table with plan of fortress—belonged to my prisoner ; I will tell you his name to-night. It was on the table when I broke in. He did not expect me ; I took him unawares. He was in his room, looking at a plan, and the sword was on the table. Will try and let you know how I took the sword to-night."

In the evening after dinner.

"I fought my way in. His name was Banier" (three times repeated). "The sword was lying on the table by a written scheme of defence. Oh, my head. Banier had a plan written out for the defence of the fortress. It was lying on the table, and his sword was by it."

To a question :—

"Yes ; surprised him."

Mr. Wedgwood thinks the name of the Governor of the fortress of Ciudad Rodrigo *was* Banier ; but he says this would not be a test, as *he knew it.* He is going to see if he can find anything in Napier's *Peninsular War* corroborative of what is said about the sword.

"Look. I have tried to tell you what you can verify."

Mr. W. : "Can you tell me where else to look ?"

"I have no power to direct you. We have exhausted, but I wished to tell you about poor Quentain . . . to tell you a secret of poor Quintain's, which is on my mind. It might once have made a difference ; but not now."

We had a difficulty in reading the name. Mr. W. thought it Quinlon, and asked if this was right ?

"Not quite : a t. . . . Quentain. Not quite [right], but nearer : try again to-morrow."

Mr. W. : "Is power exhausted now, and shall we stop ?"

"Yes."

Saturday, *September 28th.*

Mr. Wedgwood and I sat again this morning. First came some preliminary scribbling and circling, and then the right spelling of the name at which John Gurwood was trying last night.

"Quentin. I knew him, and a secret of his that might have made a difference, but I was pledged."

Mr. W. : "Tell us what the secret was ?"

"I should like to try."

Mr. W. : "What difference would it have made to you?"

"Might have done to him : on my mind."

Then followed a word here and there among much that was illegible. I copy what we succeeded in reading. "—— in the army —— scrape —— the sake of another —— very foolish, but nothing —— wrong —— for verdict —— was unfortunately —— what there was let me go on, I am trying —— say that, but quite mistaken —— case in all its ——his commission —— of second (company ?) private soldier going out gave to his Colonel very strong feeling about it all."

The above filled four pages. We pondered over it, but could not make out any more. When planchette was put back, the following was volunteered:—

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"Tell James I remember him quite well. He will recollect about Quentin's trial."

Mr. Wedgwood's friend, Captain James, of course, was meant. Mr. W. said he would write and ask him; but did the writer mean that Captain James knew the secret?

"No one knew it." (Two lines illegible.) "James will tell you, I have not power. He was tried by court martial."

Mr. W.: "This Quentin was in the army then?"

"Yes. ——rest of them would have———but——I cannot write plainly in answer, though I try. I wanted to tell you about poor Quentin, but have not power without further practice. I knew a secret of his at the time of his scrape——conduct——offices——. The——court martial——I did not."

Mr. Wedgwood here suggested we should stop for a time, to see if rest would increase the power. We sat again for a few minutes before lunch, directly after which he left by train; but the control was then different, and the few words written did not appear to have any special interest or meaning.

Mr. Wedgwood writes on October 31st, 1889:—

I find that there was a famous court martial on Colonel Quentin in October, 1814, in consequence of a round robin signed by 24 of his officers. I had a vague recollection of the name of Colonel Q. as a friend of George IV., and something must have turned up about the court martial in the early twenties when the 10th Hussars became notorious, as I found I had heard of the round robin. The accusation, too, was of a want of proper directions to his subordinates in action, so no reticence of anybody could have made any difference, and he was himself the Colonel of the regiment.

With respect to the capture of Banier, the only chance of verification would be from the family, and Miss Gurwood has not answered my letter.

CASES RECEIVED BY THE LITERARY COMMITTEE.

L. 831. A^e P_n

We have received the following account of an apparently telepathic impression from the Rev. A. T. Fryer, who writes on April 19th, 1889:—

I know the two persons who have written the enclosed. I have seen the envelopes and they bear the dates, February 13th and February 15th, 1889, posted January 31st and February 4th respectively, as shown by post marks. I can vouch for the truth telling capacities of the percipient and her mother.

E. M.'s Narrative.

Very early on Sunday morning, February 3rd, when half asleep, half awake, I became vaguely conscious that a gentleman I know living in America was trying to influence me in some way. This feeling at once thoroughly woke me up, and I seemed to know that Mr. ——— was thinking of me at that time, and that he was sending me a proposal.

Various circumstances made this most unlikely, one being the fact that I believed him either to be engaged, or on the point of being engaged to an American lady. So I tried to go to sleep again, and did all I could not to think of the impression I had received. But it was no use, a stronger will than mine kept forcing my thoughts to America, and I felt certain a letter was coming.

For 13 days and nights this conviction seemed ever present with me—try as I would not to dwell upon it.

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Not even receiving on the 13th a letter from this very gentleman, telling me that as I had refused to marry him the previous autumn he had at last fully made up his mind to propose to an American girl, and to be married very shortly—altered my conviction.

On February 15th I received the letter of proposal, saying that at the last moment he could not propose to the American, and would ask me once more. The letter was written late on Saturday evening, February 2nd (allowing for difference in time between America and England at the very time I had the impression that a letter was being written). It was posted on the 4th.

My mother remembers my telling her of my impression before I received the letter.

STATEMENT FROM E. M.'S MOTHER.

I remember "E. M." showing me a letter on February 13th from a friend of hers (who is abroad), stating that he was likely to propose marriage to a young lady. "E. M." then told me that previously, in the night of February 3rd, whilst lying half asleep, she had a strong impression that he was going to propose to her, though from what he had before written this seemed most unlikely, but a letter received two days later proved that her impression was right.

ANSWERS FROM E. M. TO MR. FRYER'S QUESTIONS.

1. Corroborative statement?—I enclose my mother's. I mentioned my presentiment to no one else except to you. I told my mother on February 13th, when I received the first letter (which I showed her), that I had a presentiment that a letter of proposal was on its way to me from Mr. ——.

2. May I see the two envelopes?—Envelopes enclosed. The first letter was written January 31st, the second was dated February 2nd, 11 p.m.

3. Have you ever had any similar experience?—Yes, on three occasions, but I cannot get them corroborated, as my brother and the friends concerned object to answering questions on the subject. The first time was during August, 1879. I was away from home, and was just recovering from an illness. I awoke one night feeling certain that my only brother was in a railway accident. I immediately lighted a candle and looked at my watch —eight minutes to 12—as I did so I felt that he was unhurt, and that all danger was over. The next day my brother unexpectedly arrived, and I found that he had been in a slight railway accident the night before. The accident took place a few minutes before midnight, as he also had looked at his watch. The second time, February 27th, 1885. A strong conviction that something (I knew not what) utterly unexpected would arise on or before May 21st that would cause unhappiness to two people and entirely alter the course of their lives. I mentioned this a day or two after to the person chiefly concerned, in the hope that whatever it was it might be averted. This person only laughed at it, and as late as May 20th declared it could not come true—it was pure imagination on my part. It came true on the 21st. The third time, September, 1885, that a great friend of mine, of whom I had not heard for some time, was staying in a certain place in lodgings, and was at the time very unhappy and worried. This also proved to be true.

4. Can you say how long before February 3rd you had heard from or of him [the gentleman in America]?—No one had mentioned his name to me for weeks, but I had had a few lines from him during January.

5. Had you talked about him or read any letters from or about him on or about the 1st or 2nd of February, 1889?—No.

6. Were you in ordinary health?—Yes. I always have more or less constant headache, and my headaches had been very severe just before—but were better at the time.

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7. What initials?—E. M. will do.

In answer to an inquiry whether she had ever had hallucinations or impressions which were *not* veridical, "E. M." writes:—

I have never had any strong impression, hallucination, or dream that has *not* come true—beyond one dream that repeats itself about every year at uncertain intervals. I have had it five or six times.

I wake up dreaming that a man with red hair and a red beard is leaning over my bed with a knife in his hand. Sometimes he has hold of my shoulder. For some minutes after I am awake I still seem to see and feel him, his hot breath coming on my face. I try and knock his arm on one side, and it goes through him. After about two minutes he gradually fades away. It is always the same face, and I cannot—since I first had the dream about six years ago—conquer my horror of red-headed men, though I have never seen any man like the man I see; I have tried moving my bed to another part of the room, but the dream still comes.

L. 1049. COLLECTIVE.

FROM MR. SEPTIMUS ALLEN, STEWARD of HAILEYBURY COLLEGE.

In the year 1872 I was living in Leeds, where I had the supervision of one department of an engineering works. At this time one of my wife's brothers was living with us. He was a journeyman painter, employed by a firm of decorators in Leeds. My wife had two brothers and one sister who were all deaf and dumb. This one, John, had taken a severe cold from having got wet in the early morning, and working all day in his damp clothes. A very bad attack of rheumatic fever followed. Can you imagine a man suffering from intense rheumatic pains, swollen hands and arms, so that he could not use his fingers, *which were his only means for conversation*, if so, you can picture one of the most distressing cases, and one, I hope, we may never see the like. Not a pain could he describe, not a wish could he make known. He got worse, and we were told by the doctor that we should send for any members of the family that might desire to see him. At this time, one afternoon, my wife and I were at tea (our two children were out), when we heard pleasant musical sounds in John's bedroom, as he was the only person upstairs, we were very much surprised, and went up at once, we found him lying upon his back, with his eyes fixed upon the ceiling, and his face lighted up with one of the brightest of smiles. We did not disturb him, but I fetched in a gentleman, who was our next-door neighbour, to witness what we felt to be a strange occurrence. After some little time (I cannot say how long now), Jack awoke, and used the words "Heaven" and "beautiful," as well as he could by the motion of his lips and facial expression. He also told us, in the same manner, upon becoming more conscious, that his brother Tom and sister Harriet were coming to see him (and considering that they were also mutes) we felt that of all members of our family residing in Herts or Cambs, that these two were the least likely to undertake such a journey, but in (perhaps) fifteen minutes, a cab drove up to the door, from which they alighted. They had sent no intimation, nor had any one else of their coming. After his partial recovery, when able to write or converse upon his fingers, he told us that he had been allowed to see into Heaven, and hear music, it was beautiful.

What were those musical sounds, and how did Jack know that Tom and Harriet were travelling? SEPTIMUS ALLEN.

Haileybury College, *March*, 1889.

MR. PODMORE'S QUESTIONS AND REPLIES.

1. Are you musician enough to be able to describe more particularly the

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music which you heard? Was it like a song or like instrumental music? and if the latter, like what instrument?

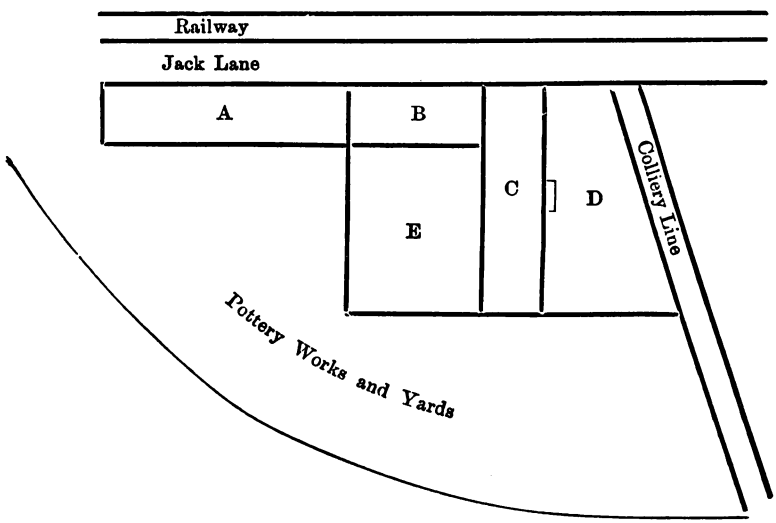
I have always had the idea that the music was as if instrumental, and composed of many chords, such as I imagine would be produced by a strong current of wind upon a harp.

2. How long did it last? Did you hear whilst you came into the room, as well as before you were there? And did the gentleman hear it whom you fetched in?

I cannot say how long it lasted, or whether we heard after we got into the room; our attention was given to John, who we thought was dying.

3. What was the address of your house in Leeds? Was it one of a row of houses, and was it possible for the sound to have come from next door or from the street?

Pottery House, Hunslet, Leeds. Not one of a row, it was a portion of what had been a large house, situate in Jack-lane. This rough plan is as near correct as I can make it now.



A. House of Mr. Britton, sen. B. House of Mr. Alfred Britton. C. House of Mr. Allen. D. Garden ditto. E. Yard ditto.

The music could not have come from next door or from the street.

4. Is your brother-in-law still living? If so, would he write out an account also?

My brother-in-law died about six years ago.

5. Can you give me the address of the gentleman referred to?

Mr. John Britton, Pottery House, Hunslet. We have not heard anything of the Brittons for some years, and I think that we heard of Mr. John Britton's death eight or nine years ago. At the time of my brother-in-law's illness a young clergyman was living with us, and my wife says that while I ran for Mr. John Britton this clergyman went for the doctor. If you cared

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to inquire of him the last I heard of him he was a curate at St. Columba's, Haggerstone, N.E. His name is (Rev.) John Barnes Johnson.

6. I suppose your brother-in-law being a deaf mute would hear absolutely nothing? Did he ever at any other time describe himself as "hearing" music or anything else?

I do not think he ever *heard*; he used to *feel* sound vibrations, caused (say) by an engine whistle at a railway station, or the report of a gun, but I do not think he ever heard as we do.

7. You speak of his eyes being open, and later on of his waking up. Was he asleep or in a trance, do you suppose?

I think he must have been in some kind of a trance; his eyes were open.

The Rev. S. Milford, of Haileybury College, kindly furnishes the following notes of an interview which he held with Mr. and Mrs. Allen:—

(1) Neither Mr. nor Mrs. Allen have ever had any other auditory hallucination.

(2) As to the nature of the sound, Mrs. Allen says it resembled singing—sweet music without distinguishable words. She cannot say the number of notes, but the sounds continued until she reached the door of the bedroom. She went upstairs as soon as she heard the music.

Mr. Allen's impression is that the sound was that of an Æolean harp—*i.e.*, not the ordinary staccato notes of the harp, but the sustained full notes as of an organ.

Mrs. Allen's Statement.

My brother was deaf and dumb from his birth, but could make a few inarticulate noises which those accustomed to him could interpret. No one else would have regarded them as words. He had been lying ill for about a fortnight with rheumatic fever, and was so weak as to be unable to talk on his fingers to me as he usually did. I had thought him that morning rather stronger, and as the improvement continued I left him to go down to tea. I had been sitting in the kitchen about five or six minutes—as the open staircase communicated with my brother's bedroom I could easily hear any noise—when I was startled by sounds of singing, as I thought, and immediately went upstairs, when the sounds ceased just before I reached the bedroom door. When I entered the room my brother was lying with his eyes wide-open, gazing into the far corner of the room, away from the door. He evidently did not hear me coming in, and continued for fully twenty minutes in this state. Although I stood close to him he did not seem to show any sign of recognition, but went on smiling, and his lips moved as though he were in conversation with some one, although no sound came from them.

We had sent Mr. Johnson, the curate who was lodging in the house, to fetch the doctor as soon as I had called Mr. Allen upstairs. When the doctor came, my brother was in the same condition as that in which I had found him, but after the doctor had given him a teaspoonful of medicine (ether?) he seemed to revive and made me understand in his inarticulate speech that he had been to Heaven and had seen "lots of angels," his mother, his sister, and his little brother. All this came out in broken, disjointed utterances. After this he seemed to fall into a drowsy state, but this appeared to have been the crisis of the fever, and he began gradually to regain strength. He could not, however, walk about at all for more than three months.

As soon as he could use his hands he began at different times to tell me more details of what he had seen. I cannot remember more than I have

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stated above, but I am sure that he told me all this at first, although the details were fuller afterwards. He also used the words "beautiful music," but I cannot say whether he heard sweet sounds or only saw "harpers harping with their harps."

I told Mrs. Britton—our next-door neighbour—of the music that we heard, and my impression is that Mr. Britton came in *and saw* my brother as he lay.

In March, 1883, about five hours before my brother's death, while I and the nurse were watching in the room, my brother, looking just as he did on the former occasion, smiled, and said quite distinctly and articulately "Angels," and "Home."

I have taken this statement from Mrs. Allen.

L. S. MILFORD,
Clerk in Holy Orders,
March 11th, 1889. Assistant Master in Haileybury College.

Mr. Johnson writes:—

I remember the case of the deaf mute to which you allude. I was lodging in the house at the time. But I certainly did not hear any strange music, nor do I remember hearing either Mr. or Mrs. Allen speak of it. Deaf mutes sometimes make strange noises in their attempts to speak, but such sounds are by no means musical.

26, De Beauvoir-road, N., J. B. J.
February 28th, 1889.

M. 669. HYPNOTISATION FROM A DISTANCE.

The following is a translation of a letter from Dr. Liébault, of Nancy, to Mr. Myers:— *Nancy, August 5th*, 1889.

DEAR MR. MYERS,—I send you a copy of a letter which I have written to Professor Beaunis—a letter concerning an experiment in the production of somnambulic sleep at a distance made by Professor Liégeois and myself. Here is the copy:—

"As I know that you like to receive observations of the same kind as those which you have already successfully undertaken with Camille S. but which you were unfortunately unable to continue, I hasten to communicate to you another very interesting experiment made by M. Liégeois and myself on the same somnambule. From the knoll in my garden, where you also placed yourself for experiments (29 metres from my study), M. Liégeois, by mental suggestion, put Camille S. into somnambulic sleep in 12 minutes. It was on the 1st of August at 18 minutes past 8 by my clock that the Professor began to act mentally. I think that our precautions not to reveal the presence of the operator were well taken. In particular M. Liégeois, not having come to my consulting room for at least a fortnight, it was for that reason alone difficult for Camille S. to suspect his presence in the neighbourhood. It is a remarkable thing that, when Camille had fallen into her sleep [trance], she was no longer *en rapport* in that state with a doctor who was present—Mr. Neilson, of Kingston, Canada—with whom she had been, for the last two days, in the recent habit of being *en rapport*, the doctor having received the rare permission to hypnotise *(endormir)* this somnambule. But when M. Liégeois got near the sleeper, she responded perfectly to him, and her arms—a sign of communication passing from person to person—became cataleptic under his action."

. . . . . .

(Signed) A. A. LIEBAULT.

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No. LXVI.—Vol. IV. JANUARY, 1890.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW ASSOCIATES.

Ashton, Arthur J., M.A., Congregational School, Caterham, Surrey.
Bois, Herbert G., 4, Clarendon-place, Hyde Park-square, W.
Cannon, Mrs., Hillcot, Sharples, near Bolton.
Charlesworth, Miss A. M., Westfield College, Hampstead, N.W.
Heaton, Charles, M.R.C.S., Watford, Herts.
Huddleston, Mrs., Llwynderw, Welshpool, Montgomeryshire.
Innes, Lieut.-Colonel P. R., 11, Cheniston-gardens, London, W.
Opie, Edward A. D., Pirie-street, Adelaide.
Prothero, Mrs., 63, Trumpington-street, Cambridge.
Ravensburg, Dr. F. Freiherr Goeler von, 4, Nettelbeckstrasse, Berlin, W.
Reynolds, Colonel H. C., Thorncliffe, Cheltenham.
Sams, Rev. George F., M.A., Emberton Rectory, Newport Pagnell.
Stevenson, George, Care of Messrs. Grindlay and Co., 55, Parliament-street, S.W.
Thompson, Isaac C., F.L.S., F.R.M.S., Woodstock, Waverley-road, Liverpool.
Watson, Mrs. W. C., 39, Gloucester-square, London, W.

MEETING OF THE COUNCIL.

A Meeting of the Council was held on January 3rd, the President in the chair, the following Members being also present:—Dr. A. T. Myers, Messrs. Thomas Barkworth, Walter Leaf, Frank Podmore, F. W. H. Myers, H. Arthur Smith, and R. Pearsall Smith.

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

Two Members were, by request, transferred to the list of Associates, and one Associate desired to become a Member for the ensuing year. The resignations of one Member and of several Associates, who, from various causes, desired to leave the Society at the end of the year, were accepted.

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The Assistant Secretary was instructed to send out the notices for the Annual Business Meeting on the 31st inst., according to the Rules.

A vote of thanks was recorded to Professor H. Beaunis for copies of two recent books as presents to the Library, from the author.

A vote of thanks was also passed to Mr. Edward Grubb, Hon. Associate, for a donation of a guinea to the funds of the Society.

Various other matters of routine business were attended to, and the Council agreed to meet—as previously arranged—either at the close of the Annual Business Meeting on the 31st, or after the General Meeting.

EXPERIMENTS WITH MADAME B. IN SEPTEMBER, 1889.

By Mr. R. A. H. Bickford-Smith.

M. 671.

I twice saw L.—an initial familiar to readers of the *Journal*—under the influence of M. Janet. On both occasions she remarked that I could put her to sleep, or *me faire venir*, as she calls it, referring to the process of summoning her second or somnambulic personality. A few evenings afterwards I was sitting in the same room with her, when she gradually showed symptoms of drowsiness. A lady who was present told me she thought I might as well send her off to sleep. This I did with no difficulty, merely holding her hand. I repeated the experiment on several subsequent occasions. The results were of three kinds: physical phenomena, suggested phenomena, and clairvoyance. In going to sleep she invariably sighed at intervals, on one occasion five times, on one eleven, but oftenest seven or nine. In waking I noticed a corresponding number of sighs, the opening of the eyes being relatively placed at the same sigh as the shutting of them. The sigh was sometimes sharp and spasmodic, sometimes deep-drawn, there being occasionally considerable convulsion. I was able easily to wake her when Dr. Gibert had mesmerised her; this I did twice; on the second occasion she was asleep when Dr. Gibert left, and got very excited and distressed when she woke (still magnetised) to discover that he was gone, so that I had to re-mesmerise her before de-magnetising her. On the other occasion she was awake when he left, and I did not have to re-mesmerise her. One evening a M.B——attempted to magnetise her against her will, and succeeded in making her quite drowsy; I completed the sleep; but on his raising her arm, and my not being able to move it, I supposed her to be under his influence. She remained greatly agitated; so that I re-mesmerised her, which had the effect of making her perfectly tranquil. He afterwards tried to re-subject her to his in-

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fluence, but without success. When asleep her fingers frequently began to go through the movements of writing, on which occasion I generally gave her pencil and paper; what she wrote was always intelligible. Often she would ask for Dr. Gibert, M. Richet, or M. Janet. Her other writings almost always appeared to be related to what was passing in my mind at the time. She has a way of feeling the thumb-nails of those present, who, in accordance with the result of her investigation, are treated with friendship, or indifference, or even contempt.

The first time she was with me she objected to my smoking, but on my telling her it was English tobacco and entirely without smell, she was perfectly satisfied, and never objected afterwards; in fact, every kind of suggestion seemed to operate perfectly on her. The oddest circumstance of this kind, perhaps, was that one day when she had a headache, I told her I would take her headache from her and keep it myself, which I did, although I am quite a novice at headaches. With me it lasted rather over an hour. One evening she came and sat next me on a sofa, took my right hand in hers, and with her left began to make passes, saying she was going to mesmerise me; in less than a minute she was sound asleep. When under influence her eyes are usually about three-quarters shut, though one can open or close them at pleasure. There seemed to be close relationship between her mood and mine; once I had some difficulty in magnetising her, and once in awakening her; on both of which occasions I was independently excited myself.

One afternoon she gave me a description of my father's country house which was certainly correct in every particular. One remark was extremely singular; after portraying the ponds, and stating that she saw a row of tall fir trees by the lower end of the upper pond, she said she saw me reading in a boat, in that corner, which is undoubtedly an old habit of mine. In describing the gardeners she said that two had aprons on, and she hazarded the guess that they attended to the greenhouses. She observed that one of the gardeners was *concierge*, and described the lodge in which she said he lived, the idea appearing very droll to her. (I do not know as yet if this is a fact, but I knew at the time that the old lodge-keeper had left.)* She plays écarté much better than when in a normal state, playing her trumps out with admirable pluck. On several occasions when stray remarks were made by bystanders in English and German, she replied to them as if she understood, though she usually objected to other languages than French

* Mr. Bickford-Smith has since ascertained that the lodge is occupied by a groom, not a gardener.—Ed.

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being used in her presence. (L. has made a stay of about a fortnight in England, but is, I believe, quite ignorant of German.)

As to prevision, there were no very startling facts, though her description on September 27th of the bicycle race run on September 29th was sufficiently so. She named the winner, described his principal opponent, who was to fall, and said that M. A. B. would win, because the next man would be unable to spurt; she added that there would be three prizes for the winner. The latter prophecy was fulfilled by a telegraphically added prize from the Minister of War, and by the winner gaining the "lap prize" as well. The only inaccuracy is as to the spurting, presuming that she meant the *final* spurt.

Her clairvoyance is fuller and more precise when she is L.3 than L.2; probably each successive stage is an improvement on the lesser ones. L.2 knows all about the inferior L., and controls her, being treated in the same way in her turn by L.3, &c. L. is shy and uneducated, a good Norman matron; L.2 is gay and demonstrative, with considerable wit; L.3 is a very Melpomene, though a trifle slow and sententious; L.4 is ecstatic.

L.2 recognises the acquaintance of L., while L.3 recognises only those who have summoned her or L.2, and L.4 only recognises her summoner for the time being.

The impression prevailing in my own mind all through these experiments has been that mesmerism, whatever it may be, brings into action ordinarily dormant mental powers, revealing at each successive stage a more cultured and more sensitive nature. Whether there be a superlative, or whether each human brain has infinite potentiality, of course no experiments can prove.

R. A. H. Bickford-Smith.

Asked if he could recall further details of L.'s description of his father's house, Mr. Bickford-Smith replied on November 14th: "I find it very difficult to recall other details at this date. I remember, however, her surprise at the size of the kitchen and the number of books in the library (over 10,000, I believe). She also accurately placed several trees. This is interesting from the fact that I am a considerable tree planter, and specially addicted to tree-biography. The trees she mentioned were 'chums' of mine."

EXPERIMENTS IN APPARENT CLAIRVOYANCE.

I should like briefly to bring before readers of the *Journal* a remarkable series of experiments conducted by a friend of mine, which, though still too incomplete for publication, is suggestive and

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encouraging enough to make it, in my opinion, very important that others should try to obtain similar results.

The experiments consist simply in guessing playing cards drawn at random from a pack and not looked at by anyone. My friend has made about 2,585 trials of this kind, and in 187 cases has guessed the card correctly both as to suit and number. In 75 of these cases, however, two alternative guesses were made (*e.g.*, 3 of hearts or clubs); counting these as half successes we have what is equivalent to 149½ complete successes, or three times the most probable number by chance alone. So large an excess over the most probable number of successes in so large a number of trials is of course most unlikely to be due to chance.

My friend does not, however, wish to commit herself to any opinion as to what it is due to without further investigation. One reason for this is that all the above-mentioned trials were made when she was entirely alone. Circumstances make it specially difficult in her case to arrange for joint experiments with others. She is so much accustomed to being alone, moreover, that companionship disturbs her in all kinds of work requiring mental concentration. It is therefore not surprising that a series of experiments which she and I made together—under circumstances of great bustle and excitement compared with her ordinary life—should have failed. We do not despair, however, of future success; only in the meanwhile we are anxious that others should try the experiment and give us the benefit of their experience. If a faculty of clairvoyance really exists, experiments of this kind seem to be a simple mode of proving its existence. On the other hand, it is possible that the experience of others may suggest some mode, which has not occurred to us, of explaining my friend's results by known causes.

It is of course impossible in our present state of knowledge to say what kind of person is most likely to succeed, but if, as some think, thought-transference, or rather thought-reading, is only one form of a more far-reaching faculty of clairvoyance, it would seem to be specially desirable that all who have had any kind of success as percipients in thought-transference experiments should try these also.

As a guide to anyone who may be willing to try, I will describe my friend's method. She draws a card at random from a pack, which is either spread out on the table before her or kept in a compact heap. The pack is continually shuffled. At first she used to hold the card in her hand and gaze at the back of it, but it occurred to her that in this way she might possibly sometimes unconsciously recognise the card by its back, and she therefore substituted for the card a small piece of white cardboard as an object on which to fix her eyes. On

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this she would see, not a complete image of a card, but something as it were symbolic of it and which suggested her guess. She found it undesirable to use the same piece of white card twice in succession, as the image persisted. This method of gazing at some surface is not indispensable to success. She thinks that on the whole it conduces to success in her case, but it does so at the expense of greater fatigue to herself than merely waiting for an idea to come without fixing the eyes on anything in particular. She usually made about twenty trials at a time—sometimes more and sometimes less.

With regard to conditions of mind or body suitable to the experiments, my friend has little to say. She has not been able to trace any clear connection between success and various conditions of health or of inclination to the work. She believes, however, that she does not succeed immediately after eating. A state of mind free from anxiety —at least about the experiments themselves—seems desirable.

The number given above includes, we believe, all the trials made between May 29th and September 4th, 1889; but the total 2,585 is only approximate, because the record of certain guesses on unsuccessful days was destroyed in the early days of experimenting before it occurred to my friend that it was important to retain all. She has reasons for thinking that 80 is an outside estimate of these rejected trials, and as 80 we have therefore reckoned them. The trials may be arranged chronologically in groups as follows:—

	No. of trials.	No. of complete successes.	No. of successes with alternative guesses.	Total equivalent No. of successes.	Most probable No. of successes by chance.
1st Series, May 29th to June 18th, 1889 ...	581*	37	12	43	11·2
2nd Series, June 19th to July 24th, 1889 ...	500	21	8	25	9·6
3rd Series, July 25th to August 26th, 1889 ...	504	15	27	28½	9·7
4th Series, August 27th to August 30th, 1889 ...	500	23	10	28	9·6
5th Series, August 30th to Sept. 4th, 1889 ...	500	16	18	25	9·6
Total	2585	112	75	149½	49·7

The above account of the experiments has been revised by my friend, though I am primarily responsible for it.

ELEANOR MILDRED SIDGWICK.

* Including the rejected trials estimated at 80.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

L.—1050. (Collective).

In the following case—unless there was a mistake of identity and the figure taken for Mr. Williams was really another man, which is certainly shown to be highly improbable—we have an instance of hallucinations representing the same person appearing to several persons at different times—a kind of coincidence which certainly affords some evidence that the appearances were not purely subjective in origin. This type of case is discussed in *Phantasms of the Living*, Vol. II., pp. 77-90, where several instances of it are given. In the present instance there are two special features, namely, that one of the appearances was collective, *i.e.*, seen by two people at once, and that it included the figure of a child.

MISS DALISON'S ACCOUNT.

On Sunday, April 28th, 1889, died Charles Williams, tailor, of Plaxtol, Sevenoaks, Kent, of pleuro-pneumonia, at 6 p.m. He was taken ill on the Tuesday evening previous, and never again left his bed, being carefully tended by his wife. Two doctors were with him on Saturday afternoon, but little hope was entertained for him by the doctors from the first, and he was forbidden to speak for fear of breaking a blood vessel. During Saturday he showed a great desire to speak, but his wife restrained him with the promise that after Tuesday he could speak as much as he liked; it being hoped that if he lived over the crisis he might then recover.

On Saturday, the 27th, Anna Dalison and Kathleen Sinclair, cousins, were in Plaxtol distributing library books, and at one o'clock, while passing a certain shop met Mr. Williams, whose personality was well known to both, and they bowed their good day while he raised his hat; he had walking beside him a small girl.

On Monday morning the news of Mr. Williams' death reached Miss A. Dalison's home two miles from Plaxtol. On hearing it she exclaimed, "How awfully sudden it must have been; Kathleen and I met him in the street on Saturday." "Impossible, he never left his bed after Wednesday." "What child had Williams?" "Oh that was his wife's niece who had been living with them lately." N.B. Anna Dalison knew nothing of Williams' illness, nor had ever heard of the child.

The two young ladies were seen by a child at the time they were passing the "figure" and she ran in and said to her mother, "Two of the young ladies have just gone down," but it came out upon questioning later that neither Williams nor his niece was seen, though both were intimate friends of this little girl and her family.

The above was written by Miss Anna Dalison's sister on May 2nd, 1889. Miss Anna Dalison adds to it the words:—

This is a true account of what I saw.

ANNA M. DALISON.

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MISS SINCLAIR'S ACCOUNT.

June 7th, 1889.

As my cousin and I were coming down the middle street of Plaxtol, we saw coming towards us the tailor Williams (who was well known to both of us). He looked exactly as usual and my cousin and I did not know even that he was ill at the time. We said good-morning, and he took off his hat. He had a child with him whom I observed wished to take his hand as he passed but he would not let it. This I remarked to my cousin at the time. I am not at all short sighted, indeed I have very good sight.

KATHLEEN V. SINCLAIR.

MR. HIND'S STATEMENT.

I divide this statement into two heads, 1ST. *Facts* which I can vouch for as having occurred on a certain day—what day I cannot now recall to mind sufficiently to be positive about, but which I am inclined to believe *must* have been Friday April 26th last—and 2ND. *The Reasons* for supposing that to have been the day.

1ST. FACTS. On this day (whenever it was) I walked to Plaxtol, Kent, to post a letter (or letters) in time for the 11 a.m. post there ; when about half-way between my house and Plaxtol, about 20 yards or so beyond the house of a builder named Allcorn, I saw, about 100 yards in front of me, an indistinct figure coming towards me ; being short sighted and not having my glass up at the moment I could not tell whether it was a man, woman, or horse and cart. I put up my glass to see, and at the same instant the figure appeared close to me, and I saw it was C. W[illiams]. Although I did not think very much about it at the time, the thought *did* float lazily through my mind, that he had come upon me very quickly, and I certainly did notice at once that he looked extremely ghastly and ill. He was dressed as I generally used to see him, in a costume the colour of which I cannot positively describe, but the impression left on my mind was that it was a very light brown. When I first mentioned this *rencontre*, I was under the impression (and said so) that he had saluted me as he invariably used to do, but on thinking the matter over it seems borne into my mind that he did not do so, but stared very hard, and I have now an impression (though this may be an afterthought) that this struck me at the time as rather strange. This was as nearly as I calculate about 10.40 a.m.

2ND. *Reasons* for supposing the above to have happened on Friday, April 26th last.

I was in London on 24th and 25th April, so they are out of the question. On Monday, 29th, I went up to town and on my return in the evening, my wife informed me of C. W.'s death. I at once exclaimed, "Why I only saw him a day or two ago." She asked "When?" I replied, "The last time I went to Plaxtol." She then said "Why that was" (or "must have been," I forget which) "last Friday."

I had not mentioned the name of any day to her as in fact I could not remember, so I do not see what should have made her think of Friday, unless it was the day. If it was not Friday, it must have been more than a week previously at least when I met C. W. and in that case I do not think I

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should have thought anything about it, for what made the announcement of his death seemed so sudden to me, was the feeling that I had seen him only a day or two before.

My daughter, aged 13, is positive that Friday was the day, and she fixes it by the fact that she went to Hamptons (Mrs. Dalison's) on the Wednesday after the Saturday to which Miss Dalison's account refers, and remembers that the previous Friday she had no lessons with me (which I generally give her) *because I had to go to Plaxtol in the morning.*

If she is accurate in this, then it must be a fact that the day on which I met C. W. was the day before Miss Dalison and Miss Sinclair did the same, and a day on which he is supposed to have never left his bed.

I must confess, however, that while I have no reason to doubt the accuracy of my daughter's statement, my own memory is not much refreshed by it; that is to say I have even now not that degree of personal conviction which would justify me in *swearing* to the day. My nearest approach to conviction is the feeling that I don't think it can have been any other day. I was in London on the 25th, 24th, 18th, 17th, 16th, and 15th April, and I am positive I did not go to Plaxtol on either Good Friday (19th) or Easter Monday (22nd) (Sundays of course were out of the question), so that this leaves a very few days to choose from, and renders it all the more probable that my daughter's statement, about which she is positive, is the right one. I am certain it cannot have been *before* the 15th that the event occurred, as in that case, it would not have struck me as "only a day or two ago" (which it did) when I heard of his death on the 29th.

J. A. HIND.

Claygate, Shipbourne, Tonbridge.
June 11th, 1889.

The fact of the death of Mr. Williams and the duration of his illness is confirmed by the *Kent Messenger* of Saturday, May 4th, 1889, which announces "the death of Mr. Charles Williams . . . which took place, after only five days' confinement to his bed, on Sunday evening last."

We also have a letter from his medical attendant, stating that he saw him on Saturday, April 27th, and that it was quite impossible for him to have been out of doors on that day or the day before.

In answer to written questions Mr. Fryer learnt that the figure of Mr. Williams passed the ladies as near as possible on the road, that he was dressed in his ordinary clothes—light grey coat, tight buttoned up, and that his whole appearance was as natural and life-like as possible —nothing unusual about it. They lost sight of him, after passing, in a natural way, and did not look round.

As to the possibility of mistaken identity, they consider that he was quite unmistakable, being very tall and peculiar looking. His only brother was in America, so that there could have been no mistake between two brothers. They did not know Mrs. Williams' niece, and the child whose figure they saw with that of Mr. Williams was

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unknown to them. They knew Eva Knowles, the child who saw them, too well for any possibility of confusion between them.

There were not many people about—two or three people opposite the shop were emptying barrels.

Neither of the ladies is short-sighted, and neither has ever had any similar hallucination.

In answer to the question whether Mr Williams looked ill, Mr. Fryer learnt that there was nothing in his appearance to attract attention, but after hearing of his death, Miss A. Dalison did think he had looked rather pale.

We have the evidence in writing of Eva Knowles, and of her mother, as to Eva's having seen the two ladies pass on the Saturday in question. They were also seen to pass ten days previously, on the 18th, when Mr. Williams and his niece were in the shop, but there seems to be no possibility of the ladies having confused the two days.

The following is from Mr. Fryer:—

On Monday, June 10th, 1889, I visited Plaxtol and saw nearly all the persons who have given their evidence in this case. Mrs. Williams showed me two photographs of her late husband, which proved him to have been a man of no common appearance but rather refined and striking. Mrs. W. is sure that there is no one in the neighbourhood who could have been mistaken for her husband. She says he was taken ill on Tuesday, April 23rd, and never rose from his bed again. During the illness he remarked to her "I feel so strange, there is only my frame lying here," and twice over he said to her, "The odd thing with this illness is I never seem to realise I am in my own room. I seem to be in a beautiful mansion, with beautiful grounds and flowers. I never saw anything so beautiful, and you are always with me. All the people are grandees, but they are not above us, but kind, and make us perfectly at home." Mr. Williams died on Sunday, April 28th, at 6 p.m.

Miss A. Dalison knew nothing of the illness.

Mrs. Knowles, the shopkeeper, is quite certain about the dates mentioned, and although she thought at first that Miss A. Dalison and Miss Sinclair must have mistaken the day and had a reminiscence of April 18th, when Mr. W. was in her shop with the little girl, she now remembers that when Mr. W. left her shop they must have been some way down the road below it and therefore would not have seen him go up the street, which he did. Eva Knowles is an intelligent child of 11, in the 5th standard. She saw Miss A. Dalison, Miss Sinclair *and a gentleman*, pass the shop on the 18th, whilst Mr. W. was inside. She remembers the time and date by the fact that she had come home from school and that Mr. W. brought the child Hilda an orange (which he had never done before—the child being only a recent visitor). Eva saw the ladies pass on the 27th, but no gentleman with them then. When Miss A. Dalison and Miss Sinclair went to talk over the appearance with Mrs. Knowles on Tuesday, April 30th (date of visit noted in Miss S. Dalison's diary), Miss Sinclair at once pointed out Mr. Williams in a photo-

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graphic group of 12 men. She had not seen the picture before the 30th, but Mr. W. had worked for her a year ago.

The child with Mr. Williams, when he appeared to Miss Dalison and Miss Sinclair, was of same height and build as Hilda Mary, age eight, niece of Mrs. Williams, and of her existence the ladies were unaware.

Mr. Williams knew the Dalisons well for at least 24 years.

L 832.—A^{d} P^{n}

We are indebted for the following case to Mr. Spencer Curtis, who has taken much trouble in collecting all the evidence now obtainable about the occurrence.

The first account is from Mr. Curtis himself and is dated November 9th, 1888.

About five years ago, one Sunday night at about a quarter to 11 o'clock, I was sitting in my room with my nephew smoking. We suddenly heard screams, and on going out of the room found that they proceeded from the nursery maid's room. I went into her room and found her much excited, and she told me that she had heard her mother calling her. I spoke rather sharply to her about her fancy and told her she had much better go to sleep. My nephew and I thought no more about it.

On Tuesday morning following my wife received a letter from Guernsey, asking her to break the news to our nursery maid, that her brother and brother-in-law (who were fishermen) had been drowned on Sunday night. His body was recovered and it was found that his watch had stopped at a quarter to 11.

A few days later Mr. Curtis wrote :—

My wife informs me that it took place in December, 1878, not "about five years ago" as I mentioned.

Mr. Curtis' nephew writes on December 10th, 1888 :—

I recollect perfectly about 10 years ago (I forget the actual date) I was staying with my uncle, Mr. Spencer Curtis, at Totteridge House, from a Saturday to a Monday, which I was in the habit of often doing.

My uncle and myself were smoking in his smoking-room in the evening, after 10 o'clock (I think it was a Saturday), when we were alarmed between 10.30 p.m. and 10.45 p.m. by hearing shrieks issue from the nursery maid's room. My uncle hastened to the room, I remaining behind, and on his return he told me that the girl had had a dream that her mother was calling her, and she heard the church bells ringing, or something to that effect, I forget the actual words. My aunt also hastened to the room ; in fact the girl woke the whole house by her screams, and as she said it was no doubt a fit of indigestion, applied the necessary remedies, and we heard no more about it.

Some weeks after my uncle drew my attention to the above incident, and told me the girl's brother and brother-in-law had been drowned off Guernsey from a cutter, on that very night we had heard the screams. I have an idea of hearing that the brother's body was recovered, and his watch had stopped at 10.45 p.m., but of this I am not quite sure.

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I thought the occurrence remarkable, and it has been impressed on my memory ever since, and I have often related the circumstances to friends.

E. CONSTABLE CURTIS.

The following account, signed by the nursery maid, Rose Aldridge, was dictated by her to Mr. Spencer Curtis's sister-in-law. We have a similar account in her own handwriting.

On the night of the 13th January, 1879, between sleeping and waking, I saw something shadowy rise up at the foot of my bed, I felt a hand passed over my face, and heard a voice say distinctly three times—"Poor Rose." I screamed, and Mrs. Curtis came to me; when I became calm I felt convinced there was something wrong at home. ROSE ALDRIDGE.

Miss Curtis corroborates as follows:—

I distinctly remember, as a child, Rose Aldridge telling our nurse about what she saw. MARGARET H. CURTIS.

Totteridge, Herts.

January 30th, 1889.

In sending these last two accounts Mr. Curtis writes:—

I believe that Rose Aldridge was able to fix the day as Monday as being the day she was found fault with about not sending some clothes to the wash.

I have got my daughter to state that she remembers the circumstance. She was about seven years old at the time.

This completes the evidence about the phantasm. It appears that Rose Aldridge (or Oldridge as she sometimes spells it) has some independent reason, mentioned above, for thinking that it occurred on a Monday night. Mr. Spencer Curtis and his nephew, on the other hand, have some independent reason for thinking that it happened on a Saturday or a Sunday night, namely that those were the days on which Mr. Constable Curtis usually stayed with his uncle. At this distance of time, however, we do not think that this recollection ought to weigh much against the conviction of Mr. Curtis that when the news of the deaths came he, as well as Rose Aldridge, believed them to have taken place on the night of her experience. The hour of her experience must have been late in the evening, after she went to bed, but before the gentlemen did.

The deaths occurred on the night of Monday, January 13th, to Tuesday, January 14th, 1879, but the hour is not known, all on board the vessel when she was wrecked having been drowned. We extract from copies of articles in the Guernsey *Star*, which Mr. Curtis has sent to us, the passages which seem to throw light on the subject.

From the Guernsey *Star* of January 14th (Tuesday), 1879.

Early this morning, considerable excitement was caused in the town by the rumour that the well-known St Malo trader *Reindeer* had been wrecked off Jersey and all hands were missing . . . She was commanded by

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Captain George Piprell . . . and a crew of four men, named W. Oldridge, R. Hughes, G. Paul, and T. Phillips.

From the Guernsey *Star*, Thursday, January 16th, 1879.

The finding of the St. Malo mail bag at once set at rest all doubt as to the fate of the unfortunate vessel, and this was quickly followed by portions of the cabin furniture, including the cabin clock, which had stopped at two o'clock, thus indicating the time at which the catastrophe happened. The *Reindeer*, which was of 59 tons burthen, was well-known for her excellent sailing qualities; and her captain was a skilled and careful man, acquainted with every portion of this dangerous coast; the cause of this calamity can, therefore, but be conjectured, as none remain to tell the harrowing tale. When she sailed from our harbour on Monday the weather was very stormy and hazy, but scarcely sufficient to cause the delay of the voyage. Shortly afterwards, however, the wind increased, and a thick fog ensued. At about 11 o'clock the *Reindeer* was seen on the fishing bank off St. Martin's Point, and the wind at that time bearing more on her southerly quarter it is believed that the captain, while trying to make the Corbière light, must have been carried on the rocks in St. Ouen's Bay, where the vessel was quickly dashed to pieces and all on board drowned.

From the report of the inquest on the bodies given in the Guernsey *Star* for January 18th, 1879, it appears that the bodies came on shore by degrees. The captain's was only found on Thursday morning. In the captain's pocket was found a watch, stopped at 5.15.

Mr. Edward F. Piprell, a brother of the deceased captain, residing in Guernsey, said . . . that vessel . . . was to have left Guernsey for St. Malo at three o'clock on Monday afternoon, but did not leave till 6.30, having got aground. He gave the names of the crew, all of whom he identified. His brother was 24 years of age, the ages of the men varying from 26 to 28. The jury returned a verdict that the bodies were those of the men above-mentioned, accidentally drowned in the wreck of the cutter *Reindeer*, of Guernsey, which took place in the night of the 13th to the 14th inst., at the Havre du Dehors, near L'Etecq, in the parish of St. Ouen's.

L 833.—A^{d}P^{n}

For the following narrative we are indebted to the Rev. H. Kendall, of Darlington. Mr. Bastow, whose vision is recounted, is the author of a Bible Dictionary which has passed through five editions. His experience is of a rare and interesting type; but it is undeniable that 56 years is a long time through which to carry back the memory. Mr. Bastow's memory of things that happened to him at that time seems, however, to be vivid, and it will be observed that the account of the experience, though only now signed by Mr. Bastow, was written by Mr. Kendall after hearing it from Mr. Bastow 19 years ago:—

The Rev. J. A. Bastow, Primitive Methodist Minister, had once a remarkable experience. It was when he was a young, unmarried man, travelling in the Bolton circuit in Lancashire. The Rev. James Garner was also a young

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man at that time and was his colleague, and they lodged together at the house of the superintendent minister at Bolton. One evening when they were studying in the same room, Mr. Bastow was writing at 9 or 10 o'clock and a sudden feeling came over him that his mother was dying. He looked up and said, "Garner! my mother's dying." Mr. Garner of course pooh-poohed the idea and tried to dispossess him of what he thought a foolish fancy. They did not study any more that night but sat talking, and by-and-bye they went to bed. They slept together. Mr. Bastow got into bed first, and no sooner was his head laid upon the pillow than he seemed to be in a room out of which a door opened into a bedroom where his mother lay in bed dying. He saw everything distinctly and all before Mr. Garner joined him. He started up and said, "It is of no use, Garner! my mother *is* dying. I've just seen her." Next day Mr. Flesher, who travelled at Scarborough, passed through the town on the way to Manchester. Mr. Bastow asked him if he had seen their people at Leeds but he replied that the coach only stayed just long enough to change horses and he didn't get down. Just then the superintendent's wife called out, "Bastow, you must come downstairs, here's a letter for you." He went down and read the letter. It was from Leeds and informed him that his mother had died the night before at the time when he saw her. She had died in child-bearing. When he saw her in vision the house seemed strange to him, but when he went over to the funeral he found that they had removed to another house since he was at home last, and there were the rooms exactly as he had seen them.

Mr. Bastow does not know how it was he saw what he did, only that he saw it all in his mind, that it seemed as natural as possible at the moment, and that it was accompanied with the conviction that it was a reality. He has never had any experience like it before or since. He was in good health at the time.

To this Mr. Bastow adds the words :—

This account is correct. JAMES AUSTIN BASTOW.

Mr. Kendall continues :—

Rev. J. A. Bastow now resides at 120, Paulton-road, Southport. He writes September 19th, 1889, to Rev. James Garner, now of Sale, near Manchester, for confirmation of the above account and says : "I think you will recollect the night in March, 1833, when the impression of my mother's death seized me. You will also recollect that I went home to the funeral and when I came back you met me at Mr. Tillotson's door, and told me that I had to go back to Preston as Mr. Calvert had died." Rev. James Garner replies : "I cannot recollect any of the particulars respecting death of your mother, but I have no doubt respecting the correctness of your statements." *

The general minutes of Conference of the Primitive Methodist Connexion for 1832 give the names of preachers at Bolton as S. Tillotson, J.

* Mr. Garner states in the same letter that sight has failed him and that his general health has much failed, so that his not remembering the incident need not surprise us.

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Garner, J. Bastow. This arrangement would be in force from June, 1832, to June 1833, and would, therefore, include the time, March, 1833, when Mr. Bastow had his vision. Previous to 1832 Mr. Bastow's name does not appear in the minutes. In those of 1833 it is down for Preston Brook. The account states that Mr. Flesher was travelling at Scarborough at the time, and passed through Bolton on his way to Manchester. He was a minister of wide repute, often sent for to a distance on special occasions. The minutes of 1832 give his name along with many others for Hull circuit, but the Hull circuit was very extensive, including many branches, and of these branches Scarborough was one.

I wrote the account of Mr. Bastow's vision, which he now endorses, in 1870. It was given to me a little before that time by him, when his mind and memory were in full vigour.

Darlington, *October 1st*, 1889. H. KENDALL.

CORRESPONDENCE.

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

SIR,—In reply to my objection made on November 24th to Mr. Podmore's theory that phantasms of the dead are probably "casual hallucinations engendered by some condition of the percipient," caused by "vague alarm" or "expectancy," in which I expressed surprise that, if it were so, the hallucinations never took the form of "things with wings," angels, fairies, or demons, Mr. Podmore says in the last *Journal* of the Society, "It has been well established that a large proportion of the hallucinations seen by sane and healthy persons resemble the human form." I founded my objection to his theory on this very fact. His answer tends to reinforce my objection. The large proportion of hallucinations seen by healthy persons to resemble the human form, quoted in *Phantasms of the Living*, were admittedly caused in some way by the agency of the human beings seen. I submit that when the hallucination takes the form of a person who is dead we should refer the cause of it to that person till some better cause is discovered, unless, of course, telepathy as an explanation of the phenomena recorded in *Phantasms of the Living* has broken down.—I am, yours truly,

R. M. College, G. M. LE M. TAYLOR.
December 14th, 1889.

P.S.—Mr. Podmore also says we are not dealing with persons suffering from *delirium tremens;* true, but we are with hallucinations. When the cause of these manifestly does not emanate from the persons they represent, but they are "casual," engendered by some condition of the percipient such as delirium of various kinds, and "vague fear" with "expectancy" (as when a child left in the dark sees the devil), the hallucinations frequently take the grotesque form so conspicuous in the other case by their absence.

The argument of Mr. Podmore, which is attacked by Colonel Taylor, is put so shortly in the abstract given in the *Journal* for December that it is perhaps hardly clear, and we do not think that Colonel Taylor has quite caught the point. The facts seem to be that while the majority of apparitions seen by sane and healthy persons are human in form, most of these are unrecognised; of the recognised ones most are of living people, and of these apparitions of living people most seem to be perfectly casual, corresponding to nothing whatever in the experience of the person whose figure is seen,

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For instance, A. meets his son in the passage and afterwards ascertains that he was at the time playing with his brother in the dining-room, and nothing happens to connect the appearance with any state, mental or physical, of his son.

To give definiteness to our argument we may take, as provisionally representing the proportion of recognised to unrecognised apparitions, &c., the numbers of those reported as affecting the sense of sight only in our census of hallucinations as so far worked out.* Out of 205 such experiences 178 were human apparitions—that is, appearances of the human form or parts of the human form (including under this head one case of an angel with wings, and one of a cherub); the other 27 represented animals or inanimate objects. Of the 178 human apparitions 99 were unrecognised, 59 represented recognised living people, and 20 represented recognised dead people.

Of the 59 apparitions of living people, 14 are reported as being *primâ facie* coincidental—happening at the same time as an event with which there is some reason to connect them. The remainder, *i.e.*, more than three-fourths, of the apparitions of living people, seem to have been purely subjective, or at least no reason is shown for supposing any of them to be otherwise.†

Of the 20 apparitions of dead people, 3 occurred before the fact of the death was known to the percipient, but we have no special reason for supposing that the remaining 17 were veridical.

Turning to the unrecognised human apparitions, there is some reason to connect 5 of them with deaths that occurred about the same time, but in the majority of the remaining 94 cases we have no reason to suppose that the apparitions represented any actual person, living or dead, at all. They may have been purely fancy portraits made up in the brain of the percipient, and not representing anyone in particular, any more than the parrots, laurel leaves, ostrich feathers, &c., of the non-human apparitions represent any particular parrots or laurel leaves. In some cases, however, besides these where there is coincidence in time with a death, there are circumstances which may indicate an origin external to the percipient's brain for those unrecognised apparitions. Thus in cases of the type of most of those discussed by Mr. Podmore at the last general meeting, there seems to be some connection between apparitions and particular localities,—different people seeing apparitions in the same so-called haunted house; in other cases, again, an apparition is visible to more than one person at a time. It is not our object now to discuss the difficult and complex question how far such things tend to indicate a connection between the phantoms and deceased persons; but at any rate the opinion that a large proportion of the apparitions seen by sane and healthy people are purely subjective in origin is not a mere conjecture; it is solidly founded on the fact brought out by statistical investigation, that when the person whose figure is seen is alive, in the large majority of cases no connection is discoverable between his state or his action and the apparition.—Ed.

* The numbers given will be found to correspond with those in the *ad interim* report on the census of hallucinations in *Proceedings* XV., only to be somewhat differently divided.

† Readers of *Phantasms of the Living* will remember that Mr. Gurney (Vol. II., p. 19) estimates that about 1 in 40 of the recognised apparitions of living persons occur within 12 hours of their death. Our larger proportion of apparently veridical cases is partly due (1) to our including other coincidences besides that of death; (2) to Mr. Gurney's counting as coincidental cases only those where the coincidence had been carefully established, whereas ours are unsifted; and (3) it is probably partly due also to Mr. Gurney's calculation being to some extent founded on conjectural data, which he always endeavoured to assume in such a way that any error might weigh on the side against his argument.

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBER.

RAVENSBURG, DR. F. FREIHERR GOELER VON, 4, Nettelbeckstrasse, Berlin, W.

MEMBERS.

BEST, R. LLOYD STORR, Burlington-crescent, Goole.
DAWKIN, WILLIAM, 61, Clifton-street, Larkhall-lane, S.W.
MILFORD, THE LADY, 16, Hill-street, Berkeley-square, W.
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NEWMANN, OSCAR P., 84, Newman-street, London, W.

ASSOCIATES.

BAYFIELD, REV. MATTHEW A., M.A., The College, Malvern.
BRANDRETH, HENRY S., Fairholme, Weybridge.
BRAZIER, JOHN J., Ekowe Villa, Southcote-road, Bournemouth.
CRESPO, J. CHARTERS, Rio Maior, Portugal.
GRAHAM, HENRY R., 8, Marble Arch, London, W.
KOHNSTAMM, EDWIN M., King's College, Cambridge.
MCKERLIE, MISS HELEN G., Monkstown, Co. Dublin.

ASSOCIATES OF THE AMERICAN BRANCH.

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MOORE, DR., 233, East 14th-street, New York, U.S.A.
PEDIGO, DR. LEWIS, G., Lock Box 259, Roanoke, Virginia, U.S.A.
SATTERLEE, WALTER, 148, East 18th-street, New York, U.S.A.
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STOKES, J. N. P., 48, Brattle-street, Cambridge, Mass., U.S.A.
SUMNER, A. M., M.D., 150, Commonwealth-ave., Boston, Mass., U.S.A.
TALBOT, EDWARD A., 2, Elmo-street, Dorchester, Mass., U.S.A.
VORSE, ALBERT W., 22, Pemberton-square, Boston, Mass., U.S.A.
WARD, W. E., Port Chester, New York, U.S.A.
WOODSTOCK, PERCY, "Waterniche," Brockville, Canada.

ANNUAL BUSINESS MEETING.

The Eighth Annual Business Meeting of the Members of the Society was held at the Westminster Town Hall, at 3 p.m., on the 31st of January. The President occupied the chair.

The number of Members of all classes, whose names were on the List on the 1st of January, 1890, was 671, showing a nominal increase of 29. Owing, however, to the increased number of those whose addresses are unknown, and of those who from one cause or another have ceased to have any practical connection with the Society, (and who do not receive its publications), the effective strength of the Society must be estimated to have remained about the same. An audited statement of the receipts and expenditure for 1889 was presented to the meeting, and appears on another page. The auditor, in his letter, said :—"It is with pleasure I have again to bear testimony to the accurate and systematic manner in which your accounts have been kept by Mr. Bennett." The President had satisfaction in calling attention to the statement of current assets and liabilities at the close of 1889. This showed that the adverse balance of the last two or three years had now been entirely extinguished, and that there was a small balance of current assets, without taking any account of the value of the Library or of the stock of *Proceedings*.

No further nominations for seats on the Council having been made, and those sent round on January 9th being just sufficient to fill the vacancies, the following were declared duly elected:—Professor Macalister, M.D., F.R.S., Frank Podmore, Esq., H. Arthur Smith, Esq., Professor J. J. Thomson, F.R.S., and J. Venn, D.Sc., F.R.S.

MEETING OF THE COUNCIL.

The Council met at the close of the Annual Business Meeting, and at 4 p.m. adjourned to 6 o'clock after the conclusion of the General Meeting. The President was in the chair, and the following Members

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were also present at one or both sittings:—Colonel Hartley, Dr. A. T. Myers, and Messrs. Walter Leaf, F. W. H. Myers, Frank Podmore, H. Babington Smith, R. Pearsall Smith, and J. Herbert Stack.

The Minutes of last Meeting were read and signed as correct.

The result of the Annual Business Meeting was reported as stated above.

The re-election of the Officers of the Society for the ensuing year was unanimously carried as follows:—President: Professor H. Sidgwick; Hon. Treasurer: Mr. H. Arthur Smith; Hon. Secretaries: Messrs. F. W. H. Myers and Frank Podmore.

The Committees were re-elected as follows, with power to add to their number:—

Committee of Reference.—Professor Adams, Professor Barrett, Professor Lodge, Mr. F. W. H. Myers, Lord Rayleigh, Dr. C. Lockhart Robertson, Professor Sidgwick, Professor Thomson, and Mr. J. Venn.

Literary Committee.—Rev. A. T. Fryer, Mr. Walter Leaf, Mr. F. W. H. Myers, Mr. F. Podmore, Professor Sidgwick, and Mrs. H. Sidgwick.

Library Committee.—Dr. A. T. Myers and Mr. F. W. H. Myers.

Finance Committee.—Mr. H. Arthur Smith, Mr. J. Herbert Stack, and Lieut.-Colonel G. L. Le M. Taylor.

Dr. Goeler von Ravensburg, first President of the Society for Experimental Psychology, of Berlin, was elected a Corresponding Member, on the proposition of Mr. F. W. H. Myers.

Five new Members and seven new Associates, whose names and addresses are given on a preceding page, were elected.

At the request of Dr. Elizabeth Blackwell, her name was transferred from the list of Members to that of Associates.

A present of a book to the library from Mrs. Passingham was recorded with thanks.

The Finance Committee was requested to prepare an estimate of income and a scheme of expenditure for the current year, for the next Meeting of the Council.

The dates of future General Meetings were determined on as follows:—Friday, March 28th, evening, 8.30 p.m.; Friday, May 9th, afternoon, 4 p.m.; and Friday, July 11th, evening, 8.30 p.m.

Various other matters of routine business having been attended to, the Council decided to meet again on Friday, March 7th, 4.30 p.m.

Since the above meetings were held official information has reached us of the dissolution of the American Society for Psychical Research as an independent body, and its acceptance of the proposed arrangements under which it becomes a branch of the English Society.

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GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall, on Friday, January 31st, at four o'clock, the President, Professor Sidgwick, in the chair.

MR. PODMORE read the second part of a paper on "Phantasms of the Dead," in which he discussed the evidence brought forward in the two papers "On Apparitions Occurring soon after Death," and "On Recognised Apparitions Occurring more than a Year after Death," published in Part XIV. and Part XV. of the *Proceedings* respectively. As an alternative explanation to that of *post-mortem* agency, Mr. Podmore suggested that in many of the cases the phantasm could be explained as the externalisation of a latent impression, received from the decedent before his death; pointing out that the existence of such latent impression had been proved, and that no definite limits had yet been assigned to the period of latency. In other cases he suggested that the phantasm might be a casual hallucination, communicated by infection to other persons in the neighbourhood of the original percipient, or might be due to thought-transference from the mind of some person who had been acquainted with the decedent. It was contended that in all cases telepathy from the living was, at least, as probable a cause as *post-mortem* agency; and that in more than one case it furnished a more complete explanation. In the only narratives which could be regarded as test cases—where the fact of the death had remained unknown to intimate friends for a period of some days or weeks—the phantasm was not seen until the expiration of this period; that is, until the possibility of telepathy from the living had been established. A few illustrative stories were quoted. In conclusion, Mr. Podmore deprecated alike the rashness which found in these facts conclusive evidence for the survival of consciousness after the death of the body, and the confident scepticism, equally unscientific, which would reject any such explanation as untenable. In our present ignorance the only conclusion which could safely be drawn from the evidence was the practical one, that more evidence is required.

MR. F. W. H. MYERS, in reply to Mr. Podmore, read a portion of a paper which is intended to appear in the next part of the *Proceedings*. He fully agreed that in dealing with such a problem as man's survival of death, we must not slip into assuming an answer without full consciousness of what we do. He considered that Mr. Podmore's paper should be met, not only by actual rejoinder to its arguments, but by something of fuller discussion as to the way in which our psychical evidence generally affects the doctrine of man's survival. For we had to decide whether explanations of Mr. Podmore's, many of which he

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admitted to be far-fetched, should, nevertheless, be accounted as less improbable than the supposition that anything in man survives the tomb. To the speaker it appeared that telepathy should be regarded, not as a law standing alone and self-sufficing, but as a first hint of discoveries which could not be circumscribed, a casually reached indication of some unknown scheme of things of which thought-transference, clairvoyance, apparitions at death, might be but incidental examples. It seemed to him that the simplest case of true thought-transference, if once admitted, rendered a purely physiological synthesis of man at least highly improbable, and opened a doorway out of materialism which was not likely ever again to be shut. We had, therefore, empirical grounds for regarding it as a not improbable assumption that the individualised energy which generated veridical phantasms was not coeval with the body, but might have pre-existed, and might survive. He held, indeed, that even the evidence in *Phantasms of the Living* showed good ground for holding that the energy in question was not bound up, in the same way as our conscious mental energies are bound up, with the physiological activity of the brain. It would seem nearer the truth to say that telergic action varies *inversely*, than that it varies *directly* with the activity of the nervous system or of the conscious mind. In considering the question of the survival of this energy, therefore, we had not to deal with a large known improbability, but with a problem whose conditions were such that we, in our ignorance, were bound to account the one solution as no less admissible than the other.

The speaker went on to reply in detail to many of Mr. Podmore's arguments; and united with Mr. Podmore in earnestly inviting fresh evidence which might help to decide the controversy in one way or the other.

THE PRESIDENT, in calling on Members to discuss the papers that had been read, said that he had often at meetings of the Society warned his hearers that the views of those who read papers or spoke must be taken as their individual views, and not as in any way representing the views of the Society. But on this occasion the difference in the views expressed by the two honorary secretaries made any such warning superfluous.

MRS. BIDDER described an instance of an apparition independently seen by several persons in a house one after the other, without communication, which, as it seemed to her, could not be explained by telepathy.

MR. PODMORE thought this case was analogous to some which he had dealt with in his paper. No one else making any remarks,

MR. PODMORE said, in reply to Mr. Myers, that the latter had two

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great advantages over him in this discussion, in that first his side appealed to the emotions, and that secondly, on his side ridicule could be employed without impropriety, which it could not on Mr. Podmore's. With regard, however, to the explanation by thought-transference of apparent haunting which had so much amused Mr. Myers, he might say that he had in his hand letters from two members of the Society—written quite independently and without having seen his paper—suggesting a similar explanation. No doubt in some cases it demanded an extension of the possibility of thought-transference beyond what we had positive evidence for, to apply it as he had done to explain phantasms of the dead, but the alternative was between straining a known cause and assuming a new one, and he thought that the known cause should be strained to the utmost before assuming that we had adequate grounds to establish a new one. He was glad Mr. Myers had put so ably and so strongly as he had done what Mr. Podmore himself felt to be the strongest argument for believing in the possibility of *post-mortem* communication—namely, that the fact that telepathy appeared to be a mode of super-sensuous communication made it likely that it would continue after the body had ceased to exist.

Miss L. Flintoff gave some account of remarkable experiences which she had had in haunted houses and otherwise.

The President said that the point to which he wished to direct attention was, by what further investigation could we determine this fundamental disagreement between the two speakers of the evening. His own view was that it was difficult to decide the question without further evidence. It is by patient accumulation of evidence that we must hope ultimately to arrive at the truth, and it was to be hoped that all members of the Society would help in collecting this. For himself he must confess that he thought there would be no difficulty in studying this evidence in an unbiassed spirit—the temptation to bias being equal on the two sides. For while Mr. Myers' view was the most interesting, it would be far more difficult to establish than Mr. Podmore's, so that while our larger hopes would draw us one way, our desire to carry our investigation as rapidly as possible to a successful conclusion would draw us the other way.

Mr. Fryer asked Mr. Podmore how he would account for instances where the visions of the dead seen by dying people included persons really dead, though their death was unknown to the percipient.

Mr. Podmore said that he had come across several such cases, but thought they could be accounted for by thought-transference from the living who knew of the death, or by deferred (latent) impressions received before the death of the person seen.

Mr. H. A. Smith asked Mr. Podmore whether he could conceive

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any circumstances about appearances of the dead which might not be accounted for by some possible extension of telepathy such as those he had suggested in his paper.

MR. PODMORE admitted that he could not. He had tried to do so and failed. At the same time he thought that the evidence might be extended in such a way that at a certain point the hypothesis of telepathy from the living would become more improbable than that of communication from the dead. To take an extreme case—if a shipfull of shipwrecked persons all appeared to their friends, some little time after the wreck and before the news was known, he should be disposed to attribute the phenomenon to *post-mortem* agency rather than to anything else.

AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH.

The American Society for Psychical Research held its Annual Meeting in Boston, on January 14th, Professor William James presiding.

It was resolved that the American Society should cease to exist as an independent organisation. The Chairman then called the meeting to order as the First Meeting of the American Branch of the English Society, and gave a brief account of some experiments by Professor Janet in hypnotism.

The Secretary, Mr. Hodgson, then read some cases of telepathy, &c., selected from the narratives which he had received during the year, and which will eventually be published in the *Proceedings* or *Journal*. The next meeting of the Branch will probably be held towards the end of February.

Mr. Richard Hodgson will act as Secretary and Treasurer for America. He will superintend the affairs of the Branch, make a personal examination of psychical phenomena, collect and sift evidence, etc., subject to the supervision of an Advisory Committee consisting of Professor William James (Harvard College, Cambridge, Mass.), and Mr. S. P. Langley (Smithsonian Institution, Washington).

The annual assessment of Associates of the American Branch is $3. They are entitled to the free receipt of the ordinary published *Proceedings* of the Society and of the monthly *Journal*. Those who wish may, with leave of the Council, become full *Members* of the Society by the annual payment of $10. Results of investigations in America will be utilised in articles to appear in the *Proceedings* or in the *Journal*. Meetings of the Branch will be held, at which papers will be read and discussion invited.

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INFORMATION GIVEN BY PLANCHETTE-WRITING.

By Mr. Hensleigh Wedgwood.

My experience in planchette-writing has been mainly acquired in sittings with two sisters, whom I will call Mrs. R. and Mrs. V., of whom the younger, Mrs. V., has far the stronger influence in producing the writing. With her the board in general begins to move much sooner and in a more vivacious way than with her elder sister. When the two sit together the board moves rapidly along, like a person writing as fast as he can drive, while with me and one of the sisters the action is often feeble and labouring. But neither of the sisters can obtain anything whatever when they sit by themselves. The board remains absolutely motionless under the hands of the solitary operator.

When trying for writing we sit opposite each other at a small table, I with my right hand, my partner with her left on the planchette, while the writing produced is upright to me, and upside down to my partner, from whom, however, the effective influence seems to proceed. The precise nature of that influence is not very easy to understand, and is, I think, very commonly misapprehended. Writing by planchette is often called "automatic," and the pencil is conceived as being worked by the muscular action of the sitters, under the guidance of a blind impulse, as little understood by them as the finished result is foreseen by a pair of birds instinctively engaged in the construction of their first nest. But this is directly opposed to the experience of myself and my partners. When I am sitting at planchette with one of them, I *know* that I am merely following the movement of the board with my hand, and not in any way guiding it, my only difficulty being to avoid interfering with it. It seems to me exactly as if my partner, in whom I have perfect confidence, was purposely moving the board and I allowing my hand to follow her action, interfering with it as little as possible. And she gives to me an exactly corresponding account of her own share in the operation. Thus we give to the outside world our united testimony of a fact which, as far as each of us is concerned, lies within our own direct knowledge, viz., that the writing traced out by the pencil is not produced by the muscular exertion of either of us.

We have, then, in planchette-writing, if our account is to be believed, the manifestation of an agency invisible to us, yet capable of moving the bodily pencil either in mere scribbling or in such a way as to fix an intelligent message on the paper.

The December number of the *Journal* contains a narrative of a sitting at planchette where Mrs. R. and I received information of facts in the life of Colonel Gurwood, which we were quite certain

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had never been known either to us or to the only other person who was present at our sitting.

M. Cl. Aut. 674.

On the 4th December last I had a sitting with Mrs. R. and her sister, which afforded evidence not less decisive of the intervention of an intelligence cognisant of matters of which we had no intimation.

Not long after my arrival on a visit to Mrs. R., mention was made of a mysterious breakage of a thick washhand-basin which had taken place on the previous Sunday, closely resembling other breakages which had occurred in the house from time to time in a like unaccountable manner. On one occasion a water-bottle was *seen* to explode on the dressing-table when no one was near it. On the Sunday in question Mr. R. and his sister-in-law, Mrs. V., were in the breakfast-room directly under Mrs. R.'s bedroom, Mrs. R. with the children in the drawing-room, and the servants at supper in the kitchen, when Mr. R. and Mrs. V. were startled by a loud crash in the room above them. Mrs. V. immediately ran in to her sister in the drawing-room and they went together upstairs to see what had happened. They found the thick washhand-basin in fragments on the floor; the larger pieces in front of the washstand, but quantities of smaller fragments scattered over the floor to a distance (as I estimated) of five or six feet, in a way that could not possibly have been produced by a mere fall on the carpeted floor: the basin must have been dashed down with great violence.

While talking of these matters I sat down to planchette with my hostess and her sister, and Mr. R., coming into the room and hearing what we were talking about, said that some half an hour ago he had heard a noise in the breakfast-room for which he could not account in any way. It sounded like the lid of the metal coal-box slamming down, but the box had been already closed, and, besides, the noise seemed to come from the other side of the room. Soon afterwards he said that his presence always seemed to interfere with planchette-writing, and he left the room. Mrs. R. and I had begun sitting, but planchette suggested a change, and Mrs. V. and I had our hands on the board.

Planchette: "If Mr. Wedgwood will ask I will try to answer."

I asked what was the crash Mr. R. had just heard.

Planchette: "Noise from upstairs made by spirits with material object."

"Was it in the room above?"

Planchette: "Yes."

"What was it?"

Planchette: "Mrs. R. will find out."

Mrs. R. accordingly went upstairs to look, and while she was away

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something was said as to the probability of my witnessing some similar display.

Planchette: "Not yet—you see the better class of spirits war against the smashing fraternity."

Mrs. R. could find nothing out of order, and returned saying she had looked everywhere.

Planchette: "No, you did not."

Mrs. R.: "Whereabouts am I to look, for I can see nothing?"

Planchette: Wash—(an illegible scribble) "that side of the room."

We asked, "Were you trying to write washstand?"

Planchette: "Yes."

Mrs. R. went up again, and, meeting with no better success came down for more specific instructions where to look.

Planchette: "Slop-jar" (written very large).

Mrs. R., laughing, said she hoped that was not smashed, and went up for the third time. She found the slop-jar in its usual place by the washstand, and when she came to look closely into it, found the water-glass lying broken all to bits in the bottom. She had not removed it from its usual place on the top of the carafe since morning, from whence it had apparently been lifted off and dropped into the empty slop-jar from a height sufficient to cause the crash heard in the room below.

Mrs. R. brought us down the jar to show how completely the glass was smashed.

We then asked, "Was this done by the same spirit who broke the basin?"

Planchette: "The same adverse influence; not the same spirit, but influence."

CASES RECEIVED BY THE LITERARY COMMITTEE.

M. Cl. 12.

Mr. Podmore writes:

Mr. Watts who told me the incident immediately before writing it down at my request is quite unable to find any explanation of the matter. He is quite clear that he had no opportunity to tell anyone beforehand, that the image of the broken statue had actually come into his mind at the moment when he was brushing his hair, and the violent shock which he seems to have felt when he saw his dream realised is strong evidence that he is not mistaken on this point.

From Mr. J. Hunter Watts, of 39, Seething-lane, E.C.

July 16*th*, 1889.

I will endeavour to commit to paper the little episode which I related to you verbally. About six years ago I was with my brother George in Paris, where he bought for some eight or ten francs a plaster of Paris, "Venus de

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Milo"—a ghastly copy of the original. I protested against the purchase as I had to share the bother of bringing the thing home, and as it was some four or five feet high our fellow travellers imagined we had with us a corpse rolled up in paper. Arrived home I would not consent to the house being disfigured with the thing, so as a compromise my brother planted it on the summit of a fern rockery in the corner of the garden, where it stood for many months, and I had forgotten its existence save when it was directly in sight. Out of sight it was out of mind. One autumn morning, just after I had risen from bed, I was combing my ambrosial locks before the looking-glass, and I caught myself reflecting that after all it was a pity the thing had blown down and broken, for it did not look so bad at a distance surrounded by the ferns. "Strange, too," I thought to myself, "that the head should be so neatly decapitated, though the fall made no other fracture." Then I pulled myself up mentally, for all at once it came to my mind that I had been dreaming, and I smiled to myself that such a trumpery thing should be the subject of my dreams. The whole matter would have been forgotten, would have gone to the limbo of things unremembered, but on going downstairs to breakfast and finding the table not yet furnished, I went for a stroll into the garden. It was wet underfoot and a strong wind was blowing. When I came to the fernery I gave a start and for a moment I stood *tout ébahi*, for there was the poor Venus de Milo, the body unbroken, lying across the ferns, and the head, neatly decapitated, in the middle of the walk, exactly as I had seen it in my dream. For the moment I was convinced that I had been walking in my sleep and had visited the garden, but that I found could not be the case as it had rained all night and my garments would have been wet through, and my feet, if unshod, muddy, or their covering, if they had any, defiled, which was not the case. Neither am I given to walking in my sleep. I have never done so. I walked back to the house feeling, to use a vulgar phrase, "knocked all silly." Can it be, I asked myself, and I have asked myself the same question a score of times since, that while my body material slumbered in bed some immaterial part of my being wandered in the garden. If so, that immaterial part of me had a remarkable disregard for wind and rain.

The episode is a trifling one, but it has often given me pause and it remains to me inexplicable. As you know I am a Bank Holiday sort of young man, not given to day-dreams.

J. HUNTER WATTS.

In answer to the inquiry whether the statue could have been seen from his bedroom window, or from any other window in the house, Mr. Hunter Watts says:—"No, impossible; only by stretching the head out of window another side of house—from rooms occupied by ladies."

A lady to whom Mr. Watts related the dream corroborates as follows.

45, Hungerford-road, Camden-road, N.

August 9th.

All I can at all remember about the Venus is that Mr. Watts told us one morning that a strange thing had happened, he having dreamt that the statue had been decapitated, and on going into the garden he found it was so,

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and that the head of the Venus had been cut clean off, and had rolled on to the path from the figure, which had been placed in the rockery among the ferns. He was very much astonished as the dream was vivid, and he saw the headless statue as he had seen it in his dream. We could never explain how it happened, the head being as it were cut off. M. ADAMS.

M. Cl. 675.

We have received the following case through the Rev. J. A. Macdonald. The coincidence of the urgent knocking with the need of the child may, of course, have been due to chance—but it is not impossible that the knocking was the vague hallucinatory form taken by an impression of the danger, received by the unconscious self, clairvoyantly or otherwise.

The Beeches, White Hall-road,
Woodford,
March 17, 1889.

Over 30 years ago I was directed by the doctor to apply a leech to the chest of my son, a child of about two and a-half years, and did so at about half-past ten in the evening. I took the leech off and stayed the bleeding; and being weary retired to rest, and fell into a sleep. From this sleep, in about an hour's time, I was awakened by hearing a sharp knocking at my bedroom door, which was shut. The knocking was so urgent that I called out, "Who's there?" No answer being returned I went to the door, but found no one there. It then occurred to me to look at the child. I did so, and found that the bleeding had re-commenced and the blood was flowing freely from the wound. I succeeded in stopping the hemorrhage, and am convinced that but for this knocking calling my attention the child might have bled to death. This is the only instance in which I had such an experience.

(Signed) W. Fox.

Mr. Macdonald writes:—

Mr. Fox is a chemist whose place of business is in Houndsditch. He holds that the knocking which he could not explain upon natural principles, was a special interposition of Divine Providence.

P. Cl. 636.

The following much more striking experience, sent to us by Mr. Romanes, may have been of the same kind, or may have had an element of telepathy in it from his sister.

18, Cornwall-terrace, N.W.
November 20, 1889.

Towards the end of March, 1878, in the dead of the night, while believing myself to be awake, I thought the door at the head of my bed was opened and a white figure passed along the side of the bed to the foot, where it faced about and showed me it was covered head and all in a shroud. Then with its hands it suddenly parted the shroud over the face, revealing between its two hands the face of my sister, who was ill in another room. I exclaimed her name, whereupon the figure vanished instantly. Next day (and certainly on account of the shock given me by the above experience), I called in Sir W. Jenner, who said my sister had not many days to live.

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I was in good health, without any grief or anxiety. My sister was being attended by our family doctor, who did not suspect anything serious, therefore I had had no anxiety at all on her account, nor had she herself.

I have never, either before or after this, had such an experience.

(Signed) G. J. ROMANES.

P. 637.

The following case is probably analogous to the last. It comes to us through the Rev. H. Kendall, of Darlington, from a lady who does not wish her name or that of the percipients to be printed.

The late Colonel M., of the Militia, resided at S. I was companion to his wife for many years, travelled with them into various countries on the Continent, and altogether was with her more than 30 years. At the time when I went to them Mr. M.'s elder brother, Thomas, was a captain in the Militia where Mr. M. was an officer, and the regiment remained at B. for 12 months. B. is six miles from S. and Mr. M. used to come home every evening. One cold evening in the month of March, in the year 1855, Mr. and Mrs. M. sat reading for a while over a fire in the bedroom before going to bed. At 11 o'clock they were startled by hearing the brother call aloud "Will" on the stairhead, the name by which he was accustomed to call Mr. M. Both heard the voice, and Mr. M. rushed to the stairhead exclaiming, "Whatever brings you here?" he having left him at B. and supposing him to be there. There was no one to be seen. When I went to them in the morning they told me immediately of what had occurred. They had been very much disturbed by it through the night. During the day Mr. M. rejoined his regiment at B. as usual. His brother Thomas was there still and apparently well. But in the evening about six o'clock, when the exercises of the day were over, he was standing in the street with him when he suddenly dropped down dead. From frequent references to the subject in after years I know that Colonel and Mrs. M. were firmly convinced that the voice they heard was a reality, and that it was an intimation of the impending death of Captain Thomas. The fact that they told me of it in the morning, when the captain was still well and likely to live, shows that it could not be an imaginary thing on their part, the result of apprehension respecting him. Colonel M. and his wife were among the most excellent people I ever knew, and I remained at the Hall till the grave had closed first over him and then, nearly 15 years afterwards, over her. E. W.

October 21*st*, 1889.

L 834.—A^{d} P^{n}

The following is from a lady who does not allow us to print her name, for fear of paining the relations of the friend who appeared.

July 4th, 1889

I have noted down the remarkable incident I mentioned. The time of its occurrence was in the early part of July, 1885, between 1 and 2 in the morning. I was wide awake, not having slept at all, when all of a sudden I was startled by a bright light, and I saw at my bedside a tall figure, and distinctly recognised the face of a valued old friend who resided many miles

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from my home. He was earnestly gazing at me, and on vanishing from my sight the room became dark as before. My sister, who occupied the next room, on hearing me make an exclamation, came in and found me striking a light, when I told her whom I had seen. Strange to say we received an early communication from a member of his family acquainting us that our dear old friend had passed away at the very time he appeared to me.

The narrator's sister confirms the above statement as far as her part in it is concerned.

What follows is from notes made by Mrs. Sidgwick immediately after talking over the above circumstances with the two ladies.

The gentleman who appeared was an old and intimate friend of both sisters, and corresponded constantly with them. They had not heard from him for a little while before his death, and though they knew that he was ailing they were not at all anxious, knew of no cause for special anxiety, and had not had their thoughts turned to him in any special way.

The lady who saw the apparition had not been to sleep—she is a bad sleeper—but was lying with her eyes shut trying to sleep. Suddenly she became aware of a bright light in the room and opening her eyes saw by her bedside the tall figure of her friend. The light, she told me, was like daylight and was at the side of the bed where she saw the figure. She had time to see the figure gazing earnestly at her and to notice that it was wrapped in a cloak or dressing gown. She saw half the figure—as far down, I suppose, as the bed would let her. Apparition and light vanished together. She was startled and agitated, got out of bed and had some difficulty in finding the matches and striking a light, owing to her agitated condition.

I do not think that either sister has now an independent recollection—apart from their knowledge of the day of the death—of the *day* on which this strange experience occurred, but it made a deep impression on both, and when the letter announcing the death reached them, which must have been within two days, they were satisfied that appearance and death were coincident. Their recollection that the appearance occurred not long after midnight is, I think, independent of subsequent information, though they are not quite sure whether it occurred between 12 and 1, or between 1 and 2.

A search for the letter announcing the death, which the percipient kindly undertook, proved fruitless, but the time of its occurrence, mentioned in the letter, "quite agreed," she writes, "with the very time I noted down of his appearance to me. This coincidence surprised and greatly impressed myself and sister."

I was shown various newspaper cuttings relating to the death and funeral, from which I copied extracts. The death is announced as having occurred on July 5th, and an obituary notice stated that the cause was general break up rather than any specific ailment. In an account of the funeral it was stated that on the coffin plate was the inscription: "Died July 6th, 1885, age 75 years." As the ladies pointed out to me, the fact that the death was announced in the newspapers as having occurred on the 5th, and on the coffin plate as on the 6th, tends strongly to show that it occurred very soon after midnight, and, therefore, confirms their recollection of its coinciding in time with the apparition.

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I was told many things which showed that they were intimate friends of the gentleman who died, and that his thoughts might naturally turn to them.

The percipient assured me emphatically that she had had no other experiences of the same kind.

CASES ABOUT WHICH FURTHER INFORMATION IS DESIRED.

A very interesting case of apparently telepathic communication on several occasions between two persons not specially connected with one another has been sent to Mr. Myers anonymously by the percipient, a lady, who wrote from Exeter, where she was temporarily staying, but who gave no clue to her identity. The case had all the appearance of being perfectly *bonâ fide*, but in the absence of authentication cannot be made use of, which we regret, as the experience is curious and unusual. Should this meet the eye of the sender we hope that she may be induced to give her name in confidence to some member of the Literary Committee, or to a common friend. This has been done in other cases. For instance, the name of "E.M.," whose experience was described in the *Journal* for December, 1887, is absolutely unknown to all members of the Literary Committee except Mr. Fryer.

Further information is also desired about the following case received through Mr. Fryer. It is an account of an appearance seen on the road, at a point somewhere between Bowness or Burgh-by-Sands, and Mungrisdale, or Mount Grisdale, Cumberland, near a miner's cottage, about midnight and by moonlight, about the year 1858 or 1859, in August. Our informant cannot remember the exact spot, but remembers that it was on the main road.

An apparition of a woman, dressed in white, from 10ft. to 12ft. in height, crossing the road, in front of a dogcart, occupied by three persons. . . Horse startled, refused to go, ears forward, and backing.

She passed from one side of the road to the other, through two stone walls, then through the cottage garden, then through fields beyond, and then up and over the mountain side.

Of the three persons in the dog cart who are all said to have seen the figure, one is dead, one sends us the above account, and the third writes that he remembers "something of the kind," but thinks that "very likely the whole thing might be explained without recourse to the preternatural theory."

Our informant believes that the figure has been seen there by others. He also tells us that a woman had in former days been murdered by her husband in the cottage.

We shall be glad if any of our readers can give us information about similar appearances there or elsewhere, or about the tradition; or if they can suggest any plausible explanation of the phenomenon.

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SOCIETY FOR PSYCHICAL RESEARCH.

RECEIPTS AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1889.

Dr.

1889.		£. s. d.	£ s. d.
Jan. 1.—To Balance in hands of Treasurer ...		66 12 0	
Do. Secretary ...		10 0 0	
			76 12 0
Dec. 31.—,, Subscriptions:—			
,, Members		279 6 8	
,, Associates		279 6 0	
			558 12 8
,, Life Subscriptions			42 0 0
,, Donations, ...			9 4 0
,, Sale of Publications:—			
Per Trübner & Co. (July, 1888, to June, 1889)		34 7 10	
,, ,, American S. P. R. ...		47 3 9	
,, ,, Secretary		10 12 9	
			92 4 4
,, Rent—(Rooms not required at 19, Buckingham Street, 12 months to Michaelmas, 1889)			25 0 0
			£803 13 0

Cr.

1889.		£ s. d.	£ s. d.
Dec. 31.—By Literary Committee			21 0 3
,, Library			2 6 5
,, Printing			
Proceedings, Part XII. (balance of)		118 18 6	
Proceedings, Part XIII. ...		69 1 0	
,, ,, XIV. (on account of)		60 0 0	
Journal, Nos. 49—62 ...		106 8 6	
Indices and Title Pages, Proceedings, Vol. V., and Journal, Vol. III. ...		9 15 0	
General		23 0 5	
			387 3 5
,, Covers and Binding			2 13 8
,, General Meetings, ...			28 18 0
,, Advertising, ...			2 8 0
,, Travelling Expenses (Members of Council)			8 0 0
,, Salary to Secretary (Sept., 1888, to Sept., 1889) and Commission on Subscriptions			130 16 8
,, Rent (12 months, to Michaelmas, 1889) ...			45 0 0
,, Housekeeper (12 months, 19 Buckingham Street)			12 0 0
,, Reading Room and Stationery			3 6 5
,, Postage (Secretary's)			53 13 3
,, Gas			2 8 6
,, Repairs			6 5 0
,, General Expenses			32 5 10
,, Donation of previous year transferred to the Edmund Gurney Library Fund			5 0 0
,, Balance in hands of Treasurer, ...		50 7 7	
,, ,, ,, Secretary, ...		10 0 0	
			60 7 7
			£803 13 0

I have audited the above Receipts and Expenditure Account with the Books of the Society, and certify that it is correct.

28th January, 1890. MORELL THEOBALD, C.A.

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No. LXVIII.—Vol. IV. MARCH, 1890.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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EXPERIMENTS OF H. M. WESERMANN.

A recent addition to the Edmund Gurney Library is a little German book called *Mesmerism and the Universal Language*,* published in 1822, by H. M. Wesermann, Government Assessor and Chief Inspector of Roads at Düsseldorf, &c.

By "the universal language" Wesermann means thought-transference and clairvoyance, and his book is a review of the German literature on "Animal Magnetism," mainly of the second decade of this century, from a psychical point of view. He gives some account of about 40 volumes, and extracts from them narratives of various experiments and observations on such subjects as mesmerism at a distance, thought-transference, transferred sensations, clairvoyance, premonitions, phantasms of the living and the dead, and the power possessed by clairvoyant patients of prescribing for themselves and others, and of accurately perceiving the lapse of time. Many of these are of great interest, though in estimating them we have to remember that in Wesermann's time the power of "suggestion" was not understood, and may frequently, therefore, have been the real though unobserved cause of some of the observed phenomena.

Space will not allow of our giving any extracts from the main body of the work, and our principal object is to call attention to the introduction, where in the course of 50 pages Wesermann discusses some of the problems presented by the phenomena described, and gives some experiments and observations of his own. The most important of these is an experiment of which an account is quoted in *Phantasms of the Living*, Vol. I., p. 101, from the *Archiv für den Thierischen Magnetismus*, Vol. VI., and about which we here find some valuable additional evidence. Mesmer's opinion that all might know what was happening to a friend who was thinking of them, were it not for the stronger impressions received through the senses, suggested to Wesermann to try to transfer

* *Der Magnetismus und die allgemeine Weltsprache.*

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mental images to sleeping friends at a distance; all the more, probably, because he had once succeeded in doing so some years before, though at the time inclined to attribute his success to chance. Accounts of four experiments in which he was successful in thus imposing dreams on his friends are given in *Phantasms*. His fifth experiment, at a distance of nine miles, is the one about which we now have additional evidence—in fact, a first-hand account from one of the percipients, of which the existence was not known to Mr. Gurney. We give the account in full, translated from the work before us (p. 28).

A lady, who had been dead five years, was to appear to Lieutenant ——n in a dream at 10.30 p.m. and incite him to good deeds. At half-past ten, contrary to expectation, Herr ——n had not gone to bed, but was discussing the French campaign with his friend Lieutenant S—— in the ante-room. Suddenly the door of the room opened, the lady entered dressed in white, with a black kerchief and uncovered head, greeted S—— with her hand three times in a friendly manner; then turned to ——n, nodded to him, and returned again through the doorway.

As this story, related to me by Lieutenant ——n, seemed to be too remarkable from a psychological point of view for the truth of it not to be duly established, I wrote to Lieutenant S——, who was living six miles away, and asked him to give me his account of it. He sent me the following reply:—

. . . . On the 13th of March, 1817, Herr ——n came to pay me a visit at my lodgings about a league from A——. He stayed the night with me. After supper, and when we were both undressed, I was sitting on my bed and Herr ——n was standing by the door of the next room on the point also of going to bed. This was about half-past ten. We were speaking partly about indifferent subjects and partly about the events of the French campaign. Suddenly the door out of the kitchen opened without a sound, and a lady entered, very pale, taller than Herr ——n, about five feet four inches in height, strong and broad of figure, dressed in white, but with a large black kerchief which reached to below the waist. She entered with bare head, greeted me with the hand three times in complimentary fashion, turned round to the left towards Herr ——n, and waved her hand to him three times; after which the figure quietly, and again without any creaking of the door, went out. We followed at once in order to discover whether there were any deception, but found nothing. The strangest thing was this, that our night-watch of two men whom I had shortly before found on the watch were now asleep, though at my first call they were on the alert, and that the door of the room which always opens with a good deal of noise did not make the slightest sound when opened by the figure.

S.

D——n, January 11th, 1818.

From this story (Wesermann continues) the following conclusions may be drawn:—

1. That waking persons, as well as sleeping, are capable of perceiving the mental pictures of distant friends through the inner sense as dream images.

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For not only the opening and shutting of the door, but the figure itself—which, moreover, exactly resembled that of the dead lady—was incontestably only a dream in the waking state, since the door would have creaked as usual had the figure really opened and shut it.

2. That many apparitions and supposed effects of witchcraft were very probably produced in the same way.

3. That clairvoyants are not mistaken when they state that a stream of light proceeds from the magnetiser to the distant friend, which visibly presents the scene thought of, if the magnetiser thinks of it strongly and without distraction.

Wesermann's third inference is less sound than his other two, but we quote it because it has led him to state what we think he has stated nowhere else in the book, that in his experiments he concentrated his mind strongly on the subject to be transferred. It is much to be regretted that so little information is given to us as to his mode of action and as to other points. We have no reason to think that those with whom he experimented were persons whom he had mesmerised, or with whom he was in any way in special rapport. Lieutenant S——, indeed, was a complete stranger to him, but this proves little, as his impression may have been received from Lieutenant ——n. Again we are left quite in the dark as to how often Wesermann tried similar experiments, but it seems probable that he sometimes failed, since he tells us in a letter contributed to *Nasse's Zeitschrift für Psychische Ärzte*, Vol. III., p. 758, that he had observed that these dream-pictures are only transferred to the sleepers if they are of a kind to interest, move, or surprise them. From the same source we learn that, in his view, apparitions such as that described above could seldom be produced; only, in fact, when the Agent is brought into a very emotional and excited state about the subject chosen to be transferred, and when the Percipient, whether owing to his physical or his mental constitution, is specially susceptible. He tells us, however, that he could relate more experiments if space permitted, but that he had found few friends who obtained such successful results as these. In the paper in the *Archiv* quoted in *Phantasms*, he says that two only of his friends succeeded. On the other hand he had convinced one of his strongest opponents—a doctor of law—who had himself caused his daughter to dream of a sudden attack of illness which had seized him in the night.

We have thought it worth while to dwell thus at length on this subject, not only because of the additional evidence here given on an interesting case, but because this class of experiment forms an exceedingly important link in the chain of evidence relating to thought-transference, and one which is frequently ignored or overlooked. It is a kind of experiment in which others besides Wesermann have succeeded, which all can try, and which ought to be tried much oftener than it is.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

The lower value of dreams as compared with waking experiences in affording evidence of supernormal knowledge is a topic familiar to readers of *Phantasms of the Living*, and of many of the papers in our *Proceedings*. As pointed out by Mr. Gurney,* the elements of weakness are mainly two. The first is that, dreams being often somewhat dim and shapeless things, when the actual facts are learnt, a faint amount of resemblance may often suggest a past dream; the real features and definite incidents which are now present to the mind in close association with some general scene or fact which actually figured in the dream, will be apt to be unconsciously *read back* into the dream. The second evidential weakness of dreams arises from their frequency. Among the multitude of dreams, one here and there is sure to correspond *in time* with an actual occurrence resembling the one dreamt of; and still more frequently must such accidental resemblances be found when an indefinite time is allowed for fulfilment, as it is in most "premonitory" dreams. And when a dream thus "comes true," unscientific minds will note and store up the fact as something extraordinary, without taking the trouble to reflect whether such incidents occur oftener than pure chance would allow. Even reflection, however, will not solve the question. There are two difficulties; it is almost equally impossible to determine what proportion of dreams do exhibit a striking correspondence with real events which could not be divined by the dreamer, and what proportion we should demand before we consider that the hypothesis of chance is strained in accounting for them. In the case of certain limited classes of dreams such an estimate may be possible, and Mr. Gurney has attempted it in the case of dreams of death coinciding in time with the actual death dreamt of. But, at any rate, in most classes of dreams we not only are without the necessary data for forming a decision, but it would be exceedingly difficult to obtain them.

With this preface we present to our readers a little collection of dreams exhibiting a more or less striking correspondence with present or future events, or in the case of L. 835, with another dream. In all of them the possibility of "reading back" has been almost excluded, as regards the main incidents, by the dream having been told beforehand.

L. 835. Simultaneous Dreams.

From Mr. and Mrs. H., who do not wish their names to be published. The dreams took place in July, 1887, and the account was sent to us in August.

**Phantasms of the Living*, pp. 298-300.

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I dreamt that I was walking in Richmond Park with my husband and Mr. J. I saw notices put on several trees to the effect that "In consequence of the Jubilee, Lady R. will give a garden party on the 24th of June." I remarked to my husband that I hoped she would invite us. My husband said that he hoped she would not do so, as it would be extremely difficult to get back to town. Mr. J. then said, "Oh, I will manage that for you," and struck a blade of grass with his stick, upon which a carriage drove up. I then awoke and my husband said, "I have had such a vivid dream. I dreamt we were walking in Richmond Park, and I was told that Lady R. was going to have a party. We were invited, and I was very much troubled in my mind as to how we should get home, as the party was at 10, and the last train went at 11, when my friend J., who was walking with us, said, 'Oh, I will manage that for you.'"

(Signed) M. H. and J. B.H.

L. 836. (THOUGHT-TRANSFERENCE IN A DREAM.)

From a gentleman who does not wish his name to be printed. His wife has sent us a similar, though somewhat less full account of what occurred.

December 9th, 1889.

On Sunday morning, November 24th [1889], I was at home, reading carefully Sir William Hamilton's *Lectures on Metaphysics*. After finishing Lecture xx., I felt somewhat drowsy, and very soon fell asleep. This was at about 12 o'clock. I slept for about 10 minutes, and during that time I dreamt that a friend of mine appeared before me and said, "I say, you owe me twopence for postage in connection with that mortgage." "All right," I replied, "business is business," and saying this I put my hand in my pocket, and drawing it out gave him the twopence he required. With this I woke.

My friend has been managing some mortgage business for me during the last two months.

My wife had gone out about 10.15 a.m., intending to visit a church she had not been to before. Finding it rather farther than she expected, she thought she would like to take the tram back. But she had left her purse at home. However, being near a friend's house (the friend I saw in my dream), she called in and asked for the loan of twopence. His wife lent my wife sixpence, and he himself accompanied my wife to the church, which was very near. It was just before 11 o'clock. After the service my wife took the tram, and arrived home at about 1 o'clock. My dream had made so great an impression on my mind that I immediately told her about it, and to my utter astonishment she related the story of borrowing twopence, which she said she would not have thought it worth while mentioning otherwise.

L. 1072.—A^{c} P^{s}.

From Mrs. Anderson, 8, Chester-terrace, S.W.

March, 1889.

One morning I received a letter from my sister (who was in Scotland),

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to tell me that my baby niece, aged six weeks, was ill with erysipelas which covered her from the crown of her head to the tips of her tiny feet. In the evening I went to see some friends, and as I entered the house my hostess met me and said : "Your little niece is very ill." I looked astonished and she continued: "Don't say a word but listen. Last night I dreamt that I saw a tiny child coming towards me ; she was swollen out of shape. I said : 'You poor little object, who are you ?' and she said, 'I am M. C.'s little girl.'"

In answer to questions, Mrs. Anderson writes :—

1. The dream occurred, if I mistake not, in February, 1872. 2. I did not keep my sister's letter. 3. The dreamer is dead. Her name was Mrs. William Eversley. 4. Her daughter and husband can both verify it, and you shall meet them some day. 5. I think I certainly told my sister of it, but cannot vouch for her remembering it. 6. The same lady had many dreams which came perfectly *true* in every particular.

A. G. ANDERSON.

Miss Elizabeth Eversley gives us the following account of the dream dreamt by her late mother, the particulars of which were written out by Mrs. Anderson.

I remember perfectly my mother telling us one morning that she was sure M. C.'s baby girl was ill, as she had in a dream that night seen a little girl coming towards her swollen out of all shape. My mother exclaimed, "You poor little object, whose child are you ?" The child answered, "I am M.C.'s little girl."

The following statement is made by Mr. Eversley as to the dream of Mrs. Eversley, told by Mrs. Anderson and Miss E. G. Eversley.

I perfectly remember my wife telling me she had a dream in which she saw a baby, all disfigured and swollen, and on asking the child who she was, she said, "I am Mrs.C.'s baby." Mrs. Anderson, sister to Mrs.C., came to our house a day or two after, and was about to tell us of her little niece's illness, when my wife said, "Stop ! let me tell you my dream," and when she heard it, Mrs.Anderson said, "That is just the description I have had of the child from my sister."

In conversation with Miss Eversley on March 30th, 1889, I learnt that she also remembered Mrs. Anderson coming to the house on the Sunday,—the dream having occurred, as Miss Eversley believes, on the preceding Friday night,—and beginning to tell of her niece's ailment. Mrs. Anderson was then interrupted by Mrs. Eversley, who narrated the dream.

Miss Eversley had no doubt talked over the matter often with Mrs. Anderson, but she told me that she had not done so in the interval between my meeting Mrs. Anderson and my calling on Miss Eversley, so that the latter has apparently a clear independent recollection of the circumstances.

The late Mrs. Eversley was in the habit of dreaming frequently

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dreams which "came true." Such dreams were always clear and vivid, and she would relate them to her family in the morning. Miss Eversley was fairly confident that dreams thus related by her mother did as a rule "come true." She cannot, however, remember details of many at this distance of time.—F. P., *April 8th*, 1889.

P. Cl. 129.

From Captain Parker, through the Rev. A. T. Fryer.

Hythe Vicarage, Southampton, *April 16th*, 1889.

DEAR MR. FRYER,—On referring to the only notes I have, I find I cannot fix the exact date of the occurrence of which you want particulars. It was, however, during the latter half of June, 1886, as I find it was then that the man arrived whose coming I dreamt about.

I was then in charge of a Division of Coastguard, and it was a part of my duties to visit the various coastguard stations within the limits of that division of the coast. The dream, as nearly as I can remember it, was as follows: That I was visiting an outlying station where there were several coasting vessels moored, their heads out seaward, and sterns secured to the shore with hawsers. Two navy bluejackets landed from one of the craft, quite to my surprise, and on asking where they were from, one of them said he had been sent from Wick for duty at Sandhaven (a village in my division).

The details of the dream were so vividly impressed on my mind on waking, which is quite unusual with me, that I told my housekeeper about it at or about breakfast time—as far as I know the only time I ever told her any dream at all—and for the time thought no more of it, but soon after, I think the same day, when the post came I received an official letter appointing a man from Wick for duty at Sandhaven.

I was so astonished at this coincidence that I at once said to my housekeeper:

"You remember the dream I told you about a man coming from Wick for Sandhaven. Here is his official appointment."

A further curious coincidence in connection with the above is that in the ordinary course of events this man would have proceeded from Wick to Aberdeen by steamer, and from thence north by rail, and in fact that was how he was ordered to go; but on this occasion, which sometimes happened, the steamer stopped off Fraserburgh and landed the man there without my knowledge at the time, until I found a strange bluejacket at my quarters, and on asking who he was and where he had come from, he told me he had landed from the steamer from Wick, and was sent for duty at Sandhaven. At that moment all the details of the dream again came to my mind, and the fact of the man landing on the coast instead of coming by rail was also in accordance with the details of the dream. It is hardly necessary for me to remark that nothing occurred beforehand that would lead me to expect a man being sent from Wick, or I should not have thought that the dream was curious or worth a moment's thought.

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I have no doubt my housekeeper remembers something of this occurrence as she has a better memory than I have for most things. I have not written to her on the subject, as I thought you might prefer to have her evidence without any reminder from me to her about it.

Y. F. H. PARKER.

The following is from Captain Parker's housekeeper.

Fraserburgh, *April* 18*th*, 1889.

In answer to your inquiry about Captain Parker's dream, I remember him telling me about it. He said that in his dream he left the house, and soon after met the coastguard man, and asked him if he was the man that was come to Sandhaven station from Wick, and he said, "I am." Mr. Parker said, when telling me about it next morning, "How I wish to see that man." He saw him soon, to his astonishment, the exact image and likeness as in his dream.

ELIZABETH MACDONALD.

P. 638.

In the following case we are requested not to give names, lest it should be painful to the parents of the lady who died.

September 19*th*, 1887.

In November, 1884, my daughter, then 16, said to me one morning, "Oh, mother, I had a terrible dream last night about B. I dreamt that you, she, and I were walking along the street, coming, I thought, from some musical entertainment, as I heard the music still in the distance. Suddenly B. appeared faint, and leant against some railings we were passing at the time. I tried to support her against the railings, but she gradually subsided and fell to the ground—dead. I thought I ran for a doctor, but could not find one, and in the confusion I awoke."

The dream seemed to have been a peculiarly vivid one, but after mentioning it to some other members of the family we thought no more of it. Just about a week, or rather more, after the dream, we were shocked to receive news of B.'s sudden death—in the street—coming from an afternoon operatic performance. Strangely enough we were so shocked by the news that for several days we did not remember I.'s dream.

On hearing the details of B.'s death, some months later, from her mother, who was with her, I was more than ever struck with the dream. She had become faint close to some railings, and for a minute leant against them, then gradually fell to the ground—dead. I cannot remember the exact date, but am positive it was about a week before the death actually occurred.

I have omitted to mention that B. was my niece, and had been so much with us that she was more like a sister to my daughters than a cousin.

The following is the percipient's own account, written nearly two years later.

A week previous to my cousin's death, I dreamt that she, and I, and some others were walking past a public building, in which some musical

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entertainment was being held at the time, and, as we passed, the strains of music seemed to reach us quite distinctly. Opposite the building were railings, and close by them my cousin seemed suddenly to become faint, and sank on the ground. I tried to raise her and support her against the railings, but she slipped from my grasp, and I saw that she was dead.

I set about procuring medical aid, but certainly in a very dream-like way. First I went to the house of a doctor who had left the town years before; then, not finding him, to that of another who had been several years dead. I cannot at all remember whether this latter returned from the land of shadows to my help or not, for at this point everything became confused.

In the letter which accompanied this account, the percipient adds:—

It seemed very curious to us all at the time, as the last accounts of my cousin had been very favourable, and in any case she and I had never had any interests in common.

The sister of the percipient writes in November, 1888:—

I distinctly remember her telling her dream exactly as my mother has written. My sister E. was sleeping with her at the time, and remembers I. telling her of it in the morning.

I. is of a very impressionable nervous temperament, and in fact we consider her a trifle "uncanny." A few weeks ago she was staying in K., and one night she dreamed that there was a great fire in High-street, and that the fire engine would not work. In the morning she was quite as much surprised as anybody else to hear that there had been a fire that night, and the engine would *not* work.

The percipient herself says:—

My dreams frequently seem to come true. Only last week I had a night of horrible dreams. I seemed to be left in charge of two babies, each of which, one after the other, died quite suddenly under my care.

Next morning a letter from my brother informed me that the baby of a friend of ours had quite suddenly and unexpectedly died that same afternoon.

I have had many other experiences of a similar kind, but do not now remember the details.

P. 639.

From the Rev. J. M. (Name given in confidence, not for publication).

December 19th, 1884.

About fourteen or fifteen years ago when I was vicar of a coal mining parish, I dreamt that I baptised the child of a lady parishioner of mine in Jordan water. There was nothing in the world that I know of to make me think of Jordan water at the time. And certainly there was nothing to make me think of any child of the young lady of whom I dreamt. At that time she was very young—not out of her teens,—unmarried, and so far as I know not even engaged; still the dream as I lay in bed seemed quite a natural one, that is, there was nothing in it that presented any difficulty or unpleasantness. The baptism as I dreamt of it was a public one in the parish church, and

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the father did not appear on the scene at all, neither was I given to understand who he was. But this did not seem at all to concern me.

In the morning on coming down stairs, not a little impressed by my dream—at any rate being amused and interested with it—I was surprised to find a letter from the Holy Land, enclosing some leaves and flowers from the Mount of Olives. These had been sent by a friend—a clergyman—who I thought was at the time at Birmingham. Unknown to me he had been presented to a benefice, and before entering upon it had taken the opportunity of going to Palestine. The coincidence of the Jordan water with plants from the Mount of Olives I thought curious, but still I did not attach any importance to it.

Some years passed by. My young lady friend and her younger sister were both married, and had families. The husband of the *latter* called upon me one day, to ask me to fix a time for baptising their child, suggesting a certain day, and saying that he and his wife had been promised some Jordan water by a friend, which they hoped would reach them in time for the baptism. I promised to use it if it should arrive in time. But while promising I laughed outright and said it was the child of the *wrong* sister. Then I told him of my dream about baptising a child of his wife's sister, and it seemed as if the dream was going to have a sort of half fulfilment. However, the Jordan water expected did not arrive in time, so the child of the younger sister was baptised in ordinary water, as indeed had been, up to that time, every child baptised by myself. There seemed no likelihood of my being called to baptise any child of the elder sister's at all. Her husband was a Presbyterian and lived in Scotland, and in fact her first child was baptised after the Presbyterian form.

But some year or two afterwards she happened to be in England with a second child, and much to my surprise she asked me if I would baptise it—an English gentleman and his wife having offered to stand sponsors for the child. I gladly complied with the request, and the mother before I left her said she had some Jordan water, and she would be glad if I would use it for the baptism. This I promised to do, and this I did. The father of the child being out of health at the time, was not present at the service. Thus my dream of many years before seemed somehow to have had a remarkable fulfilment.

P. 640.

The following narrative was obtained for us by Mr. W. Leadham Crowe, of 4, Bishopsgate-street Within, from a friend of his.

21, Cranley-gardens, South Kensington, S.W., *May 25th*, 1889.

According to promise I give you an account of my dream in 1857.

On the night before the Derby I went to bed in a discontented frame of mind, as I was not allowed to go to Epsom.

In the winter I had backed the then favourite, Blink Bonny, to win for a small sum at 10 to 1. She ran in the One Thousand and was badly beaten, and went back in the betting to 66 to 1. I did not lose my faith in my

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choice, but took £600 to £10. Well, you will understand that a boy of 19 had a great stake in the race.

In the early morning of the Derby Day, I dreamt that I was on the Epsom course (where I had not then been), at a point which I have since recognised as Tattenham Corner. I saw the horses go by, and followed with the crowd after the horses, and when I got up to the telegraph board I heard people shouting, "Blink Bonny has won." I looked at the board and saw the following numbers :—

19
4
23

On this I awoke, got out of bed (it was a splendid morning), took an envelope from my coat pocket and put down the numbers.

I went early to the station at Greenwich, and waited the arrival of two friends who were going to the race, Charles West and W. R. Brander. I went up with them to London Bridge, where I bought a card. Blink Bonny was No. 19. I only had £2 in my pocket. I asked Brander to put it on for me. (He did not do it, saying he thought I was mad.) The numbers of the other horses I did not take much heed of when I found that No. 4 was a horse called Black Tommy, which was an extreme outsider I had never heard of ; nevertheless the result of the race was—

No. 19 Blink Bonny 1
,, 4 Black Tommy 2
,, 23 Adamas 3

This is of course an extraordinary circumstance, and after 32 years a rather difficult thing to get corroborated, but I send you herewith a letter from West. Brander I have seen ; he says he remembers something about it, but that the changes which have occurred in his life have deprived him of the memory of his early days.

I may mention that I have dreamt numbers once or twice since, but they have not proved the *correct* ones. J. S. Christie Renneck.

Mr. West writes to Mr. Renneck as follows.

Lloyd's, London, E.C., *May 20th*, 1889.

I can endorse your statement as to the episode in connection with Blink Bonny's Derby, and I remember perfectly well your statement to us, before the race had been run, that you had dreamt a certain number had won, and that it turned out to be true ; it made a strange impression on my mind at the time. Chas. West.

We took some trouble to ascertain what the numbers of the first three horses in the Derby in 1857 actually were, and learn from Mr. H. Darling that they were as follows :—

21 Blink Bonny 1st
4 Black Tommy 2nd
3 Adamas 3rd

Mr. Renneck's recollection of the numbers is not therefore quite

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accurate, which is of course not at all surprising after an interval of 32 years, during long periods of which he has, as he tells us, never even thought of the dream. He is sure that he dreamt the right numbers.

There is a special difficulty in estimating the probability that a true dream about a race is not a mere coincidence, because races are undoubtedly very frequently dreamt about.

Mr. Renneck, it will be noticed, mentions that he has had one or two such dreams that have not come true. The following account of a false dream—vivid and acted on—was sent to us *à propos* to Mrs. Sidgwick's paper on *Premonitions.*

Once, 30 years ago, staying with some sporting men in Yorkshire, I dreamt most vividly that I saw the number of the horse who won the Leger run up and heard his name. He was an outsider, and we all sent £1 to the old betting offices and got very heavy odds of course, *but he was not in the running!*

We may point out that in the case of Mr. Renneck's dream, supposing it to be more than a very extraordinary accidental coincidence, it is not necessary to assume a supernormal knowledge of the future. The numbers must of course have been already assigned to the horses at the time of the dream, and it is not impossible that some one with a very complete acquaintance with the horses might have thought that particular result of the race a not improbable one.

P. 641.

The following curiously fulfilled dream belongs to the same class as dreams of races.

I think the following may be of interest to you, as Secretary of the Society for Psychical Research. The facts are most minutely correct. Some weeks since, a paper called *The Grove House Budget* announced a "Guessing Competition," first prize for nearest guess, *two guineas.* It was a *number* to be guessed, and this was to be obtained by the throwing of a die five times by the offerer of the prize, each turn up of the die to be placed in consecutive order, so that the figures *must* be either 1, 2, 3, 4, 5, 6. No 0, or 7, or 9 could be in it. I bought 10 postcards, putting a number on each, such as 52,342, &c., and about two days after I had posted them (I wrote them on the 25th, and posted them two or three days later), on the following Friday or Saturday night, I *dreamt* that the winning number ended with 555. I dreamt the other two figures, but could not recall the one or the position of the other, but was sure there was a 2 in it. On the Sunday, when we were all at dinner (11 of us), I spoke of my dream and how curious it was, and many suggested I should write more cards with this ending, but I did not.

I told *all* about my dream of the ending being 555, and the matter almost left my mind, until I opened the *Grove House Budget* last Saturday,

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December 14th, when, to my amazement, I found that the number thrown by the offerer of the prize was 52,555.

FANNY PARSONS.

High-street, Chipping Norton.
December 17th, 1889.

We, the undersigned, vouch for the exact correctness of the foregoing facts :—

SARA PARSONS. S. A. OWEN. ALICE RÉNÉE SHAW.
F. WITHAM. L. OWEN. FRANK NOYCE.
GEENA WHITE.

In reply to our inquiry, Miss Parsons says :—

I beg to say that the die was thrown certainly 14 days or more *after* my dream of the number. It was a curious coincidence.

P. 642.

From Mrs. Burkitt, Harvey-road, Cambridge [November, 1889].

About 11 years ago I had a most vivid dream. I thought I was standing in a doorway, holding back a curtain, and looking into the hall of a house, and I knew that house to be Farnley, in Yorkshire. The position of the hall, its furniture—everything about it—was clear and distinct, and so, too, was the sound of a bell, which I seemed to hear ring clearly as I stood there.

Farnley Hall was to me a mere name. I had heard that my mother spent a few months of her early life there, with her uncle, Mr. Hawksworth Fawkes, but I never remember her speaking much about England at all, and never about her old home, or Farnley.

I told my sister of my dream the next morning, and thought no more about it, till I went to stay in Yorkshire, about six or seven years afterwards.

Then, wishing to see Farnley, I asked Mr. Fawkes' leave to see the collection of Turner's pictures which he has, and, with two friends, went over there. On my way I told my friends of my dream, and we were all astonished to find the hall as I had described it.

The Fawkes' were away, but we wandered on, one room leading into another, till we came to one where tea had been prepared for us. I was sitting at the table, when, seeing a curtain opposite me, I felt compelled to find out what was behind it. I held it back, and found myself looking into the hall from the exact point of view that I had seen it in my dream. And then a bell rang.

What seems to me strange is, that the place and almost every detail was vivid for those years, but now that I have seen the reality, it has slowly faded away, and I have now an indistinct remembrance of that part of the house.

In connection with this case we may refer the reader to the suggestion of Mr. Lach-Szyrma in the letter which follows.

ERRATUM.—The cases numbered L. 1049 in *Journal* for December, 1889, and L. 1050 in *Journal* for January, should have been L. 1070 and . 1071 respectively.

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CORRESPONDENCE.

HEREDITARY MEMORY.

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

SIR,—There is one obscure subject on which I should like to see an inquiry by the Society for Psychical Research. I mean hereditary memory. I know it is usually accepted, even by sceptical physiologists, that we inherit instincts and habits from our ancestors. The case of an hereditary passion for hunting in certain English families is adduced. Also certain acts, *e.g.*, in women a peculiar mode of threading a needle (as in one branch of my own family) is hereditary. The Stuarts and Bourbons both had a manifest and remarkable heredity of thought (which might result partly from instinct, partly from education). But may not this power of inheritance extend still further, even to the recollection of certain places by descendants, and may not this account for some cases at least of that well-known mental phenomenon of persons feeling suddenly that they perfectly recollect places and scenes where a moment's reflection shows them they have never been in their lives? I may explain what I mean by my own experience.

In early childhood I was much given to day dreams, as many only children of active imaginations are. Two scenes have haunted me many hundred times, I am sure, though as I attained manhood they faded and were only recollected as childhood's dreams. I will describe each of them. They were two of my dominant scenes to the inner visual organs in childhood.

1. A large village lying northward, with heaving plain and woodlands in the back. In front there is a little stream crossed by a small bridge. It is looked at from a hill. There is one church in that village, and a road going north, and a park to the east. I have thought of that village a hundred times and peopled it with imaginary people and quaint adventures, as children will.

Now when I was an undergraduate in Oxford my mother suggested my going to visit Adderbury, which had been connected with our family since 1800, and where she had spent some of her childhood, staying with her uncle who dwelt there. She intended going herself there, but was prevented. Still she told me to go there and see the old place, full of her childhood's memories. I did so one winter's day. I came to a low hill and there before me was almost exactly the scene of my childhood's dreams—the large village, the little stream, the park, the woodlands, and the church. Now my mother had never described to me Adderbury. It is curious I should have thought of it, for, spending my childhood in Devon, I had conceived a typical Oxfordshire village, totally unlike any place I had seen in childhood.

2. Another scene was more curious and more persistent. It was a large village near the sea facing eastwards. The hill is very steep—so steep that you must descend part of the way by steps. The houses are in terraces one over the other. Above there is a woodland. I always thought I dwelt there and had a house on the north side. Hundreds of day dreams had I of that village and its steps and terraces, and blue sea, but my home was always on the north side and a little inland. Till last July, I never in all my journeys had seen any place like that scene of my day dreams. I was then asked to visit Clovelly in North Devon, where my maternal ancestors (my great grand-

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mother was a Cary) had long lived. To my astonishment there were the terraces, the steep hill, the steps down to the sea facing eastward, and, to the north, Cary Court, where for ages our people had lived. I saw in the church seven of the Cary tombs. Clovelly is described in *Westward Ho*, which I only read some years ago for the first time, and the resemblance never struck me.

Are there not many other instances of this ancestral memory ?

Newlyn St. Peter, Penzance. W. S. LACH-SZYRMA.

REVIEW.

An interesting article on "Ghosts," by Mr. R. Hodgson, Secretary of the American branch of the Society for Psychical Research, is published in the February number of a new American magazine, *The Arena*, and is the first of a series in which Mr. Hodgson proposes to explain the aims and methods of the Society, with the hope of arousing a more general and intelligent interest in its work. In this paper he discusses briefly, and in a simple and clear manner, the elementary principles which must be kept in view in attempting to explain coincidental and other apparitions, as well as some of the more obvious and fundamental theoretical difficulties that meet us. Typical cases of the apparitions of living and dead persons, from the collections of the English and American Societies, are given. Mr. Hodgson's next article will treat of "death wraiths" and occurrences in houses reputed to be "haunted."

SUPPLEMENTARY LIBRARY CATALOGUE.

THE EDMUND GURNEY LIBRARY.

Additions since the last list ("Journal" for October).

RAUE (C. G., M.D.) Psychology as a Natural Science applied to the Solution of Occult Psychic Phenomena ..... *Philadelphia*, 1889

BEAUNIS (Professor H.) Les Sensations Internes ..... *Paris*, 1889*

——————— L'Evolution du Système Nerveux ..... *Paris*, 1890*

GOYARD (Dr.) Le Magnétisme Contemporain et la Médecine Pratique, *Paris*, 1888

MARIN (Dr. Paul) L'Hypnotisme Théorique et Pratique comprenant les Procédés d'Hypnotisation ..... *Paris*, N.D.

EXPERIMENTAL-PSYCHOLOGIE (Schriften der Gesellschaft für, zu Berlin). *Leipzig*, 1890†

I. Dessoir (Max) Das Doppel-Ich.
II. III. Bastian (Adolph) Ueber Psychische Beobachtungen bei Naturvölkern. Hellwald (F. von) Die Magiker Indiens.
IV. Bentivegni (A. von) Die Hypnose und ihre civilrechtliche Bedeutung.

LOMBROSO (Cesare) Studi sull' Ipnotismo, con ricerche Optalmoscopiche del Professore Reymond, e dei Professori Bianchi e Sommer sulla polarizzazione psichica, 3rd edition ..... *Turin*, 1887

ARCHIVIO di Psichiatria, Scienze Penali ed Antropologia Criminale. Vol. X., Parts i.-iv. ..... *Turin*, 1889

* Presented by the Author. † Presented by the Society.

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THE EDMUND GURNEY LIBRARY FUND ACCOUNT UP TO JANUARY 1ST, 1890.

Dr.	£	s.	d.	Cr.	£	s.	d.	£	s.	d.
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,, Dividends on Investments	8	14	6	,, Investment in 13 Shares of £10 each in Buenos Ayres Water and Drainage ...	132	10	0			
				,, Expenses of Transfer ...	3	1	6			
								249	9	0
				,, Purchase of New Books ...	6	6	0			
				,, Binding ...	12	8	6			
								18	14	6
				Balance in hands of Treasurer January 1st, 1890				23	3	0
	291	6	6					291	6	6

Examined and found correct.

H. ARTHUR SMITH.

Since the publication of the list of donations to this Fund in *Proceedings*, Part XIV., the following additional donations have been received :—

	£	s.	d.
Mr. and Mrs. Leycester	6	0	0
Hon. Auberon Herbert	1	0	0
And since January 1st, 1890			
A. Sidgwick	2	0	0

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No. LXIX.—Vol. IV. April, 1890.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Cave, Charles J. P., 13, Lowndes-square, London, S.W.
Elder, Mrs., Campden House, Kensington, London, W.
Kingston, H. D. R., M.B., Stormont Lodge, Willesden, N.W.

ASSOCIATES.

Blackie, Miss J. L., 10, Stratford-place, London, W.
Buckler, W. H., Trinity College, Cambridge.
Daintrey, Charles J., Petworth, Sussex.
Dickinson, Mrs., Bramblebury, Wandsworth Common, S.W.
Dunn, Edmund A., 92, Regent-street, London, W.
Ellison, Rev. John H., 4, Warwick-square, London, S.W.
Feilding, Hon. Everard, Newnham Paddox, Lutterworth.
Hills, Mrs., Corby Castle, Carlisle.
Maclagan, Miss M. M., 4, West Cromwell-road, London, S.W.
Morison, Mrs. Miller, Morison House, Hetland, Ruthwell, N.B.
Ponsonby, Hon. Mrs., 9, Chapel-street, Grosvenor-place, W.
Reynolds, Mrs., Millington House, Thelwall, near Warrington.
Rouse, Rolla E., M.D., 2, Tisbury-road, West Brighton.
Shilton, Alfred J., F.C.S., 36, Castle-street, Reading.
Solovoy, Michael, 9, Mokovaia, St. Petersburg.
Villamarina, The Marchesa di, Palazza Reale, Quirinale, Rome.
Warter, Mrs. Tatham, 10, Upper Phillimore-gardens, Kensington, W.
Wemyss, Miss A., Washwell House, Painswick, Gloucestershire.
Wigan, W. L., Larkfield, near Maidstone.
Wingfield, Mrs. Edward, 40, Albion-street, Hyde Park, W.

HONORARY ASSOCIATE.

Shield, Mrs., Bowers Gifford Rectory, Essex.

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ASSOCIATES OF THE AMERICAN BRANCH.

ARNOLD, J. N., 19, College-street, Providence, Rhode Island, U.S.A.
BIGELOW, HORACE P., Waterville, Oneida Co., New York, U.S.A.
CASE, MISS M. R., 120, Commonwealth-avenue, Boston, Mass., U.S.A.
CHANDLER, MRS. H. P., Forest Hill-street, Jamaica Plain, Mass., U.S.A.
CHANDLER, MISS, Forest Hill-street, Jamaica Plain, Mass., U.S.A.
CHAPIN, IRVING, Puritan Club, Boston, Mass., U.S.A.
DALL, N. HASKELL, Hedgecall, Glen-road, Jamaica Plain, Mass., U.S.A.
DALLAS, GEORGE M., 263, South 4th-street, Philadelphia, U.S.A.
DUCEY, WILLIAM L., Muskegon, Michigan, U.S.A.
DUNHAM, MISS E. L., 137, East 36th-street, New York, U.S.A.
ESTY, PROFESSOR W. C., Amherst College, Amherst, Mass., U.S.A.
FROTHINGHAM, P. R., 8th-street, New Bedford, Mass., U.S.A.
GAGE, LYMAN J., The First National Bank of Chicago, Chicago, U.S.A.
GARDINER, PROF. H. N., 23, Crafts-avenue, Northampton, Mass., U.S.A.
GOODING, MISS MARY, Concord, Mass., U.S.A.
GRAHAM, PROFESSOR ANDREW J., 744, Broadway, New York, U.S.A.
HARRIS, REV. J. ANDREWS, D.D., Cheshunt Hill, Pennsylvania, U.S.A.
MCVICKER, J. H., McVicker's Theatre, Chicago, U.S.A.
NEWCOMB, C. A., 1145, Woodward-avenue, Detroit, Michigan, U.S.A.
NIMS, F. A., Muskegon, Michigan, U.S.A.
OSBORN, PROF. F. W., 491, Classon-avenue, Brooklyn, New York, U.S.A.
PECKHAM, ORVILLE, The First National Bank of Chicago, Chicago, U.S.A.
PRATT, J. H., Spring Hill, Kansas, U.S.A.
REES, MRS. JANET RUNTZ, Wayside, Scarsdale, New York, U.S.A.
STRAUSS, ALBERT, 344, West 55th-street, New York, U.S.A.
THAYER, DR. D., Hotel Lafayette, 200, Columbus-avenue, Boston, Mass.
WESTBROOK, DR. R. B., 1707, Oxford-street, Philadelphia, U.S.A.

MEETINGS OF THE COUNCIL.

The Council met on the 7th and 28th of March. Colonel Hartley was in the chair on the first occasion, and the President on the second. The following Members were also present at one or both of the Meetings:—Dr. A. T. Myers, and Messrs. T. Barkworth, W. Crookes, W. Leaf, F. W. H. Myers, F. Podmore, H. Arthur Smith, R. Pearsall Smith, and H. E. Wingfield.

The following were elected, under Rule 17, as Co-opted Members of the Council for the current year:—Gerald W. Balfour, Esq., M.A., M.P., William Crookes, Esq., F.R.S., Rev. A. T. Fryer, and Hugh E. Wingfield, Esq., M.A.

On the proposition of Mr. F. W. H. Myers, Mrs. Shield, of Bowers Gifford Rectory, Essex, was elected an Honorary Associate for the current year.

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At the two Meetings of the Council three new Members and twenty new Associates, whose names and addresses are given on a preceding page, were elected. The election of twenty-seven new Associates of the American Branch was also recorded.

At the request of Mr. J. Russell, his name was transferred from the list of Members to that of Associates.

It was agreed that the names of eight persons who from various causes had virtually ceased to be Members of the Society should be struck off the List.

The Lists of Corresponding Members and of Honorary Associates were read over and the following were re-elected for the current year:—

CORRESPONDING MEMBERS.

PROFESSOR A. ALEXANDER, Caixa, 906, Rio Janeiro.
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 M. BUTLER, Columbia College, New York, U.S.A.
DR. MAX DESSOIR, 27, Köthener Strasse, Berlin, W.
DR. FÉRÉ, 37, Boulevard St. Michel, Paris.
PROFESSOR STANLEY HALL, Clark University, Worcester, Mass., U.S.A.
DR. EDUARD VON HARTMANN, Gross-Lichterfelde, Germany.
PROFESSOR PIERRE JANET, Bourg-la-Reine, France.
MAHADEVA VISHNU KANÉ, B.A., Dharwar, Bombay.
PROFESSOR KOVALEVSKY, The University, Kharkoff, Russia.
DR. A. A. LIÉBEAULT, Nancy.
PROFESSOR J. LIÉGEOIS, Nancy.
PROFESSOR C. LOMBROSO, 43, Corso Oporto, Turin, Italy.
HANS NATGE, Berlin-Tempelhof, Berlin.
PROFESSOR E. C. PICKERING, The Observatory, Cambridge, Mass., U.S.A.
DR. F. FREIHERR GOELER VON RAVENSBURG, 4, Nettelbeckstrasse, Berlin, W.
PROFESSOR TH. RIBOT, Office of the *Revue Philosophique*, Paris.
PROFESSOR CHARLES RICHET, 15, Rue de l'Université, Paris.
BARON A. VON SCHRENK-NOTZING, Klenze-Strasse, 64, Munich.
H. TAINE, Menthon St. Bernard, Haute Savoie, France.
PROFESSOR N. WAGNER, Imperial University, St. Petersburg.

HONORARY ASSOCIATES.

CURTIS, MISS MARY, Laugharne, St. Clears, South Wales.
FRYER, REV. A. T., 4, Upper Vernon-street, Bloomsbury, London, W.C.
GRUBB, EDWARD, M.A., Rye Croft, Fulford-road, Scarborough.
JAMES, CAPTAIN, 68, Hereford-road, Bayswater, London, W.
JENKINS, E. VAUGHAN, Energlyn, 31, St. Margaret's-road, Oxford.

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KEULEMANS, J. G., 4, St. Mark's-crescent, Regent's Park, London, N.W.
KLEIBER, JOSEPH, St. Petersburg.
MACDONALD, REV. J. A., 43, Hill Side-road, Stamford Hill, London, N.
NISBET, E. T., 51, Eldon-street, Newcastle-on-Tyne.
ROBERTSON, MISS N., 11, Kilburn-square, London, N.W.
SAXBY, MRS., Mount Elton, Clevedon.
SCUDAMORE, MRS., 36, Albion-road, Stoke Newington, London, N.
SHIELD, MRS., Bowers Gifford Rectory, Essex.
SUDGEN, REV. E. H., B.A., B.Sc., Bradford, Yorkshire.
WALWYN, MRS., 9, Sion Hill, Clifton, Bristol.

Thanks were voted to the donors for two or three small presents to the Library.

The Finance Committee presented a report at the Meeting on the 7th which received careful attention. It was agreed as far as possible to carry out the recommendations contained in it.

Some other matters of routine business having been attended to, the Council agreed to meet on Friday, the 9th of May, at 3 p.m., at the Westminster Town Hall, previous to the General Meeting arranged for 4 o'clock on that afternoon.

The following is a brief statement of the arrangements that have been agreed to in regard to the American Branch of the Society for Psychical Research. A proposal from the American Society for Psychical Research having been laid before the Council on November 1st last, the effect of which would be to convert it into a branch of the Society for Psychical Research, its Members having certain privileges as "American Associates," it was, after discussion, unanimously agreed that the proposal be accepted for a year's trial. It was subsequently agreed that Professor W. James and Mr. S. P. Langley should constitute an Advisory Committee, with power to obtain any reports they may require from Mr. R. Hodgson, as Secretary and Treasurer of the American Branch, and in conjunction with him to elect Associates of the American Branch This Committee is to be called together at the request of either of its Members and to report to the Council if desirable. The names of Associates of the American Branch so elected are to be transmitted by Mr. Hodgson to the Council. The annual subscription of Associates of the American Branch is to be three dollars; and those who wish may, with leave of the Council, become full Members of the Society by the annual payment of ten dollars. Associates of the American Branch shall be entitled to receive the *Proceedings* and *Journal* free by post as issued. The cost of the *Proceedings* and *Journals* supplied to the American Branch, whether for distribution among the Associates or for sale by the Secretary, and the

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cost of postage and of despatching the same, will be paid to the Treasurer of the Society for Psychical Research in England from the funds of the Branch By the *cost* of a copy of the *Proceedings* or *Journal* is here meant the total cost of printing divided by the whole number of copies printed. The balance of the amount of subscriptions is to be expended in the promotion of psychical research in America. So far as relates to publications, this arrangement commences with *Proceedings* Part XV. and with the *Journal* for January, 1890.

GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall, on Friday, March 28th, at 8.30, the President, Professor Sidgwick, in the chair.

COLONEL TAYLOR read a short paper, in which he described the result of 20 experiments, which he said might be regarded as experiments in thought-transference by diagram, with the element of the transference of thought eliminated. They were conducted by getting 50 diagrams drawn on each of 40 forms previously marked Agent 1, Percipient 1, &c., and then comparing the agent papers with the percipient papers of the same number.

The object of the experiments was to ascertain what chance alone would do in producing correspondences in the diagrams, and the result went to show that this had been sufficiently allowed for in the Society's work. Of the 1,000 trials registered only 20 could, in his opinion, be called successes, whereas, on looking over the diagrams figured in Vols. I. and II. of our *Proceedings*, he had only to count 42 trials to find 20 correspondences between agent and percipient so nearly alike that had they been found in his collection he would have noted them.

Professor Minot, in Vol. I. Part IV. of the *Proceedings* of the American Society for Psychical Research, speaks of a tendency people have to draw certain diagrams, and when they do so to draw them early in a series, and considers it premature to accept our proofs of thought-transference so long as his "law of relative frequency" is disregarded. Colonel Taylor, treating his collection as 2,000 separate diagrams, explained that, tabulating them much as Professor Minot had his 5,000, he also found a tendency to draw certain diagrams, but not the same diagrams as in the American experiment. He found no tendency, however to draw the most frequently repeated diagram early in a series. Finally, Colonel Taylor pointed out that if Mr. Minot's law operates the number of apparent "successes" should be more numerous at the beginning of a series of experiments in thought-transference than at the end, but this did not appear to be the case.

The PRESIDENT said that experiments such as Colonel Taylor's were

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valuable, and, indeed, almost indispensable for an exact estimate of the evidence of thought-transference obtained by the drawing of diagrams. His accidental successes, moreover, gave a striking illustration of the degree of correspondence that might be obtained by mere chance, and would bring home to the most unmathematical mind how entirely the proof of thought-transference must depend on the proportion of successes to failures.

Professor Alexander, of Rio de Janeiro, then read an account of some observations made by himself and a friend in Rio on some apparently abnormal phenomena occurring in the presence of two little daughters of the latter, aged respectively 12½ and 9½ years. The phenomena consisted, among other things, of raps, movements of heavy objects, and writing on slates apparently not executed by human hands, and they frequently occurred under circumstances which Mr. Alexander thought precluded the possibility of trickery, even had the children been inclined to it, which he did not believe. This account will form part of the evidence to be reported on shortly by the "Physical Phenomena" Committee.

Mr. Gilbert Elliot observed that he had seen similar phenomena in India, and also spoke of a séance with the Davenport Brothers, which greatly impressed him.

Dr. Myers asked Mr. Alexander whether any attempt had been made to measure the physical force exhibited. Mr. Alexander replied in the negative.

Mrs. Sidgwick asked whether the "direct writing" obtained ever gave definite answers to questions asked at the time, so that it could not have been prepared beforehand. Mr. Alexander answered that it sometimes did.

Mr. Barkworth inquired whether information unknown to any of the sitters was ever given at the séances. From Mr. Alexander's reply this seemed very doubtful.

A Gentleman asked whether Mr. Alexander had ever met with an instance of such occurrences as he had described, which at the time seemed genuine, and afterwards proved not to be so.

Mr. Alexander said he had not, but mentioned a case in which he had caught another young medium tricking, though she afterwards exhibited what he considered to be genuine phenomena at the same séance.

Mr. Morell Theobald alluded to raps occurring in his own family 20 years ago, resembling those described by Mr. Alexander.

The President said that the phenomena reported by Professor Alexander were exactly of the class to which, when the Society was founded eight years ago, he had expressed the hope that the attention

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of investigators into the physical phenomena of Spiritualism would be mainly directed. Their importance, in his vi ew, lay chiefly in the fact that they were produced without the presence of a professional medium. He hoped that the Physical Phenomena Committee might have opportunities of making investigations of this kind. Of course, in all investigations with private, no less than professional mediums, it was the investigator's duty to take adequate precautions against the possibility of trickery; otherwise the investigator's testimony added comparatively little to that of the medium.

MEETING OF THE AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH,

AT ROOMS OF THE BOSTON SOCIETY OF NATURAL HISTORY.
Tuesday, March 4th, 1890, *at* 8 *p.m.*

About 200 persons present. Professor Wm. James in the chair.

The Secretary read the records of the previous Meeting, which were approved.

The Chairman drew the attention of the Members to the circular recently issued on behalf of the International Congress of Experimental Psychology, and invited the assistance of persons willing to collect answers to the inquiry concerning hallucinations.

The Secretary read an abridgment of the discussion between Mr. F. W. H. Myers and Mr. Frank Podmore concerning *Phantasms of the Dead.*

The Meeting then adjourned.

R. HODGSON.

CASES RECEIVED BY THE LITERARY COMMITTEE.

L. 837 Ad Pn Visual.

From Miss Berta Hurly, Waterbeach Vicarage, Cambridge.

February, 1890.

In the spring and summer of 1886 I often visited a poor woman called Evans, who lived in our parish, Caynham. She was very ill with a painful disease, and it was, as she said, a great pleasure when I went to see her; and I frequently sat with her and read to her. Towards the middle of October she was evidently growing weaker but there seemed no immediate danger. I had not called on her for several days, and one evening I was standing in the dining-room after dinner with the rest of the family, when I saw the figure of a woman dressed like Mrs. Evans, in large apron and muslin cap, pass across the room from one door to the other, where she disappeared. I said, "Who is that?" My mother said, "What do you mean?" and I said, "That woman who has just come in and walked over to the other door." They all laughed

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at me, and said I was dreaming, but I felt sure it was Mrs. Evans, and next morning we heard she was dead.

BERTA HURLY.

Miss Hurly's mother writes :—

On referring to my diary for the month of October, 1886, I find the following entry: "19th. Berta startled us all after dinner, about 8.30 last evening, by saying she saw the figure of a woman pass across the dining-room and that it was Mrs. Evans. This morning we hear the poor woman is dead." On inquiring at the cottage we found she had become wandering in her mind, and at times unconscious, about the time she appeared to Berta, and died towards the morning.

ANNIE ROSS.

February 25th, 1890.

We have received the following narrative from the Rev. H. Kendall, of Darlington, who informs us that the percipient, Alderman Fowler, of Durham, is much esteemed there, and has been five or six times Mayor. Though the date of the experience is remote, it was so simple and definite that there seems little room for error to creep in.

L. 838 A^{d} P^{n} Visual.

Manor House, Durham. [1889.]

I was assistant at a shop in Durham, near my present place of business, when a singular circumstance happened to me, which seemed to imply that the spirits of the departed have, at least at the time of their departure, the power to manifest themselves to survivors. I had a brother whom I familiarly called Mat, who was a sailor, and had gone on a voyage to the Baltic. One Saturday afternoon I was attending to a customer, reckoning up the amount to be paid after serving the articles, when I happened to look towards the window, and was surprised to see my brother Mat outside. Our eyes met. I smiled and nodded to him, and said, "I'll be with you presently," or something of that sort. I told my master that my brother Mat had come and was standing outside. I was immediately released from my engagement with the customer and told that I might go to my brother and also bring him to sleep with me that night. When I went out into the street, expecting to find my brother Mat waiting for me, he was nowhere to be seen. I spent all the evening seeking for him at places where I supposed he might have called, but without success. I was so disturbed at this that I went off home to Shinly Row next morning to see if they knew aught, but he had not been there, nor had they heard any news of him. But this was the astounding coincidence which I learned afterwards. Mat died in the hospital at the Elsinore about the time when I saw him standing in the street at Durham.

[The date was October 21st, 1837.] JAMES FOWLER.

Alderman Fowler adds :—

I have never had any similar experience. The news of death did not reach the family till the return of the vessel from the Elsinore, but the stir caused by my going the next morning to my home, some eight or nine miles

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distant, to inquire for my brother, believing him to have gone there; my positive assertion of having seen him the day before and surprise at not finding him at home, caused the family to know the date of my vision and of the death to be the same.

The following three dreams belong to the group printed in the last number of the *Journal*, but were left out for want of space.

P. 643. Dream. Cf. *Phantasms of the Living*, Case (79).

From the Rev. E. D. Banister, Whitechapel Vicarage, Preston Lancashire.

[*November 12th*, 1885.]

My father, whilst a schoolboy (probably from 1808-1815), had a dream relating to his future, which I and my sister have often heard him relate. In the dream he saw a tablet in the parish church of his native place, on which was inscribed his name in full, the date of his birth, and the day and month, but not the year, of his death. But there seemed to him to be something uncertain about the *month* in the date of his death. The date as inscribed on the tablet was Jun. 9. But as June is seldom, if ever, abbreviated as Jun., he was somewhat inclined to think that it might be Jan. 9.

Many years elapsed after the dream, and nothing occurred to recall the circumstance until on June 9th, 1835, my eldest brother died at the age of two years and ten months. My father at the time was very deeply affected by the loss of the child. The date of the child's death called to his mind the date on the tablet, and though in his dream he distinctly saw his own name, he ever afterwards favoured the idea that the date he had seen was Jun. 9.

On January 9th, 1883, my father died.

Mr. Banister's sister confirms as follows:—

I have seen my brother's letter respecting the dream of which I have heard my father speak, and can only say that the facts are as my brother has stated. AGNES BANISTER.

P. 644. Dream.

From a lady, whom we will call Miss Dickens, as we are not allowed to give real names or initials.

In the January of 1888, I was in Boston, Mass., U.S.A., and intended returning to my home in London about Easter. I resided with some connections of my married brother. I sailed for England earlier than I intended, and had no idea when I left America that a letter from my home was on the way, telling me that my home had been given up. I tell you this to show that, on landing in Liverpool, I had not the slightest idea I should go and live with my aunt, where I accidentally met Mr. C.

Before I left Boston I had a remarkable dream. I told it at the time to a Miss R., my intimate friend, and she will be a witness to it.

I dreamt my aunt handed me *two feet*. They looked like false ones, but I was not sure about it. I had to bathe them and take care of them. It

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distressed me to think I might not be able to tell them apart, when I thought, Oh ! they will be left and right ! I looked. They were both right feet.

On arriving at my aunt's I thought of this dream the first thing, and she turned to the servant who was in the room, and said, "Mr. C." "What about Mr. C. ?" said I. "He has lost his right foot," she answered, "and I told Mrs. S. you would very likely become interested in each other," &c.

I met the gentleman shortly after, and he immediately began telling me of his sad accident. Our acquaintance increased, and he got two false feet during our intimacy. I became his right hand in everything, and the last thing we talked about before his sudden death was my helping him to get a third American foot.

Miss Dickens adds in a subsequent letter :—

Before going to America in 1886, I met Mr. C. once for a few minutes. But I never gave him a second thought, did not remember his name, and I do not remember that he was lame. . . . You will understand Mr. C. did not get a false foot till *after* our acquaintance.

Miss R. writes in confirmation :—

I remember Miss Dickens telling me she dreamed of her aunt handing her two feet to take care of. This was after she had arranged for returning, just before sailing. I had urged her to defer returning a month or two. She said she was leaving Boston earlier than she had intended, as her friends wrote they were going into a smaller house if she was returning to them, and she wished to go into the new house with them as soon as possible.

P. 130. Dream.

The following dream is communicated by the Rev. R. Jamblin, Rector of Wilmington, to Mr. Fryer, who remarks :—

It may be mere coincidence, or the thieves may have attempted his house on the night of his dream and been disturbed.

It will be observed that it was a neighbouring house,—not his own,—that actually was robbed. When the account was first given to Mr. Fryer *vivâ voce* he understood that dream and burglary had occurred on the same night, but on further inquiry Mr. Jamblin finds that this was not the case. He informs us that such a dream is an unusual occurrence with him, and, in answer to our inquiry whether he had at any other time noted a dream in his diary, says :—

I can find no record nor have I any recollection of ever having had a dream of a particular event before the present one.

He was in Belgium when this dream occurred.

Wilmington. *November 30th*, 1889

I enclose the date of the robbery over the village policeman's signature, between 23rd and 24th August.

My diary says :—

"*August 22nd*, Thursday.

"Horrid dream, 2 a.m., that our house had been burglared."

This note was made at 2 a.m. by my watch. But I ought to say that it was

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intended at the time to be a rough note only, a sort of shorthand note to be expanded afterwards. The substance of the dream was that a burglary had been or was being committed, and that the persons concerned in it were, to my certain knowledge, in some fields at the back of the house where the real burglary occurred, and that the alarm bell was ringing at the Hall, the adjoining house.

Then my *thoughts* (distinguishing dream from conscious thought) went naturally to my own home, and I *thought* (still sleepy) that the dream was intended to be and was a presentiment of mischief to my home.

That was why I wrote what I did, and that is the interpretation thereof.

You will see that my dream was 48 hours in advance of the real event.

ROBERT JAMBLIN.

The following is the enclosure referred to by Mr. Jamblin:—

3, Broad-lane, Wilmington. *November 27th*, 1889.

A burglary was committed at Clayton Croft, Dartford Heath, Wilmington, the residence of Mr. C. J. Morgan, between the hours of 11 p.m., 23rd, and 6 a m. 24th August, 1889.

MOSES G. KITNEY, Police Constable.

The following is an extract from a letter from Mr. Jamblin to his wife, which was posted at Courtrai on August 23rd :—

August 22nd, 11.30 p.m.

I do hope you will be careful with regard to the house. This morning at two I awoke in a dream. I had a frightful idea that the vicarage was being broken into. I thought I was at the Losiers and heard the alarm bell ring. I almost determined to write home at once and ask you to have H. Mitchell to sleep in the house. Had it been possible I should have started for home at once, so fixed was the idea of danger in my mind.

CORRESPONDENCE.

ARE APPARITIONS OBJECTIVE OR SUBJECTIVE?

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

SIR,—Will you kindly allow me a few words apropos of the theories of Messrs. Myers and Podmore on apparitions? It seems to me that their explanations are exceedingly *far* fetched—*telepathic* ones naturally would be ; and, more than that, they by no means cover many well-authenticated ghost stories. Their theory of the percipient being affected by mental influences from friends of the dead, or by *deferred* latent impressions on his own mind, is not only an exceedingly complicated one, but, to my mind, utterly inadequate as any explanation (save in a very few instances) of the recorded phenomena. The whole subject is wrapped in a cloud of high-sounding words sufficiently puzzling to the uninitiated, and I expect, for that matter, to many of the *savants* themselves!

Their theories as to the apparitions being *always purely subjective* (for I presume they mean that?), I dissent from *in toto*. I firmly believe that all *bonâ fide* apparitions of the dead are disembodied *souls*—made of a finer

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element than any gas known to science, but still material to *spirit* sense, though not always so to *ours*; that they occupy space and move from spot to spot; can touch us sometimes, and we are sensible of their touch; can (being atomic) *pass through molecular obstructions* as easily as we can pass through the air; can displace furniture and produce real noises; that, in fine, they are *external realities*, and not merely impressions. Of course, I am talking of *genuine ghosts*, and not of hallucinations or mental images made on diseased or excited brains.

I feel as sure of life after death as I do of my present existence; but were it not so, the fact of our loved ones returning would be *proof conclusive*.—Yours, &c.,

F. B. DOVETON.

P.S.—I consider the *re-appearances* of the dead as fully proved as, say, the Binomial Theorem. There are countless well-authenticated ghost stories in which any transference of impressions quite out of the question, in my opinion. The percipients are wholly unprepared and in perfect health, and, so, reliable witnesses. The room or locality is *haunted*.—F. B. D.

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

Mr. Doveton's letter, printed in this number of the *Journal*, suggests the need of some discussion as to the propriety of applying to apparitions and cognate phenomena such terms (on the one hand) as "subjective," "immaterial," "ideal," or (on the other hand) the contrasted terms "objective," "material," "real." These questions are not easy to handle; and Mr. Doveton's very definite view may furnish us with a convenient starting-point. But first I must notice one sentence in his postscript which should not, I think, be printed in this *Journal* without protest. "There are," he says, "*countless well-authenticated ghost-stories* in which any transference of impressions is quite out of the question, in my opinion." Now if, as persons of ordinary caution will admit, it is needful that a story should at least be told at first-hand before it can be called "well-authenticated," this statement is surely much in excess of the truth. How many first-hand narratives from "reliable witnesses," including any circumstance to distinguish the post-mortem apparition from a mere "spectral illusion," can Mr. Doveton adduce, outside of those,—fewer than 100, I think—which we have ourselves printed? Do his "countless" cases amount to 100? or to 50? Inasmuch as I am endeavouring to collect as many such cases as possible for a forthcoming work on *Phantasms of the Dead*, I am anxious to get hold of all that are worth considering. But I feel sure that there is *not* this indefinite store of "well-authenticated ghost-stories" which Mr. Doveton assumes to exist; and I wish that those who share Mr. Doveton's more sanguine view would first take the trouble to collect and tabulate the evidence to which they so confidently appeal.

To pass on to the theoretic problem, "I believe," says Mr. Doveton, "that all *bonâ fide* apparitions of the dead are disembodied *souls* . . . that they occupy space, and move from spot to spot . . . can touch us sometimes . . . can displace furniture and produce real noises," &c.

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Now, let me point out that *veridical dreams* are a frequent form of "*bonâ fide* apparition." A man asleep, or between sleeping and waking, sees the form (say) of a friend dripping with water, and learns afterwards that that friend was drowned at or about the time of the vision.

It is clear that Mr. Doveton does not insist on distinctions between what we have classed as Phantasms of the Living or of the Dead; and obviously in such a discussion the whole range of phantasmal appearances must be taken together.

Well, then, is the dream-figure a disembodied soul? Does it occupy space? Can it displace furniture? And if, as sometimes happens, it persists for a short time into waking moments, does it thereby acquire substantiality?

Or take an apparition of a man undoubtedly dead, seen by a man undoubtedly awake; say General Barter's vision of Lieutenant B. held on to his pony by two syces. Were the pony and the syces disembodied souls? And, if so, how did the disembodied soul of Lieutenant B. secure their attendance?

The familiar objection as to the *ghosts of clothes*—powerless as against a theory which regards the ghost as a *picture*—is fatal to the view that the ghost is necessarily "atomic" and "material to spirit sense." Is the matter of his ghostly clothes extracted (as some advocates of the objective reality of ghosts suggest) from his real clothes? And, if so, what happens to him when his real clothes have perished on the dust-heap? Has the Cavalier ghost kept his best ruffles and jackboots safe somewhere in Limbo? Or to turn to a case where we can trace the actua facts more closely, when Mr. S. H. B., lying asleep in bed, appeared phantasmally in evening dress to the Miss V.'s, did his disembodied soul extract the necessary rudiments of attire from the white tie and tail-coat reposing in his wardrobe?

If now we try to look at the questions involved a little more closely, we shall find it no easy matter to place our phantasms under even the widest and most general of recognised categories. Our standard classes of real or supposed entities have been framed under the influence of preconceptions which this new evidence deeply disturbs.

Let us take the distinction between "objective" and "subjective," as defined (for instance) by Sir William Hamilton. "Objective," he says, "means that which belongs to or proceeds from the object known, and not from the subject knowing; what exists in nature, in contrast to what exists merely in the thought of the individual."

Now take a case where Miss X. sees in a reflecting surface a picture representing Mrs. N. in a bath-chair. Miss X. considers it very improbable that Mrs. N. should have employed that vehicle; but it turns out that at or shortly before the time of the vision Mrs. N. was in fact in a bath-chair. This is an actual instance of a kind of telepathic or clairvoyant vision of which we have printed a good many examples. Now, are we to call this crystal picture an objective or a subjective thing?

Let us start from the case of ordinary vision. The thing directly recognised is an impression on the retina, and the object perceived is an interpretation of sense-indications. The image does not "exist in nature"

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except on the retina of the observer. Now consider the perception of an image in a mirror; here again there is no real object where the image is seen, only rays of light reflected on the retina in the same way as in direct vision. Now turn to the *hallucinatory* image; say the image of an imaginary dog, whose presence is suggested by the hypnotiser. Does this image correspond to any physical effect upon the retina? We cannot answer this question decisively; but at any rate it is not due to rays of light reflected from any external object similar to the image.

Now let us take a crystal picture, representing (as some of Miss X.'s have seemed to represent) an actual scene going on elsewhere at the time. Is there here any impression on the retina? If so, how was it produced there? Has the fact any optical cause, or is it the pure effect of self-suggestion? On the one hand, though some of these crystal-visions have been apparently magnified by the interposition of a lens, their appearance in the crystal is not deducible from optical laws. On the other hand, where they are veridical they cannot be called merely subjective. The agency which has caused their presence is unknown; but if that agency should some day become familiar, we may come to consider the image produced by crystal-vision as on the same level of objectivity with an ordinary visual image. It may be objective without being optical.

It may be said that the crystal-vision is unshared, and therefore subjective. But we do not know for certain that it is always unshared. And there are plenty of sensory impressions which are unshared in the sense that only one species of animals can receive them. If we had only one bloodhound his impressions of scent would be unshared, but they would be objective nevertheless. A captive female moth will be perceptible to males of her own species for an indefinite distance, but to no other known organisms. And whether crystal-visions be ever common to two persons or no, we have, at any rate, cases of phantasms which several persons together see or hear. A sight or sound of this kind is difficult to classify as either subjective or objective in the common sense of those terms. The ordinary contrast between subjective and objective, in short, fails when we are dealing with a communication of knowledge without the agency of the recognised organs of sense. That is an unknown process which we cannot as yet insert into our old-fashioned predicaments.

We certainly have no right to call the phantasmal figure material simply because it is seen by several persons. This mere fact of collective vision cannot assure us that the figure possesses inertia, or a constant weight, or that it extrudes air or anything else, from the place of its apparent presence. The figure, no doubt, sometimes appears to produce effects on the material world which would require the exertion of force, if not the presence of matter. But before discussing these real or apparent effects, we must consider one perplexing characteristic which (I believe,) is frequently found in every class of phantasmal vision.

Veridical visions are not always—not even generally—correct transcripts of any fact which is passing elsewhere. They *signify* such facts, but they do not usually *reproduce* them. Nor is their deflection from reality comparable with any kind of optical distortion,—as though they had to make their way through some refracting medium. It is a *symbolical* deflection; it consists

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in the introduction of features which, while not in themselves accurate transcripts of fact, do yet produce an impression of the purport or meaning of actual facts. I see my drowned friend (suppose) dripping with water. But he is not in fact dripping, for he is immersed in the sea.

It is plain that such a modification of the actual reality as this must have a psychical and not an optical cause. It resembles the familiar symbolism of dreams,—as for instance when a displacement of the bedclothes makes us dream that we are at an evening party in insufficient costume. Pictures thus modified have plainly passed through some *mind;* their deflections from literal fact are in some sense intelligent, even if not intentional. By *what* mind they are modified we cannot here discuss; we may merely admit that a symbolical figure seen by several observers may be *objective*, but is not *optical.* Similarly a symbolical noise—and few of our auditory phantasms reproduce a sound being uttered elsewhere—heard by several observers, may be in some sense objective, but is not *acoustic.*

Keeping this in mind, let us consider the cases where a phantasmal figure appears to exert some influence, not permanently registrable, on the material world,—as for instance to open a door and shut it again. Mr. Gurney used to remark that in all our first-hand narratives, whenever a ghost opened a door he *did* shut it again:—meaning, of course, that such apparent physical effects of the phantom's presence were in all cases merely phantasmal, as much a part of the dream-imagery as was the water dripping from the phantom of the drowning man. Once or twice, indeed, it has happened that such movements have been almost demonstrably unreal; as where a handle has been seen to move which could *not* move;—which was so jammed that to shake it was impossible. In such a case the apparent movement seems analogous to those phantasmal sounds which simulate the noise caused by some specific movement, (as the rattling of windows,) which is visibly not taking place.

Before our ghost can claim materiality, he ought to show a registrable optical presence by affecting the sensitised plate, or a registrable acoustic presence by affecting the phonograph, or a constant weight or inertia by affecting the balance or other mechanical contrivances. Nor is this last kind of test an easy one; since the balance may be affected (as in Mr. Crookes' experiments with D. D. Home) by some unknown exertion of force, not by the presence of gravitating particles. But, on the other hand, it is of course possible that the categories "material" and "immaterial," with the best definitions which we can at present give to them, may be quite inadequate to describe what our ghost really is. The mode of his existence may transcend our mathematical formulæ as completely as it transcends our sensory experience. The impenetrability of matter, which seems our ultimate sensory fact, may be as relative and contingent a property as colour itself. There is nothing to show that all consciousness existing in the universe can recognise a ruby as impenetrable any more than all consciousness existing on earth can recognise it as red. Our mathematics speak of matter as possibly a modification of the ether; but the ether itself, which to us at present seems primary and universal, may be a complex, contingent, limited manifestation of a system of laws wholly beyond our cognisance.

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In the case, therefore, of a phantasmal sight or sound perceived by more than one person, we cannot safely say more than simply that an action is going on which is of a nature to affect more than one organism. The action—vibration or whatever else it may be—may possibly require the molecular world for its propagation or transmission. Or this phantasmogenetic activity may involve modifications of the ether, independent of the molecular world. Or it may be absolutely independent of ether and of molecules—of everything which our mathematics can hope to grasp.

What we have to do, in fact, is not to refer these new phenomena to our existing formulæ, but to try to build up in time truer formulæ from the observation of these new phenomena themselves. It should never be forgotten that the most trifling of our telepathic experiments if the conditions are satisfactory probably implies a profoundly different employment of natural forces from that in any class of experiment hitherto known to science.

There is yet another perplexity which affects all classes of phantasms—namely: their relation to *time*. It is pretty clear that even when these phantasms represent a person or scene accurately they are sometimes *after the event*,—an added difficulty, of course, in the way of the supposition that they have anything like a material existence. And there is even some evidence that the phantasm may present itself *before the event*, in which case our previous experience would be transcended indeed!

But, in fact, the upshot of all these considerations is that our existing categories afford us little or no help in classifying these phantasmal phenomena. We cannot ticket any given phantasm as material, objective, or the like, and then infer from that general term that the phantasm possesses any specific qualities—as impenetrability, spatial location, or the like—which are commonly connoted by the wider term. We must simply for the present take each veridical phantasm on its own merits, and ask a number of separate questions about it,—most of which we shall usually have to leave unanswered. Does it exert force? Does it possess inertia? Has it a constant weight? Does it to any extent obey optical or acoustic laws? Is it perceptible individually? or electively? (*i.e.*, by some and not all of the persons present), or collectively by all persons within reach? Is it a symbolical or an accurate transcript of fact? and is the fact which it represents past, present, or future?

Until we can answer these questions rather better than at present, it will be safer to choose our designation for these phantasms with reference to the negative quality which we know to be theirs,—namely, that they are *not* that which at the first blush they appear to our senses to be. This fact, and nothing more, we affirm when we call them *hallucinations*. And if we style them *veridical* or *falsidical*, according as they help us to truth or delude us with falsehood, we shall still be describing them purely in terms of our own experience, without pretending to a theory of their true nature. This frank confession of ignorance will at least leave us unfettered,—ready to adopt any truer classification of our phenomena to which further observation may point. In the meantime something is gained if, having started with the preconception that "all which is not A is B," we have come to the conclusion that our own subject-matter is neither A nor B, but X.

F. W. H. M.

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A CORRECTION.

In the *Journal* for November, 1889, in the report of a recent General Meeting, an account was given by me of a paper by a lady, who wished to be called Miss X. On more careful study of the diaries there mentioned I regret to find that this account was in certain important respects inaccurate. I wish, therefore, to withdraw my description entirely before the paper appears, lest any blame should attach to the author of the paper, who is in no way responsible for the statement made, and has, as will be seen, been scrupulously careful to avoid in her account anything like exaggeration of the marvellous element in her experiences. For the actual facts of the case I must refer the reader to the paper itself, which it is hoped will appear in an early number of the *Proceedings*. F. W. H. M.

"THE GIFT OF D. D. HOME."[1]

Madame Home has followed up her *Life of D. D. Home* by another collection of the evidence to her late husband's powers;—a collection which, together with what we have printed from Mr. Crookes and others, probably nearly completes such record as is now possible.[2] Madame Home has worked with care and thoroughness, and there is a good deal of fresh matter, although mostly in a fragmentary form.

In the first place it is remarkable—and in reviewing the earlier book in the *Journal* for July, 1889, we had already been struck with the fact—that no attack of any weight or consequence seems to have been made on the facts recorded in the *Life*.

If the phenomena were due to fraud, this total absence of detection,

[1] *The Gift of D.D. Home.* By Madame Dunglas Home. (Kegan Paul, Trench, Trübner and Co., 1890.) 388 pages.

[2] See also an article by Mr. Hamilton Aidé, "Was I Hypnotised?" in the *Nineteenth Century* for April, 1890.

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extending over a career of a quarter of a century, would be unparalleled and almost inexplicable.[1]

It is observable, moreover, that most of the more marvellous phenomena were already produced at the very beginning of Home's career. In an account from Mr. F. L. Burr, editor of the *Hartford Times*, the following points are mentioned as occurring in Connecticut, August, 1852. (1) Table moves violently in broad daylight without contact. (2) Levitation of Home (this in the dark, but feet felt). (3) Bell in dim light lifted and carried, and rung, by faintly visible spirit hand. (4) Luminous hand shakes hands of sitters at a distance from Home. (5) Table lifted entirely into air, without contact, in broad daylight. Mr. Burr gets on it and is lifted upon it and at last is slid off from it.

A state of mind logically much more curious than that of simple disbelief is described in some quotations from Hawthorne's *Note Books*, pp. 102-3. After describing some marvels, which he accepts as facts on Mr. Powers' authority, Hawthorne adds: "What most astonished me is the indifference with which I listen to these marvels. They throw old ghost stories quite into the shade; they bring the whole world of spirits down amongst us, visibly and audibly; they are absolutely proved to be sober facts by evidence that would satisfy us of any other alleged realities; and yet I cannot force my mind to interest itself in them. They are facts to my understanding, which it might have been anticipated would have been the last to acknowledge them, but they seem not to be facts to my intuitions and deep perceptions."

Can any conclusion be more impotent and barren? Yet Hawthorne (it is needless to say) lacked neither intelligence nor candour. What he *did* lack was dispassionate scientific curiosity; the habit of regarding the universe as a complex of problems, no one of which can be prejudged, but any one of which may conceivably be resolved by definite observation and experiment. And let certain of our correspondents note that "intuitions and deep perceptions" can cut both ways, and that while their own intuitions as to the truth of certain tenets may be so cogent that they deem it superfluous to aid our plodding inquiry, other people's intuitions may make for just the opposite view; and where is the intuitive umpire who shall settle it between them?

It will be well, perhaps, to give the remainder of my space to a continuation of the list given in our previous review of cases where there is some first-hand evidence for the *identity* of an alleged communicating spirit. It is, of course, impossible now to know what information Mr. Home may have possessed with regard to the family affairs of

[1] For a discussion of a phrase of Mr. T. A. Trollope's see pp. 11-14. It seems clear that Mr. Trollope's doubt was only as to the origin of the messages, &c.,—what he terms the "metaphysical phenomena."

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any sitter; but in many of the cases to be cited such previous knowledge on his part seems, for various reasons, to have been regarded as out of the question. In other cases there are physical signs, hands, &c., illustrating the asserted identity.

Page 41.—Mr. Burr's testimony. Name and symbolism (tossing as of the sea) given to an apparent stranger. Table moves untouched by anyone.

Page 77.—Dr. Garth Wilkinson. Sister prematurely born, *of whose existence Dr. W. did not know*, is described, and small hand seen.

Page 81.—Mr. Rymer receives a message from an aunt Dorothy, *of whose existence he did not know*. Finds afterwards that he had a half-aunt of that name.

Page 89.—Mrs. Clarke. Child's spirit gives name of "Doady," a pet name for George, not believed to be known to any one present except Mrs. C. Gestures mimicking favourite action of child—puffing out and patting his cheeks.

Page 101.—Mr. Powers, the sculptor, reported by Nathaniel Hawthorne. Recognised hands and gesture: special sign given by touch; prick of penknife on back of both Mr. and Mrs. Powers' hands in reply to question, "What was the last present given to the departed child?"

Page 112.—Mrs. Eric Baker. Important communication on family affairs given by pressure on knees, while alphabet is so held that no one can see it.

Page 116.—Mr. Jencken's friend (anonymous). Tune given with changed notes; the variation only known to two living persons and one dead.

Page 118.—Captain Chawner. Accordion plays in style imitating touch of grandfather on organ, with peculiar quaver at close.

Page 150.—Mrs. MakDougall Gregory. Pearl brought (as an "*apport*") to mother of a girl who had been known by the pet name of "Motie," or "Mootie," which, it appears, is Hindustani for "Pearl."

Page 151.—The same informant. Home personates Margaret Christy, a former servant in the family of a gentleman present. She had been drowned 40 years ago, and some suspicion had fallen on a fellow-servant, which she seemed anxious to remove.

Page 157.—Mrs. Brancker. Three names given—one of friend not known to be dead, one of a friend never called by Christian name.

Page 164.—Mrs. Brunker (not same person). Two Christian names and surnames rapped out and characteristic messages. "These two ladies" (Mrs. Brunker and her daughter) "were utter strangers to all in the room; even their names were unknown."

Page 172.—Mrs. Honywood. Initials of name given of Miss Lockhart, and grasp of characteristic hand.

Page 286.—Lord Adare (now Lord Dunraven). Private particulars as to deceased friend given.

Page 298.—Mr. Alexander Keith, "a complete stranger to Mr. Home." H. W. K. (initials of son) spelt out by touches on Mr. Keith's knee, and a saying of the boy's correctly given.

Page 306.—W. Crookes and others. Message from "James Fitz-Henry," sent to Mrs. Senior.

About sixteen cases where identity was strongly suggested are thus

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added to the previous list. In two cases the fact given was unknown to the inquirer. In one case (Mr. Powers) it was given in reply to a question. Many of the other cases we have cited are not reported with sufficient detail to enable us to appraise their value.

These cases, and the fresh evidence for the physical phenomena, form an important addition to the previous volume. But it is impossible not to sympathise with Madame Home's indignation at the small proportion which the properly recorded séances bear to the total number given by Home. She is justly severe on the timidity, selfishness, carelessness, indolence, ingratitude of the majority of Home's sitters, who after begging séances from him—often with indecorous importunity—were unwilling to make the trifling return of an attested narrative of what they had witnessed. Madame Home, on the other hand, very naturally sees nothing but courtesy and generosity in Home's abstinence from any demand for such testimony. But, speaking not as a critic of Home's character, but as an inquirer into truth, I am bound to say that Home's kindness or indifference on such points was as grave an intellectual error in himself as in his sitters. Such phenomena as those under discussion belonged properly neither to Home himself nor to his sitters, but to science as trustee for mankind. Suppose that I accidentally discovered a specific remedy for cancer, and by it cured some friends of that disease. What would be thought of myself and my friends if we refrained from giving the remedy to the world or recounting the cures in proper detail,—my friends because they did not wish to be known to have had cancer, and I because I did not wish to offend them? Yet Home's sitters were wont to declare to him that their séance had brought them the most blessed assurances of immortality—and then to beg that, for private reasons, nothing more might be said about it.

The fact is that, with the notable exception of Mr. Crookes, hardly any one who watched Home's career seems to have been able to realise that these phenomena, like all other phenomena whatever, are primarily the concern of science, in so much that before they can be referred either to known causes or to unknown, derided as imposture or revered as revelation, we must actually *observe* and *record* them; observe them with that dispassionate care, record them with that scrupulous accuracy from which alone we should expect results of value in any other field.

This simple dogma,—this mere insistence on dispassionate observation, accurate record in *every* department of human inquiry,—is, if I may so say, the sole official tenet of the Society for Psychical Research. Neither Spiritualist nor Sadducee can afford, we think, to ignore it. Let us preach it as often as we find opportunity, and let us practise it as well as we can.

F. W. H. M.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

The two following cases have but one point in common, but that is an important one evidentially. It is that written accounts of the experiences were communicated to us within two days of their occurrence, less than three months ago.

L. 1073. Ae Pn VISUAL AND AUDITORY.

From Mr. E. White, who prefers not to publish his address.

February 23rd, 1890.

I am an old man—in my 87th year—in fairly good health. On the night before Saturday, the 22nd inst., I awoke, and looking out, saw standing beside my bed the person by whom I am regularly called every morning. Instead, however, of her usual question—I hope you are well, or I hope you have had a good night—she said, "This is a bad day for you." I tried to think what it was that I had intended to do for which the weather—to which I thought she referred—could be "bad," and finding nothing in my mind, was about to question her on this subject when I saw her going towards the door and did not stop her. I then looked to see if, as was her custom, she had lighted my gas-fire, and found she had not. I then began to speculate as to her motive for calling me thus early—2.10 a.m., but could find no satisfactory solution. I should not, I think, omit to mention that a bright gaslight was burning in my room at the time, or that I have never at any period of my life been subject to mental or other hallucinations.

I found, on inquiry yesterday, that my visitor was seriously unwell, had been so during the night, and *never out of bed*. I cannot, of course, in her present condition, question her on the subject; but when she recovers, as the doctor says she will, I will do so and let you know the result.

EDMUND WHITE.

Later, Mr. White adds:—

March 5th, 1890.

The person I saw and about whom I wrote is now quite well. She is quite certain that she did not go to my room on the night mentioned. She was, in fact, unable to leave her bed then, or for four or five days afterwards.

I ought, I think, to tell you that to avoid the trouble of housekeeping with modern servants I have lived in lodgings, with some exceptions, during the last 12 years, always with the same landlady. She has also two other lodgers—a lady and gentleman, brother and sister—who, though some 12 or 14 years younger than myself, are both old, and not likely to come to my room; and had they done so, could not possibly be mistaken, especially in the light of my room, for the person I saw. The two other lodgers, my landlady, and myself all sleep on the same landing; and, on account of my age, a bell that I could ring in case of necessity has been put in her room; but except once, to try its effect, I have never had occasion to ring it. The other occupants of the house sleep lower down. I had no cause for anxiety respecting my landlady's health and felt none, for although not quite well for a few days previously, it was only on the night mentioned that her illness became serious, and I only heard of its being so on the following day.

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My bedroom door is never locked, but the light enables me to see everything very clearly; and I had the evidence of two senses, namely, seeing and hearing.

My landlady is a healthy person, neither afflicted with sleep-walking nor any other complaint that I know of. Her room is not more than three yards from mine.

And again on March 13th he writes:—

My landlady has no recollection of anything in particular, except that, on the night mentioned, she was in great pain, and slept, if at all, very little. She is, however, quite certain that she did not even get out of bed, much less leave her own room, during the night. Neither she nor I can suggest any cause for the appearance.

The figure seen was as distinct as if met with in the street—nothing dream-like about it. I looked to see if my fire had been lighted, and then at my watch to see the time. My landlady can suggest no cause for the words, "This is a bad day for you," except that during the night "she thought she was going to die."

The landlady kindly furnishes her account of the night in question as follows:—

March 14th, 1890.

Mr. White has shown me your letters. You wish me to state a few particulars as to the night in question. I had been ill all the day, was obliged to go to bed early in the evening. Mr. White himself had been in bed all that day until the evening; he had been suffering from a sore throat and cold. I had been attending him. I think he became a little anxious about my state of health although he did not know I was so ill as I was. I thought I should die, I felt so ill through the night, but I am *quite sure* I did not leave my bed. I was ill with influenza for about four or five days after that.

I have known Mr. White for 20 years; he having been a friend of my husband's, I naturally feel a very great regard for him and take a deep interest in most things that he does.

P. 131. Cl. Dream.

From Commander F. M. Norman, R.N., J.P., of Berwick.

Cheviot House, Berwick-on-Tweed.

February 19th, 1890.

On February 17th, 1890, I dreamed that I was driving, or being driven, along the road near my house in an open cart with one horse. A man whom I saw passing called out loudly, "Look out, look out, take care!" On looking over the side of the cart, I saw the wheel had come off, apparently owing to the loss of the linch-pin, and was rolling away by itself towards the bank. The cart did not overturn, and I then awoke and got up.

After breakfast I opened my gate for the purpose of going to town. The first person whom I saw was a farmer, well known to me, by name Anderson. He immediately complained to me that as soon as he went out of his house that morning he observed one of the linch-pins of his cart lying on the ground, the cart itself having been driven off by his son, who was evidently ignorant of his danger. Anderson had run after the cart, and had succeeded in

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restoring the linch-pin to its place without any accident having happened, though the cart had travelled more than a mile.

I may add that he said that it had been done, he felt sure, on purpose, by a man who owed him a grudge. F. M. NORMAN.

In a subsequent letter our informant adds :—

March 6th, 1890.

After I dreamed, I woke. I woke just as I saw the wheel rolling away. Then I went to sleep again and woke at the usual time for getting up. I am not able to fix the hour of the dream.

I cannot give or suggest any connecting link at all. I had not spoken to the farmer for many days before, and nothing beyond "Good-morning" for weeks, and certainly I had not been reading or talking about anything that would lead up to the dream.

It is notable that the cart of my dream in which I was standing up was a one-horse farm cart. In such a cart I have never set foot since I came to this place 13 years ago.

I spoke to *no one* about my dream till I met the farmer, who was the first person whom I met, just outside my gate, and he at once accosted me with, "Captain, did you ever lose your helm at sea?" Not seeing exactly his drift, I asked him why, or what he meant, and then he told me where he had been, and what for.

The farmer was not a man who would be likely to come to me for help or advice. His *son* was in my Bible-class for years, and I used to call now and then to see the parents, but that is all. *Not* the son in the cart. At the same time, also, the farmer would, no doubt, often *think* of me, and so would his family, as I take a prominent part in public affairs here.

My dreams are few and far between, and are *nearly always* about the sea and early recollections.

If I eat anything that causes "nightmare" it takes the form of "dodging" shells in the trenches before Sevastopol, where I served.

I don't dream of Berwick, its people, or surroundings, more than once in three years.

My dreams, few and far between, are of the sea in the early days of my professional career.

Captain Norman writes again on March 10th, 1890 :—

Herewith I have pleasure in sending you "statements" by the Anderson family. You will observe that Margaret's dream arrests attention in two particulars. (1) That she dreamed about me on the night before the cart was taken out. (2) That she dreamed about the child of the man whom her father suspected. I may say that when I met her father outside my gate, he mentioned Z. as the suspected person; but in my account to you, I believe I purposely suppressed the name.

Anderson declares that *I* have not been mentioned inside his house for a long time before the occurrence. F. M. NORMAN.

Statement by Mr. Anderson, Farmer, High Greens, Berwick-on-Tweed :—

Between nine and ten on the morning of Tuesday, February 18th, 1890, I went out into my yard, and I at once observed a linch-pin lying in a corner

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close to the place where my cart usually stands. It immediately struck me that some one who owed me a grudge had taken the pin out of the axle before my cart had been driven off to my meadow by my son. I lost no time in pursuing the cart, which I caught up just beyond Captain Norman's gate. Fortunately no accident had happened, and my son was not aware that anything was wrong. I gave him the pin and he replaced it. Directly afterwards Captain Norman came out of his gate, and on my telling him the nature of my errand he said that he had dreamed during the past night that he was driving in a cart along the road, and one wheel rolled off for want of a linch-pin.

MICHAEL ANDERSON.

Statement by Peter, son of the above:—

About 9.30 a.m. on Tuesday, February 18th, 1890, I harnessed my father's horse to the farm cart, and drove past Captain Norman's house in the direction of our meadows. Just after I had passed Captain Norman's gate I heard someone shouting after me. On looking round I saw my father, who ran up and produced our linch-pin which he said someone had taken out before I started, but I had noticed nothing wrong, and the wheel was in its place. I replaced the pin and proceeded.

PETER ANDERSON.

Witness to the above two signatures:— MARGARET ANDERSON.

Statement by Margaret Anderson, daughter of Mr. Anderson, Farmer.

On the night of Monday, February 17th, 1890, I dreamed that I was in a barn, in which was a heap of corn, near the edge of which was a child walking about whom I recognised as the son of a man called Z., who is not on good terms with my father. Then someone said to me, "Captain Norman has paid off his man." I laughed at the absurdity of the dream, and woke laughing.

MARGARET ANDERSON.

Statement by Mary Anderson, sister of the above :—

I sleep with my sister. On Tuesday morning, February 18th, 1890, or some time during that day (I can't remember the exact time), my sister Margaret said, "I had a very curious dream last night. I dreamt that I saw Z.'s child in a barn and I believe it was Z.'s son who took the linch-pin out."

MARY ANDERSON.

P. 132. VISUAL.

Sent to us by Mr. G. E. Pope.

It seems hardly possible to prove that a prediction works its own fulfilment, but the following seems to be as marked a case of the kind as we are likely to get. The writer is Dr. Beddoe, F.R.S. In a later letter he states that he does not recollect the date of the occurrence, but thinks it was somewhere about 1875.

The Manor House, Clifton, Bristol.

November 4th, 1889.

I send you particulars of the curious and fatal case of morbid impression

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which you take interest in. You are at liberty to make whatever use you please of the history.

Captain B., of Apenrade, on a voyage to Bristol, had on board a young lad, I believe a relation of his, to whom he was much attached. The boy had been strictly forbidden to climb the rigging, but while coming up the Channel he disobeyed the injunction, and falling from a yard to the deck was killed on the spot. Captain B. brought the body to Bristol, and it was buried in the Amos Vale Cemetery; after which the captain took to his bed.

I saw him three or four days afterwards, in consultation with Dr. David Davies. The latter had said to me: "I want your help; my patient has no disease that I can make out, but he has resolved to die, and die I believe he will." The captain was a robust man of middle age, educated and intelligent, and speaking English well. I examined him and could find no sign of disease, except that the body-heat was a little raised, perhaps to 99·5 or so. After some questioning, he opened his heart to us, and told us that on the night after the boy's funeral, while he was lying broad awake, the dead boy had appeared to him, stood by his bedside, and said words to this effect: "Ah! Captain B., you lie in your bed this night, but within a week you will be like me" (or, "you will lie by me"). "I know it will be so," said the Captain, "I shall die on Friday."

We reasoned with him, of course, and did all we could, both by encouragement and by a supporting regimen and treatment, to sustain the vital powers; his brother, who had been telegraphed for, seconded our efforts; but all was in vain; poor B. died on the appointed day.

JOHN BEDDOE.

B.P. 18. VISUAL.

A somewhat similar case was described by Dr. S. Willard in the St. Louis *Courier of Medicine*, for September, 1884, but from a recollection of 50 years before. In this case the patient appears to have seen three phantasmal men in his room one night—one of whom told him that he would be seized with shaking soon after midday the next day and die before sunset. In the morning his wife sent for Dr. Willard, who found nothing the matter with him; nor did another physician who was called in. The man himself said he was quite well but had a settled conviction that all would happen as predicted, which it did.

It is possible that in another way the following dream may have brought about its own fulfilment.

B.P. 16. DREAM.

Mr. W. D., who was in the habit of driving and known to be a daring driver, dreamt that the horses ran away with him and killed him. He mentioned his dream to the groom, who testifies to the fact, and who replied, "You really must be careful." That afternoon, driving alone, he was killed. He had been rather unwilling to drive that day, but was not in the habit of attaching importance to dreams and omens.

Date of occurrence, 1881. Date of record, 1884.

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DOUBLE PERSONALITY: MEMORY OF THE SECONDARY STATE REVIVED BY HYPNOTISM.

Dr. Proust, Professor of Hygiene at the Hôtel Dieu of Paris, has recently brought before the *Académie des Sciences Morales et Politiques* a very interesting case of "Ambulatory Automatism in a Hysterical Man," or, as it might otherwise be phrased, of double personality with an active second self.

We give a brief *résumé* from the *Revue de l'Hypnotisme*, March, 1890, p. 267.

Emile X., *æt.* 33, is a barrister in Paris; of good ability and education in classical studies, both as a boy and at the University. He was always nervous and over sensitive, with some hysterical attacks and functional derangements of motion and sensation, signs in fact of "*la grande hystérie.*" He could be hypnotised very easily, and whilst M. Luys had him in charge he could be put to sleep by a loud noise, or any sudden impression. One day in a *café* he saw himself in the looking-glass and at once fell into a hypnotic state which frightened his friends and led them to take him to a hospital, where he recovered without any difficulty. Sometimes his attacks were different; he would seem to his companions to undergo no loss of consciousness, but would lose the memory of all his past life during a few minutes or a few days and in this condition of secondary consciousness would lead an active and apparently normal life on foot or on horseback, in his friends' houses or in shops. From such a state he woke suddenly and was entirely without memory of what had happened to him in this secondary state. An instance of this occurred on September 23rd, 1888. He had had a quarrel with his stepfather in Paris, which had excited him considerably, and he fell into his second state. Three weeks later he woke after his usual fashion, without any memory whatever of what had been happening, and found himself at Villars-Saint-Marcelin, in the Haute Marne, more than 100 miles from Paris. He picked up from various sources a little knowledge of what he had done. He was told he had visited the priest of the village, who had thought him "odd"; that he had also stayed with one of his uncles who was a Bishop in the Haute Marne, and at his house had broken various things, and torn up some MSS. of his uncle; that he had run into debt to the extent of £20, and that he had been summoned before the Court at Vassy on some charge of petty theft, and in his absence judgment had been given against him. Again, on May 11th, 1889, he was breakfasting at a restaurant in Paris, and two days later found himself at Troyes. Of what had happened during these two days he could remember nothing. He recollected that before losing his consciousness he had had a great coat and a purse in it containing 226fr.

These facts reminded Professor Proust of the well-known case of Félida X., and of the more recent case of Louis V. (*Proceedings* of the Society for Psychical Research, XI., 497), in which the memory of the secondary personality was recalled by hypnotism. Emile X. was easily hypnotised, and in that state could give a full account of what had happened to him in

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his states of secondary personality. In his first of these two attacks he described how he had lost some of the £20 at cards, and told the complete story of what he had done when staying with his uncle the Bishop, and afterwards with the priest. In the same way as to his visit to Troyes, he told the details of his journey, of the friends he had dined with there, and where he had left his overcoat and purse. Notes were taken of his hypnotic account, and on the strength of these he wrote to the hotel keeper at Troyes asking for his coat and purse, and describing where he had left them. Two days later, to his great astonishment, he received them both, and the 226fr. in the purse. The Court at Vassy also, when his true condition had become known, reversed the judgment given against him.

HYPNOTISM AS AN ANÆSTHETIC.

We reprint here an article which appeared simultaneously last month (April 5th) in the *Lancet* and the *British Medical Journal*, describing the very valuable and eminently practical demonstrations which a Member of the Society for Pyschical Research, Dr. J. Milne Bramwell, has given to a distinguished and critical assembly at Leeds, of the attainment by hypnotism of an anæsthesia profound enough to admit without consciousness of the performance of surgical operations which are otherwise very painful.

A number of the leading medical men and dentists of Leeds and district assembled at the kind invitation of Messrs. Carter Brothers and Turner, Dental Surgeons, of Park-square, Leeds, on March 28th, to witness a series of surgical and dental operations performed in their rooms under hypnotic influence, induced by Dr. Milne Bramwell, of Goole, Yorkshire. Great interest was evinced in the meeting, as it is well known that Dr. Bramwell is quite a master of the art of hypnotism as applied to medicine and surgery, and is shortly to publish a work of considerable importance on the subject. Upwards of 60 medical men and dental surgeons accepted invitations. Amongst those gentlemen present were the following :—Mr. Thos. Scattergood (Dean of the Yorkshire College), Professor Wardrop Griffith, Mr. Pridgin Teale, F.R.S., Professor Eddison, Dr. Jacob, Dr. Churton, Mr. Mayo Robson, Mr. H. Bendelack Hewetson, Mr. Nicol, Mr. Moynihan, Mr. Littlewood, Mr. Henry Gott, Mr. Cheetham, Mr. Edmund Robinson, Mr. William Hall, Dr. Braithwaite, Mr. Best, Mr. Wood, Dr. Light, Dr. Caddy, Professor McGill, Dr. Turner (Menston Asylum), Dr. Hartley, Dr. Hellier, Mr. W. H. Brown, Dr. Bruce (Goole), Mr. Dennison, Mr. Edward Ward, Mr. H. Robson, Mr. King, Mr. Glaisby, Mr. Sherburn, and Mr. Wayles. A letter, expressing his regret at his inability to be present, was read from Dr. Clifford Allbutt, in which he stated that he remembered the time, 35 years ago, when Liston performed several serious operations, using hypnotism as the anæsthetic applied by a scientific lay friend, in Lincolnshire. Mr. Jessop was also prevented at the last moment from being present.

The object of the meeting was to show the power of hypnotism to produce absolute anæsthesia in very painful and severe operations. The first case

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brought into the room was that of a woman, aged 25. She was hypnotised at a word by Dr. Bramwell, and told she was to submit to three teeth being extracted, without pain, at the hands of Mr. Thomas Carter; and further, that she was to do anything that Mr. Carter asked her to do (such as to open her mouth, and spit out, and the like) as he required her. This was perfectly successful. There was no expression of pain in the face, no cry, and when told to awake she said she had not the least pain in the gums, nor had she felt the operation. Dr. Bramwell then hypnotised her, and ordered her to leave the room and go upstairs to the waiting-room. This she did as a complete somnambulist.

The next case was that of a servant girl, M. A. W., aged 19, on whom, under the hypnotic influence induced by Dr. Bramwell, Mr. Hewetson had a fortnight previously opened and scraped freely, without knowledge or pain, a large lachrymal abscess, extending into the cheek. Furthermore, the dressing had been daily performed and the cavity freely syringed under hypnotic anæsthesia, the "healing suggestions" being daily given to the patient, to which Dr. Bramwell in a great measure attributes the very rapid healing, which took place in 10 days—a remarkably short space of time in a girl by no means in a good state of health. She was put to sleep by the following letter from Dr. Bramwell addressed to Mr. Turner:—

"Burlington-crescent, Goole, Yorks. Dear Mr. Turner,—I send you a patient with enclosed order. When you give it her she will fall asleep at once and obey your commands.

"J. Milne Bramwell."

"Order.—Go to sleep at once, by order of Dr. Bramwell, and obey Mr. Turner's commands.

"J. Milne Bramwell."

This experiment answered perfectly. Sleep was induced at once by reading the note, and was so profound that, at the end of a lengthy operation in which sixteen stumps were removed, she awoke smiling, and insisted that she had felt no pain, and, what was remarkable, there was no pain in her mouth. She was found after some time, when unobserved, reading the *Graphic* in the waiting-room, as if nothing had happened. During the whole time she did everything which Mr. Turner suggested, but it was observed that there was a diminished flow of saliva, and that the corneal reflexes were absent, the breathing more noisy than ordinarily, and the pulse slower.

Dr. Bramwell took occasion to explain that the next case, a boy aged eight, was a severe test, and would probably not succeed; partly because the patient was so young, and chiefly because he had not attempted to produce hypnotic anæsthesia earlier than two days before. He also explained that patients require training in this form of anæsthesia, the time of training, or preparation, varying with each individual. However, he was so far hypnotised that he allowed Mr. Mayo Robson to operate on the great toe, removing a bony growth and part of the first phalanx, with no more than a few cries towards the close of the operation, and with the result that, when questioned afterwards, he appeared to know very little of what had been done.

It was necessary in his case for Dr. Bramwell to repeat the hypnotic

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suggestions. Dr. Bramwell remarked that he wished to show a case that was less likely to be perfectly successful than the others, so as to enable those present to see the difficult as well as the apparently easy, straightforward cases, "in fact," as he said, "to show his work in the rough."

The next case was a girl of 15, highly sensitive, requiring the removal of enlarged tonsils. At the request of Dr. Bramwell, Mr. Hewetson was enabled in the hypnotic state to extract each tonsil with ease, the girl, by suggestion of the hypnotiser, obeying every request of the operator, though in a state of perfect anæsthesia. In the same way Mr. Hewetson removed a cyst, of the size of a horse bean, from the side of the nose of a young woman who was perfectly anæsthetised and breathing deeply, and who, on coming round by order, protested "that the operation had not been commenced."

Mr. Turner then extracted two teeth from a man with equal success; after which Dr. Bramwell explained how his patient had been completely cured of drunkenness by hypnotic suggestion. To prove this to those present, and to show the interesting psychological results, the man was hypnotised, and in that state he was shown a glass of water; he was told by Dr. Bramwell it was "bad beer." He was then told to awake, and the glass of water offered him by Dr. Bramwell; he put it to his lips, and at once spat out the "offensive liquid." Other interesting phenomena were illustrated and explained by means of this patient, who was a hale, strong working man.

Mr. T. S. Carter next extracted a very difficult impacted stump from a railway navvy, as successfully as the previous case. Dr. Bramwell described how this man had been completely cured of very obstinate facial neuralgia by hypnotism, which had been produced by working in a wet cutting. On the third day of hypnotism the neuralgia had entirely disappeared (now some weeks ago) and had not returned. The man had obtained refreshing hypnotic sleep at nights, being put to sleep by his daughter through a note from Dr. Bramwell, or by a telegram, both methods succeeding perfectly.

At the conclusion of this most interesting and successful series of hypnotic experiments, a vote of thanks to Dr. Bramwell for his kindness in giving the demonstration was proposed by Mr. Scattergood, Dean of the Yorkshire College, and seconded by Mr. Pridgin Teale, F.R.S., who remarked that the experiments were deeply interesting, and had been marvellously successful, and said: "I feel sure that the time has now come when we shall have to recognise hypnotism as a necessary part of our study."

The vote was carried by acclamation.

Messrs. Carter Brothers and Turner were cordially thanked for the great scientific treat that they had so kindly prepared for the many to whom hypnotism had been first introduced that day, and for the further opportunity (afforded to the few who had seen Dr. Bramwell's work previously) of studying its application as an anæsthetic.

Mr. Henry Carter replied for the firm and the meeting closed, the patients looking as little like patients as persons well could, giving neither by their manners nor expression the slightest suggestion (except when external dressings were visible) that they had suffered, or were suffering from, in some cases, severe surgical interference.

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CORRESPONDENCE.

ARE APPARITIONS OBJECTIVE OR SUBJECTIVE?

We have received from Mr. Doveton a rejoinder to Mr. Myers' letter in the last number of the *Journal*. To print it at length might prolong the controversy unduly; but in justice to Mr. Doveton, we print the passages containing the substance of his reply to Mr. Myers' criticisms.

Mr. Doveton, after complaining with some warmth of Mr. Myers' suggestion that he exaggerated in talking of "countless well authenticated ghost stories," says:—

Many of my well authenticated cases I own were from books, and not first-hand from ghost seers, but the stories *were* well authenticated, and bore the stamp of truth on them. I have, moreover, a certain number of cases told me at *first-hand*—indeed, not a few.

In estimating the value of the evidence on this subject we must take stories from standard works on Apparitions, as representing the consensus of human belief, into consideration, when such are well attested—why not

He adds:—

I am not concerned with *dream figures*, but with those apparitions that confront us when we are as *wide awake* as I am at this moment. . . . I refer to the apparitions who *touch you*—talk to you—sometimes obscure by their form familiar objects in the room, and sometimes are seen by their own light—a light which plainly emanates from themselves.[1]

In re the *clothes* objection I own it is hard to explain, but in my opinion a disembodied spirit would appear to us as it *conceived itself clothed*, and that would naturally be in its usual habiliments in order to facilitate our recognition of it. Thus will the dress itself be purely *phantasmal*—an appearance only—whilst the Ego, or *soul* beneath, will be still material to spirit sense, and occasionally palpable even to our physical sense of touch.

He explains that he regards

Phantasms of the living as purely *subjective* appearances merely, for the simple reason that the soul cannot be in the body and out of it (as far as we know) at the same time, *unless* the individual be in a state of trance.

Finally he urges that

The fact of an apparition being seen by *two or more persons at once* is a strong proof of its objectivity, it being far more improbable that the sense of two or more should be *simultaneously* deceived in precisely the same manner, than that there should be an objective appearance there!

[1] These characteristics occur in the case of apparitions of persons undoubtedly alive. See for examples of one or more of them this number of the *Journal*, p. 253, and *Phantasms of the Living*, cases numbered 295, 297, 299, 213, 311. Apparent solidity is common, but see for special mention of it a non-coincidental case quoted in *Phantasms of the Living*, Vol. I., p. 513. Other cases, coincidental and non-coincidental, might be quoted.—ED.

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ILLUSIONS HYPNAGOGIQUES.

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

SIR,—I should like to know whether the following experience, which seems to me in some respects analogous to crystal-vision, is at all common. I am a very light sleeper, and frequently begin to see dream images while my brain is so far awake that I can study them and register them in my memory. As far as I can make out, the process of their appearance is as follows: I close my eyes, and see the broken blotches of light on the dark ground of my eyelids, which are, I suppose, the remains of light impressions on the retina common to most people. Among these, ever since I was a child, the first direction of the attention to them always produces an appearance of moving brown sand, interspersed with little square fat black capital letters of which I have never been able to distinguish more than one or two. A friend of mine has the same experience, only that her letters are cubical and light brown. When these go out of the field of sight their place is taken by lines or threads of light, which arrange themselves into geometrical shapes, and thence into somewhat conventional leaves and flowers. These pass away into coloured masses, which suddenly quicken into definite pictures, the colours becoming vivid and the lines definite. I have seen a reddish mass suddenly become brilliant orange and take the shape of the pulp of a half-cut orange, with one quarter taken out and lying beside it on the plate; or, again, I have seen a dim, non-luminous mass of colour suddenly light up into the picture of a brilliant evening sky, against which rose the head and shoulders of a cavalry officer in a red coat, riding in a country lane. Sometimes the quickening process is applied to the form only; an irregular coil of the light thread I mentioned before has presented itself to me first as a serpent, next as an irregular circle of old rounded small blocks of stone, and my mind has hesitated as to which suggestion to accept. I do not think my dream pictures have ever moved or acted while I was sufficiently awake to register them in my memory; but it has been curious to watch the moment at which they became definite impressions on my retina, instead of mere suggestions of my conscious imagination. I have had the converse experience also, when the dream image has remained imprinted on my retina *after* waking. The fact of their thus quickening seems to me to give force to Mr. Myers' argument in last month's *Journal*, since the fact seems to supply all the machinery necessary for telepathic impressions on the mind to clothe themselves in visual form.—I am, &c.,

AN ASSOCIATE.

[Hallucinations of the type of which our correspondent's experiences are interesting examples have received the name of *illusions hypnagogiques*, and have been described by Maury, Müller, and others. Mr. Gurney gives a general account of them and some instances in *Phantasms of the Living*, Vol. I., p. 390, and p. 474, foot-note.—ED.]

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SUPPLEMENTARY LIBRARY CATALOGUE.

THE EDMUND GURNEY LIBRARY.

Additions since the last list ("Journal" for March).

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TISSIÉ (Dr. Ph.), Les Rêves; Physiologie et Pathologie.....*Paris*, 1890

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HOME (Madame Dunglas), The Gift of D. D. Home .....*London*, 1890

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* Presented by the Author. † Presented by Mr. W. M. Wilkinson.
§ Presented by Mrs. Passingham. ‡ Presented by the London Spiritualist Alliance.

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Evans, Frederick, Jnr., "New York Tribune," New York, U.S.A.

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MEETING OF THE COUNCIL.

The Council met on the 9th of May at 3 p.m., previous to the General Meeting. The President was in the chair. Professor W. F. Barrett, Professor Oliver J. Lodge, Rev. A. T. Myers, Dr. A. T. Myers, and Messrs. T. Barkworth, William Crookes, F.R.S., Walter Leaf, F. W. H. Myers, R. Pearsall Smith, and H. E. Wingfield were also present.

On the proposition of Mr. F. W. H. Myers, the Marquis of Bute, K.T., was elected a Vice-President of the Society.

The Hon. Alexander D. Aksakof, of St. Petersburg, was elected a Corresponding Member for the current year.

Four new Members and five new Associates, whose names and addresses are given on the preceding page, were elected. The election of thirty new Associates of the American Branch was also recorded.

Various matters having been considered, including the subjects to be taken up at the General Meeting in July, the papers to be included in the forthcoming Part of the *Proceedings*, and also various items of routine business, the Council agreed to meet on Friday, the 13th of June, at 4.30 p.m.

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GENERAL MEETING.

A General Meeting of the Society was held at the Westminster Town Hall, on Friday, May 9th, at 4 o'clock; the President, Professor Sidgwick, in the chair.

MR. MYERS, in a few introductory remarks, explained that in consequence of reports received from Mr. Hodgson and Professor William James of their sittings with Mrs. Piper—an American trance medium—he had arranged with her to come over to England in November last for a couple of months, which had been spent partly at Cambridge, partly in London, and partly at Liverpool.

PROFESSOR LODGE, who conducted the experiments in Liverpool, then read a report on them. After explaining the mode in which Mrs. Piper goes into a trance, more or less at will; the apparent change of personality that takes place, as shown in manner, voice, and seemingly in memory; and the knowledge of the sitters' friends, dead and living, sometimes shown by the trance personality; he discussed the possible ways in which that knowledge might be acquired, and the investigations he had made with a view to discovering the true source of it. He dismissed the view that it might be got up by Mrs. Piper, not only because he shared with all who had a sufficient acquaintance with her to form a judgment, a complete belief in her honesty in her normal state, nor only because close observation had revealed no signs whatever of her "getting up" anything about the sitters, but because the things said were often such as she could hardly have learnt, however much she had desired to do so. There remained the supposition of clever guessing on the part of the trance-personality and of drawing information from the sitters themselves by questions, &c. This guessing and fishing undoubtedly went on, especially in unsuccessful sittings, but could not be made to account for information given in successful sittings. This certainly required at least thought-transference to explain it, and Professor Lodge was inclined to think that thought-transference from the living alone could only be made to explain it by much straining.

MR. LEAF, who is editing the Cambridge and London evidence, then read some portions of his paper. The sittings in Cambridge and London were less successful than the Liverpool ones. Mr. Leaf was not inclined to think that the evidence before us at present warranted our assuming more than thought-transference—though the thoughts transferred were not always consciously in the mind of the sitters at the time.

[We do not attempt more than this very brief account of the papers read, because it would be impossible to do justice to the evidence or the arguments in an abstract, and it is hoped that the papers will be pub-

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lished in full in the *Proceedings*—probably in October, together with the American evidence which Mr. Hodgson is now engaged in putting together.]

Some discussion followed. The question was asked whether inquiry had been made as to the truth of the account given of itself by the trance-personality, which calls itself Dr. Phinuit, and claims to have been a French doctor. The President replied that inquiries had been made, but so far without producing any evidence tending to support Dr. Phinuit's claim to an independent existence. A lady asked whether Dr. Phinuit could speak French, to which the President replied in the negative.

PROFESSOR BARRETT gave some account of experiments of his own with a trance medium—the wife of a country practitioner. She was put into a hypnotic trance by her husband holding her hand, and in this trance she answered questions. He had at first thought that thought-transference would explain all she told him; but afterwards he had obtained information about illnesses of absent friends which he was quite sure he had never known. In one instance the friend, when asked, said that the diagnosis was wrong, but it was confirmed by a doctor whom he consulted. No knowledge was shown by this medium concerning the dead.

THE PRESIDENT said that he fully shared the views that had been expressed as to Mrs. Piper's trustworthiness in her normal state. The sittings produced very different effects on different sitters. An unsuccessful sitter who experienced nothing but fishing questions and guessing, could hardly avoid receiving an unfavourable impression. And a successful sitter was occasionally more impressed at the moment than on subsequent reflection seemed justified by the facts. He had himself had but very imperfect success in sittings with her—certainly not enough to warrant him in drawing any conclusion apart from the evidence of others. He might, however, observe that having tried a series of experiments as to how far "Dr. Phinuit" could perceive what was passing in some other room or house, he thought that the result, though inconclusive, indicated that the kind of experiment might with advantage be repeated.

CASES RECEIVED BY THE LITERARY COMMITTEE.

L. 839 A^d P^n Visual.—Unrecognised.

The following case, received from Miss Marie Thelemann through Mr. Fryer, is an interesting example of an unrecognised apparition on the night of a friend's death, followed by a vivid thought of that friend.

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It has, however, the serious—though under the circumstances very natural—evidential weakness, that the experience was neither mentioned nor recorded by Miss Thelemann before the news of the death reached her.

It was in the evening of Friday, the 13th of June, 1884. I was staying in an old Manor in Hampshire, and had spent the evening very quietly. At about a quarter to 11 p.m. I went into my bedroom in order to fetch a few things, and I left it again without having noticed anything. About a quarter of an hour afterwards I went back into my room in order to go to bed. As it was rather late, the light in the hall had been put out, but I carried a lighted candle in my right hand. As soon as I had entered my room and had shut the door, my attention was attracted by a dark shadow standing in the niche which was formed at the right hand side close to the door between a protruding wall and my wardrobe. It was the shadow of some tall, slender person, dressed in a long dark gown. I was startled at this unexpected apparition, and held at once my candle up to look closer at it, when it began to move silently across the room towards the window farthest from the door. A couch and the bed which stood between that niche and the window were no obstacles for it, and I saw it vanish when it closely touched the curtains (of light coloured chintz), which were drawn. I followed it immediately and looked behind the curtains, but found nothing, the blinds being down and the windows locked. I then looked all over the room, under the bed and in every corner, but discovered nothing that could explain this strange appearance. It was an awful sensation to see the shadow move silently and solemnly through the room. In a very excited state of mind I went to bed, but could not sleep. I heard the clock in the hall strike every hour, and when it struck three in the morning, the thought of a very dear friend suddenly crossed my mind; I imagined that she, too, might perhaps be sleepless just then and might be thinking of me. Directly after this I went to sleep. I had seen my friend for the last time the summer before in Germany, where she lived with her husband. She was then in perfect health, and I had not heard that she had been taken ill. A very short time after that night I received a letter from my friend's husband informing me that his wife had died on June 14th at three o'clock in the morning, the very same night I had that strange experience.

Miss Thelemann has given us her friend's name in confidence. She informs us that she has not had any hallucination of the senses on any other occasion, but in a letter dated April 14th, 1888, she gives the following account of (1) an emotional effect apparently telepathic, and (2) a dream which was most probably a revival of memory.

I have had several times forebodings, the most remarkable of which was perhaps on Thursday, April 5th, 1882. I was playing croquet with a friend in the afternoon, when at about four o'clock I suddenly felt very sad and unable to go on with the game. I went into my room, where I stopped till five, crying bitterly, though perfectly unable to explain to myself my sudden feelings of grief and sorrow. On the following Saturday I heard from my

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father that a dear sister of mine had suddenly been taken dangerously ill, and on Sunday morning my father wrote that she had died on that Thursday afternoon at five o'clock.

Also some dreams I have had have come true. One day I had lost a pair of studs. The next night I dreamt that they were lying in a certain cupboard, on the second shelf to the right hand side at the back—a place where I should never have thought of looking for them. The first thing I did in the morning was to go and open the same cupboard; I put my hand to the place I dreamt of, and found my studs.

As to my experience of the night preceding the 14th of June, 1884, I unfortunately did not tell any one about it, as I did not attach much importance to it at the time. But I remember perfectly well that it happened on Friday night, by the fact that the following day, Saturday, June 14th, was the birthday of a friend of ours. I am so sorry I cannot find the letter in which my friend's husband informed me of her death, and in which the time is mentioned. If it was not so painful a subject I would write to her relations and ask for a statement of the fact. All I can prove are a few words which I wrote into my birthday book, when I received the news.

L. 840 A^e P^n Auditory.

The following is from Mr. Colchester-Wemyss, late of the Royal Artillery:—

Westbury Court, Westbury-on-Severn.

In September, 1874, I was in Brighton and was walking back from the town to a house in Prestonville, where we were staying for the night. Close by the old parish church, I fancied I heard my name called and stopped and looked round, but evidently none of the people near had addressed me. It was dusk in the evening, and so satisfied was I that some one had called me that I crossed over the road, looking for the person who called, but found no one and went on. On arriving at the house about three-quarters of a mile distant, I found a telegram had arrived announcing that a carriage accident had taken place, that our children were hurt, and that we were to return home at once. My wife, excited and terrified, ran out to the front door, calling out loudly to me by name. This was just the time I heard the voice, and, at the time, I was in a noisy crowded street, over half a mile, very likely three-quarters of a mile, distant.

M. W. Colchester-Wemyss.

In answer to questions, Mr. Colchester-Wemyss says that he was in perfectly good health at the time, and in no anxiety of any kind. He was walking alone in the street. This is the only time that he has had such an experience.

Mrs. Colchester-Wemyss, in a letter to a friend dated April 10th, 1890, confirms her husband's account so far as she is concerned. After describing how they had come into Brighton for one night, to stay in

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Stamford-road, Prestonville, and how she felt causelessly anxious about the children, she continues :—

All the afternoon we were making calls in Brighton and I should think at about 6 or 6.30 I went back with Mrs. —— in a cab, leaving Maynard to follow. . . . When we arrived, the servant came to the door and said there was a telegram for me and that something dreadful had happened. The telegram was for Maynard, from our doctor, and it said that the coachman in returning from the station had taken up our nurse and children, that the horses had bolted, the carriage had been upset and smashed to pieces. He went on to say that I was not to be anxious, as their injuries were but trifling ; but long before I came to that I had made up my mind to the worst and could not believe that they were not seriously hurt, even when Mrs. —— kept on saying, "Their injuries are but trifling." My one idea was to go to them, and I kept saying, "Oh ! Maynard, Maynard ! where are you ? Why don't you come ?" I don't think I ever said it very loud, but, of course, when one is in that state of agitation it is impossible to know whether you are shouting or whispering. At any rate, he could not by any possibility have heard if I had screamed. At last I seized my portmanteau by one end, and the cook took the other, and I ran into the street. I think I must have gone on saying "Oh ! Maynard, Maynard !"—I am almost sure I did—and I remember I had run out of the house once or twice into the road and said it. When we got to the end of the road I turned down the hill to go to the station, Mrs. —— went on along the road by which Maynard would come from the town. She soon met him and told him, and he ran after me, and we ran on together. When we were in the train, he said, "Did you call me about 7 o'clock ?" (The train went at 7.30.) I said, "I should think I did !" Then he told me what he [has written] to you. [He] always laughs at everything of the kind, but he has never forgotten this and always says it certainly is very strange.

If I can tell you more I shall be very glad to do so. I was nearly frantic when I got that telegram, and I remember how angry I was with poor Mrs. —— when she tried to make me eat, or pack my clothes. . . . Every idea seemed to be concentrated in that of going to the children, and the longing for Maynard to come to me.

In answer to inquiries, Mrs. Colchester-Wemyss tells us that the name which Mr. Colchester-Wemyss heard was his Christian name, Maynard.

L. 841 Cl. Dream.

The following dream suggests something of the nature of telepathic clairvoyance :—

Turnours Hall, nr. Chigwell, Essex. *July*, 1888.

Statement by William Bass, farm bailiff to Mrs. Palmer :—

On the night of Good Friday, 1884, I went to bed at half past 10, and very soon fell asleep. Just before the clock struck one I awoke in violent agitation and profuse perspiration. I told my wife I dreamt that something was wrong at the farm stables, and I was so convinced it was the fact that I should get up at once and go there. She persuaded me to lie down again (I was sitting up in bed and the night was cold). Still I could not rest. At

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a quarter to two I dressed hastily, and taking a lamp and matches with me went as fast as I could to the stables (distant about a third of a mile). I at once perceived the place had been broken into and that a grey mare had been stolen. From appearances where the mare had lain I judged she had been taken away about two hours previously.

WILLIAM BASS.

Mr. J. B. Surgey, enclosing this account, writes as follows:—

22, Holland-street, Kensington. *July 9th*, 1888.

DEAR MR. MYERS,—Probably a few lines will be acceptable to you beyond those to which William Bass has signed his name. Before being employed as bailiff he was coachman at Turnours Hall, and has been 32 years in his place—a thoroughly trustworthy, straightforward, and the most unimaginative, matter-of-fact fellow conceivable. Before his dream of Good Friday, 1884, he was never known to speak of one. I had all particulars of it almost immediately, but only jotted them down last week. I asked if he could guess how long he had been dreaming when he awoke. No, not possible to guess; but he was in a horrible fright and his shirt was "dripping" with perspiration, by which he supposed he might have been in a state of excitement a good while.—Very truly yours,

J. B. SURGEY.

Mr. Bass has recently been interviewed by Mr. Barkworth, who writes:—

April 18th, 1890.

William Bass confirmed his previous evidence to me this day.

About the time when the incident occurred (and for a long while afterwards) systematic horse stealing had gone on in the neighbourhood, but Bass has no recollection of being specially anxious about this. Pressed as to the details of the dream, he recollected that he saw the horses in the dream, and had a vivid impression of "something wrong," but what it was he did not know. Although thus vague, the impression was so strong as to be irresistible, so that although his wife begged him to go to sleep again, he lay awake for about 1¼ hours until he could bear it no longer, when he got up and went to the stable.

His wife confirmed all this, particularly as to his having twice said there was something wrong in the stable and he must go and see to it. He had always reproached her since with having prevented his going to the stable when he first woke.

Bass states he is not in the habit of dreaming. Pressed as to any previous experience of the kind, he said that about 20 years ago he dreamt he saw his father dead. The father who was quite well at the time died suddenly 10 days afterwards.

On the evening before the horse was stolen, he had heard a cart driven by very fast. The neighbourhood is so lonely that anything unusual is remarked upon, and he said to his wife, "There is something wrong." He had made the same remark on previous occasions when a vehicle was driven rapidly by.

When he interviewed the police in Scotland Yard, they asked him how

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he knew the horse had been stolen in the middle of the night, and when he told his dream they ridiculed him, and evidently suspected complicity on his part. Mr. Bass is a most respectable man, well known and esteemed in the parish. He has lived in his present situation for many years.

T. B.

CLASSIFICATION OF CASES RECEIVED BY THE LITERARY COMMITTEE.

As we find that many members of the Society are unaware how the evidence received is dealt with by the Literary Committee, we propose here briefly to explain our plan, as a preface to a catalogue of cases which for various reasons we do not print at length.

When the Literary Committee was first instituted, its members found it almost impossible to study satisfactorily in manuscript the mass of evidence that came in. To meet this difficulty some members of the Committee for a time supplied the funds necessary for printing on slips all the cases which seemed worthy of consideration. The original documents were, of course, also retained, and are stored at the rooms of the Society.

For convenience the cases were roughly classified under the heads L, M, P, G, and S, and were numbered.

L stands for Phantasms of the Living, and the class includes any phantasm, &c., coinciding with some event with which it appears to be connected. It also includes thought-transference in the normal state and spontaneous telepathic clairvoyance. But automatic writing and table-tilting, even if giving messages from living persons, are not included under L, but under M. L cases are often further described by the letters A^d P^n equivalent to "agent dying, percipient normal," or P^s "percipient sleeping," or A^e "agent excited," &c.

M stands for Mesmerism, and in this class are included psychical phenomena connected with the hypnotic state and also automatic writing and automatism of all kinds, crystal vision, and induced telepathic clairvoyance; clairvoyance proper (meaning by this apparent direct perception of present facts without the intervention either of the senses or of another mind cognisant of those facts; *e.g.*, perception of cards enclosed in opaque envelopes and unknown to anyone) is also included under M, except when it is associated with the idea of a future event; when it is so associated it is included under P as a premonition, although the seeming premonition can be explained by supposing an extended knowledge of the present.

P stands for Premonition. Under this head we class premonitions, monitions (or premonitions which by foresight are prevented from coming true), and, as stated above, such clairvoyance as includes the idea of a future event.

G (or "Ghosts") includes all apparitions, &c., of dead persons, of unrecognised persons, of animals, of lights, and of inanimate objects, which have some characteristic to distinguish them from purely subjective hallucinations, but which yet do not coincide with the death of any one or with some other occurrence to a living person in such a way as to suggest a con-

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nection between the event and the phantasm, and thus to bring it under the head of L.

S includes the physical phenomena of Spiritualism and things happening at Spiritualistic séances other than automatic writing and table-tilting. This class is now in the main handed over to the "Physical Phenomena" Committee.

We have not, of course, enumerated above every possible variety of psychical phenomenon, but we have probably sufficiently indicated the plan of classification. It has not, as will be perceived, any claim to be regarded as a scientific classification, but it has been found to be on the whole practically convenient. Sets of the slips on which the cases were printed are kept at the rooms, and, with the exception, of course, of those which by our informants' desire are kept private, may be studied there by Members and Associates.

In 1885 the plan of printing cases in the *Journal* instead of on slips was begun—see *Journal* Vol. I., p. 245—and by degrees printing on separate slips was discontinued. For a time some cases were type-written, but this also has now been left off. Gradually, too, as the mass of evidence increased, the standard to which a case must attain before it is considered worth printing at all, rose. It is not, for instance, worth while to print L cases manifestly below the evidential standard of *Phantasms of the Living*, unless they illustrate some special point. The present plan is to print in the *Journal* cases which appear to one or two members of the Committee to have sufficient interest to be worth printing. They are then in a convenient form for study by the Committee, and at the same time are accessible without trouble to all Members and Associates of the Society; who may, and sometimes do, criticise them or send additional information about them. Printing them in the *Journal* is not publishing them, and it should be understood that no guarantee by the Literary Committee is implied in printing them there. They are there primarily for consideration by the Committee. The cases used in *Phantasms of the Living*, or in papers in the *Proceedings* have for the most part been selected from those on slips or in the *Journal*; but in some instances cases clearly suitable have been taken at once into the book or papers; this course having the double advantage of economising the funds of the Society and of putting before Members and Associates in the *Proceedings* some evidence that has not been already before them in another form. When this is done the MSS. of the cases are stored and numbered and catalogued along with those that appear first in the *Journal*, &c.

Now that the old plans of printing on slips and of type-writing have been abandoned, it has been found desirable to form a kind of second class of cases, consisting of those which it is not at present proposed to print at all. These are stored, numbered, and catalogued separately from the others and are marked B L, B P, &c., the letters L, P, &c., having the same meanings as in the printed cases. Among the various reasons for placing cases in division B rather than printing them may be mentioned (1) Prohibition by our informants to print; (2) Comparative evidential weakness, notwithstanding which the case may be well worth keeping either as containing points which may prove important and instructive from some particular

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point of view, or as possibly to be improved. Evidential weakness is of different kinds ; for example, the case may be (*a*) not at first hand ; or (*b*) remote ; or (*c*) evidence may be wanting to show that the supposed phantasm was not a real sound or sight ; or (*d*) there may be too great a probability on the evidence that the coincidence was due to chance, as with many dreams ; or (*e*) the evidence may be incomplete. There is generally some hope that further evidence may be obtained about incomplete cases at some future time, which may raise them out of class B into the printed class. This might happen, for instance, as regards a case supposed to be coincidental though no evidence as to dates is at present forthcoming ; or again, as regards a single appearance in a haunted house with no information as to its relation to other supposed experiences there. Such cases would, generally speaking, remain in class B until further evidence reached us.

Abstracts of a few of the B cases have already been printed recently in the *Journal*. It is proposed to print by degrees in the *Journal* a descriptive catalogue of all of them, both as a convenience to students and as a means of obtaining further information, should any of our Members and Associates be able to furnish it. The cases themselves, with the exception of private ones, can under certain conditions be studied at the rooms of the Society.

CATALOGUE OF UNPRINTED CASES.

B L 1. A^d P^n Visual.—Mr. Buckle is seen walking in Hyde Park by Miss Boyd in 1862 ; a telegram announcing his death at Damascus arrived at the time. Recorded in 1886.

B L 2. A^d P^n Visual. 2nd or 3rd hand.—Miss Beane's grandmother sees her brother at the foot of her bed on the day he dies of yellow fever, in China, about 1802. Recorded 1887.

B L 3. A^d P^n Visual. 2nd hand.—Mr. Hobson's father sees two cousins outside their house on the night they die.

B L 4. A^d P^n Auditory. From Mr. R. E. Morgan.—Three knocks are heard by all the household at the death of a member of the family in five instances from 1878 onwards. Recorded and signed by four of the witnesses in 1887.

B L 5. A^e P^n —Miss —— has an impression, acted on and spoken of, that a friend wants her. A telegram predicted and received. Experienced in June, 1886, and recorded six months later.

B L 6. A^e P^s —Mrs. Darrell Brown awakes in 1887 with the impression, afterwards found to be correct, that her son in Australia was ill. Her daughter dreams of his illness the same night.

B L 7. A^d P^n Auditory (Collective).—About 1847, Mr. —— and his wife are awoken at midnight by an imaginary brass band. The wife's two brothers (one a bandsman), are the one killed and the other fatally wounded in battle on the same date.

B L 8. A^d P^n Emotional. 2nd hand.—A case of depression during last days of agent's life, with relief at the time of his death. (*Cf. Phantasms*, Vol. I., p. 272, case 69.) Experienced and recorded in 1885.

B L 9. A^d P^s From Mrs. Davidson.—Coincidental dream of death in 1886.

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B L 10. Ad Pn Borderland. Visual and tactile.—Mr. John Hobson when a boy, in 1844, was awoken by a tap on the leg, and saw his grandmother gliding out of the room. She died at the time at a house opposite. Recorded in 1888.

B L 11. Ad Pn 3rd hand.—Mr. Biddle informs us that Richard Sumpter, in 1830, recorded the date of a vision of his brother before the news of the brother's death at that date arrived.

B L 12.—Miss Keightley, writing in 1886, says that "years ago," when confined to the sofa with illness, she saw the details of an accident to her brother, who was out with the rest of the family, shortly after it occurred. In 1884 she had a vision before going to sleep of details of his death. He was ill at the time.

B L 13. Ad Pn Borderland. Auditory.—Mrs. —— had visited a sick baby nephew in 1872. That night she was awoken by a rustling of her bed-curtains, and heard the child call "Aunt Pollie" twice. He died that night calling for Aunt Pollie, this being the first time he was known to say the words clearly. Recorded 1888.

CORRESPONDENCE.

ILLUSIONS HYPNAGOGIQUES.

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

SIR,—A letter in the May *Journal* on the above subject having interested me deeply, I am emboldened to address you, and to relate my own experience, now I know that it has a really delightful scientific name.

During my mother's lifetime, she and I often discussed our "dream-faces," as we called them, for want of a better name, for we never saw them in our dreams, only when lying wide awake with our eyes shut. The faces usually melt into each other in such rapid succession that it is quite impossible to describe them quickly enough in words—such as "lovely face, golden hair, &c.; hideous face, glaring eyes, making grimaces, nose long and red; pale, cadaverous face, much lined; lawyer's face, wig and spectacles," and so on indefinitely. Last night, for instance, I had just put out my light, when I clearly saw, on a black background, a skull. I had the instant before been thinking of something widely different, and nothing had happened all day to bring such an object into my thoughts. In fact, I had not time to *think* of it, before it vanished, and in a second was succeeded by a vision of angels. They departed as speedily, and were succeeded by the more prosaic procession of "faces." The odd circumstance about these latter is that though all are familiar and distinct, as no real face ever is to my short-sighted eyes, I could not put a name to one. I never see a friend's face, nor that of a well-known personage, though I seem to have seen each face before. My mother saw only "faces," and imagined herself feverish when she did so. I see them at all times; but have never noticed them if I closed my eyes in the daylight when in health. Like your correspondent, I frequently see definite pictures too.

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Glorious sun or moon lighted landscapes, mountains and rivers, grand cathedrals, village spires—all of these, too, seem familiar, but I cannot remember to have ever seen them in reality. When ill of a fever in 1884, I saw exquisite faces and scenes, but instead of melting harmoniously into the next picture, a blood-red veil seemed to gradually descend, and to make each feature of face or landscape horrible or grotesque. So painful was this inevitable conclusion that I dreaded closing my eyes. This I remember happened in broad daylight, and I described each picture, as it came, to my husband, as I have often done since.

I hope this rather lengthy account will induce others to relate similar illusions, with a view to their being scientifically explained. Is it "such stuff as dreams are made of"?—I am, &c.,

May 10th, 1890. A. M. W.

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

SIR,—A letter on "Illusions Hypnagogiques" which is printed in the last number of the *Journal* of the Society for Psychical Research has greatly interested me. The fact is that I have had experiences of a similar kind almost as long as I can remember. I have always tried to discover whether everyone can see such mental images, or whether it is a characteristic feature of a few persons only; but I have never succeeded in making this point perfectly clear to myself.

I hardly ever see any distinct mental images now; but when I was a boy of 13 or 14 this faculty of mine was exceedingly developed. Every evening after I had gone to bed and had closed my eyes I began to see images of remarkable distinctness which followed each other ceaselessly. These images were always in motion, and there seemed to be some kind of intelligible relation between them—sometimes at least, I mean. If after having closed my eyes I had seen a *flower*, I could be perfectly certain that I should see *flowers* for some time, until another class of objects should take their place. As I have already said, these curious images were always in motion, and each of them was comparatively of very little duration.

As for the character of these images, so far as I can remember, I used to see flowers oftener than any other objects, and I am unable to account for this, as I have never liked flowers exceedingly. It is true that almost every year I used to spend five or six months in the country, where, of course, there were plenty of flowers. That there was—often at least—a connection between the objects I had seen during the day and the images I saw every evening is for me *certain*. I will give you an instance of this. One evening I saw almost all the time *dry leaves* covering the ground, with stalks of grass here and there. This must be undoubtedly explained by the fact of my having spent a great part of the day in a forest, where, of course, I had had under my eyes almost all the time the same scene that I saw with closed eyes in the evening. In other cases *strawberries* were the principal object that persistently remained in the field of my mental vision (as I think it must be called), and in that case these *ideal* strawberries had followed real ones which I had seen and eaten in the course of the day.

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The distinctness of these curious images was often striking, and when, for instance, I saw images of my friends and relations, these images were far more like the real persons than what I could voluntarily represent to myself even if I tried to do so.

To show you how unexpected these images could be, I will tell you that once—I think I was then seven or eight years old—I was dreadfully frightened by the image of an ugly old woman suddenly appearing before my *closed* eyes. I had behaved badly during the day and had been sent to bed early; and, so far as I can remember, I considered this image and the fear that followed its appearance as a punishment which God had sent me for my bad behaviour.

I must add that I have never had any objective hallucinations, and even when these mental images continued—as they sometimes did—to flock before my eyes when they were *open* (in the dark, of course), I always knew them perfectly well to be merely subjective and mental.—I am, dear sir, yours very truly,

MICHAEL SOLOVOY,
Associate of the Society for Psychical Research.

9, Mohovaia, St. Petersburg.
April 28th/May 10th.

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

SIR,—The letter of "An Associate" deserves attention. May I suggest that members of the Society for Psychical Research who are light sleepers might follow out a series of interesting experiments on this subject. Some 20 years ago, in consequence of the pain of a slight surgical operation which hurt the nerves of one side of my head, I found I could, as it were, watch my own dreams. It seemed as though one-half of the brain were dreaming while the other was awake. The effect was like a theatrical representation. I noticed that the dreams formed very rapidly, and tried to time them by my watch, but found the effort of looking at the watch prevented my testing the question (so often mooted) of the length of time occupied in a dream.

May I ask these questions:—

1. What is the cause of the white or light grey light one sees in closing one's eyes? I know many people who notice this light (in rooms perfectly dark), and then as sleep comes on first geometrical forms and then figures. (Sailors say that these form often into ships on the sea.)

2. Another point in dreams is, are the figures always complete? In light sleeping I have tried to notice this. Is not sometimes only the part developed to which we give attention—in fact, do we not often dream of bodiless heads or headless bodies?

3. Taste dreams are in my experience very common (though some people say they never experience them). The usual taste seems that of fruit. But dreams of smelling appear to me to be rare.

I have noticed the brown sand "An Associate" mentions.

W. S. LACH-SZYRMA.

Newlyn, Penzance.

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THE LEGAL ASPECTS OF HYPNOTISM.

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

SIR,—All new arts, sciences, and discoveries appear to undergo certain regular and fairly definite stages of treatment on the part of the public, and especially of the more learned portion of it. The new subject is first ignored, then ridiculed, then hotly opposed, and finally adopted with enthusiasm. The science or practice of hypnotism which has passed through all the previous stages seems now to be in transition between the two last of those named. In particular the medical faculty, who ignored Braid and Esdaile, and who persecuted Elliotson, have, in France at least, become enthusiastic students of hypnotism, and even in England are waking up to its claims upon their attention. But this new attitude is accompanied by a very singular characteristic. Since the reality and significance of hypnotism can no longer be denied, it is sought to forbid the study of it to non-professional persons, without whom it would in all probability have never been discovered. Accordingly, in most European countries the medical faculty have succeeded in prohibiting the practice of hypnotism in public, and in some cases I believe in private also; and it is not unlikely that in a short time they will seek to do the same in England. It seems to me, therefore, opportune to consider the arguments for legislation.

The subject naturally divides itself into two branches, public exhibitions and private experiments.

1. I will deal with the latter first, since it is only in private that actual abuses of hypnotic influence could occur. The most important objection to legislation against private experiments is its impotence. Practically, no one can be hypnotised for the first time without their consent, and even afterwards an involuntary submission is exceedingly rare. But given such consent, how is the legal prohibition to be enforced? We are never likely in England to attain to the spy system of Russia under which anyone is liable to be denounced by their own servants to the police; and without such a system nothing can prevent two persons from going into a room by themselves, and hypnotising, the one the other, as much as they please. The only effect of legislation, then, would be to impose certain precautions of secresy upon the practice, which would increase indefinitely its liability to abuse. The only people in fact who would be bound by the law would be those who were ruled by a rather strained conscientiousness, and these are not the people that require restriction.

2. But if the practice of hypnotism cannot be prevented in private, where is the good of prohibiting it in public? No advantage could be taken of a subject (*e.g.*, a young girl) in public without exciting at once the indignation and interference of the spectators. Is it, then, pretended that to familiarise the people publicly with a practice which may be abused on other occasions is to render its abuse more probable? The exact contrary is the case. For when the spectators see the helpless, defenceless, and absurd condition to which the professional hypnotist reduces his subjects they will be taught in the most forcible and practical manner the danger of submitting themselves to the operations of any one in whom they have not grounds of absolute confidence. Already I have met with persons who object to be hypnotised on

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the very natural ground that they "do not want to be made ridiculous." But this objection would never have occurred to them had they not seen public performances.

If the apostles of grandmotherly legislation are so anxious to distinguish themselves there is plenty of work for them to do without interfering with hypnotism. The indiscriminate sale of revolvers might be stopped, for instance; scarcely a month passes without someone being murdered with a revolver. On the other hand I doubt if there has yet been a single case, in England, of serious abuse of hypnotic influence. Indeed, if we are to legislate against comparative evils it would be more reasonable to prohibit all young persons from dancing after midnight, since it is certain that more injury results to the public health from late hours than is ever likely to be produced by hypnotism.

But I am aware it may be urged that, apart from criminal or malevolent acts, hypnotism is liable to abuse by innocent but ignorant persons meddling with what they imperfectly understand. Most of what I have said above, however, applies to this argument also. You cannot prevent private experiments, and they are not more liable to produce injury than the family medicine-chest or the family spirit-case. If grown people of sound mind are to be judged incapable of taking care of themselves, then the only alternative is to keep them under police supervision by night and by day, and make everything they eat and everything they do the subject of legal enactment. But what you cannot upon any reasonable grounds justify is to restrain them here and there from any practice on which, for the moment, you can catch the public ear, because it happens to offend the private taste or private judgment of individuals.

THOMAS BARKWORTH.

HYPNOTISM AND CRIME.

Professor Liégeois writes as follows to Mr. Walter Leaf, with respect to the question raised in the last number of the *Proceedings*, p. 223: Whether a criminal hypnotiser might not evade detection, even by the ingenious process recommended by the author, if he protected himself by a suggestion to his tool that no one but himself could produce the hypnotic state:—

"The objection which you raise at the foot of p. 223 is most serious; it had occurred to myself, but I did not wish to state it explicitly. Still it is perhaps not impossible to answer it. In two words, this is what I should say.

"No one as yet knows for how long a good somnambule—and it is with such only that we need trouble ourselves—would remain absolutely amenable to a suggestion that no one but the hypnotiser himself could produce the hypnotic sleep. No one can assert that suggestion in the waking state, without complete production of sleep, would be for ever impossible with the same subject.

"This uncertainty would of itself, it seems to me, be enough to deprive the author of a really criminal suggestion, which had worked successfully, of any certainty of impunity."

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NEW MEMBERS AND ASSOCIATES.

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WRIGHT, DR. J. P., Lt.-Col., Md. Dpt., Fort Leavenworth, Kans., U.S.A.
WRIGHT, JAMES A., Man. Federal Telephone Co., Montreal, Canada.

MEETINGS OF THE COUNCIL.

The Council met on the 13th of June and on the 11th of July. Mr. Walter Leaf was in the chair on the first occasion, and the President on the second. The following Members were also present at one or both of the Meetings:—Professor F. W. Barrett, Rev. A. T. Fryer, Dr. A. T. Myers, Messrs. T. Barkworth, W. Crookes, F. W. H. Myers, F. Podmore, H. Arthur Smith, R. Pearsall Smith, and H. E. Wingfield.

At the Meeting on the 13th of June Sir Frederick Leighton, Bart., P.R.A., was elected an Honorary Member.

At the two Meetings four new Members and ten new Associates, whose names and addresses are given above, were elected. The election of thirty-one new Associates of the American Branch was also recorded.

Thanks were accorded to the donors for two books, presents to the Library.

At the June Meeting it was, after full discussion, agreed that Dr. A. T. Myers and Mr. F. Podmore should prepare a circular under the title of "Hypnotism: Its Conditions and Safeguards," for the con-

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sideration of the Council at its next Meeting, with the view of its being circulated among the Members of the Society. It was carefully gone through at the July Meeting of the Council, and with some slight alterations adopted, and ordered to be printed and sent out with the July No. of the *Journal*.

Various matters of routine business having been attended to, the Council agreed to meet again at 4.30 p.m. on Friday, the 3rd of October.

GENERAL MEETING.

A General Meeting of the Society was held at the Westminster Town Hall, on Friday, July 11th, the President, Professor Sidgwick, in the chair.

The PRESIDENT gave some account of the progress of the census of hallucinations. He expressed a certain disappointment at the small amount of interest shown in the work by Members of the Society. Out of 700 Members and Associates only about 74 had so far given any help, and if it had not been for the great efforts made by some of these, which he gratefully acknowledged, and for help received from persons outside the Society, the present modest number of answers, 6,450, would not have been attained—a number not sufficient to make it possible to calculate with accuracy the proportion of seemingly veridical to non-veridical experiences. He went on to say that of the 6,450 answers about 11 per cent. were affirmative, and might be divided into 467 cases where the sense of sight was affected, 218 where voices were heard without any accompanying visual impression, and 58 tactile cases. Out of these 743 cases 99, or 13 per cent., might be called *primâ facie* coincidental, though some of them were of the kind classed in *Phantasms of the Living* as "ambiguous." On the other hand, among cases classed as non-coincidental, were some which there was reason to regard as not purely subjective. Thus there were 7 cases where the figure or voice of dead persons was phantasmally seen or heard, when the percipient was unaware of the death; there were 9 cases (7 of an unrecognised figure, 1 of a recognised living person, and 1 of a recognised dead person) where apparently the same figure was independently seen by more than one person on different occasions; and finally there were 55 cases in which the experience communicated was "collective," —*i.e.*, shared by more than one person,—besides 10 similarly collective experiences already counted with coincidental ones. In a certain number of the experiences, however, the figure taken for a phantasmal one was probably a real person, and the fact that a disproportionately large number of collective experiences took place out of doors made it specially probable—for reasons explained by the speaker—that a good

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many of these were real. Some collective experiences, however, seemed to be clearly hallucinations, and this being so they were, of course, of great theoretical importance in considering the nature and origin of hallucinations generally. The President went on to discuss some possible explanations of collective hallucinations, illustrating his remarks by cases communicated by persons answering the census question, and concluding with an account of an experiment in collective hallucinations recently made with hypnotised persons.

Mr. F. W. H. Myers then read the first part of a Provisional Report "On alleged movements of objects, without contact, occurring not in the presence of a paid medium." He reminded the meeting that the late President of the Society for Psychical Research, Professor Balfour Stewart, had in 1887 formed a committee to consider a report on the phenomena commonly called Spiritualistic. That committee had now collected and discussed a certain number of narratives of movements of the nature above described. They did not, however, think that the time had come for any collective expression of opinion, and had requested the speaker to prepare an *ad interim* account of evidence received, with the object rather of explaining the points at issue, and of inviting fresh testimony, than of pronouncing on the true meaning of the testimony already received. When this Society was founded in 1882, some of its active members had already had a long experience of paid mediums, with very mixed results. They hoped that the formation of the Society might lead persons obtaining phenomena in private circles to allow an opportunity of witnessing them. This hope, however, had been to a great extent disappointed. It appeared, in fact, that very few of such private circles now existed, while those which did still exist seldom reported their results even in the Spiritualistic Press. The amount of effort and experiment now going forward in this direction was much smaller than some had supposed. Apart from paid mediums, little fresh evidence had been adduced by Spiritualists since 1882.

In considering the facts before the committee, it seemed desirable to make in some sense a new departure by investigating the phenomena as they stood, without taking into account the still more contentious matter connected with the theories by which they were commonly bound together. Thus in our present inquiry into physical phenomena we could classify the alleged cases, not according to the medium through whom they occur, nor to the spirit supposed to originate them, but according to the special group of otherwise attested phenomena, occurring apart from regular mediumship,—such as automatism, telepathy, post-mortem apparitions, and the like,—with which each alleged case of physical movements bore some apparent connection.

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If there were any truth in Spiritualism it must surely (the speaker urged) be in some sense *continuous* with other truth. The evoked phenomena must be a development or a systematisation of the spontaneous phenomena, rather than a wholly new manifestation.

We should do well to divide our cases roughly into three main groups, determined by their analogies with other evidence.

A. Physical movements connected with automatism; or not definitely pointing to the operation of other intelligences than those of the persons present.

B. Physical movements connected with telepathy between living persons, or near the moment of death.

C. Physical movements associated with phantasms of the dead; or phantasms of that obscure class with which cases of "haunting" had made us familiar.

There were also certain cases of sporadic and apparently motiveless movements, which, if not due to some ordinary but overlooked cause, nevertheless afforded us no definite indication of the nature of their supernormal source.

The speaker appealed for further experiment and more exact records, and concluding by asking

PROFESSOR BARRETT to read an account of a very interesting series of phenomena which occurred in a private circle.

Some discussion followed, and Mr. X., the gentleman who had furnished the account read by Professor Barrett, kindly answered several questions asked by different persons present.

MR. MONEY questioned the appropriateness of the word "hallucination" as used in the publications of the Society and in the President's address, and suggested "appearance" as a substitute.

The PRESIDENT, in replying, referred to his previous address on the present census of hallucinations, in which the use of the term was explained and justified, and also to Chapter X. of *Phantasms of the Living*. If, however, some other term equally appropriate and more generally acceptable than "hallucination" could be suggested he would be quite willing to adopt it in any new investigation. "Appearance" was, he thought, clearly too general a word.

PROFESSOR BARRETT pointed out that "appearance" was also inappropriate in the case of auditory and tactile experiences.

A GENTLEMAN who described himself as a disbeliever in Spiritualism and in the researches of the Society told very graphically a story illustrating the way in which unconscious exaggeration may cause often-repeated stories to grow, and thought that this was a source of error overlooked by the Society. He also gave a brief account of some subjective hallucinations of his own, and thought the word a good one.

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The PRESIDENT remarked that if the speaker had been familiar with the publications of the Society he would know that possible exaggeration had always been taken account of where there was any probability that it had occurred.

CASES RECEIVED BY THE LITERARY COMMITTEE.

L. 842 Collective.—Visual.

The percipients in the following case are sons of Mr. Ellwood, a chemist residing at Leominster. From an account previously sent to us by Mr. Ellwood, sen., we learn that the percipients are respectively 19 and 23 years of age. The brothers were sleeping together, and the elder of the two is the writer of the account we print. The first experience occurred on December 20th, 1889.

Leominster. *February 12th*, 1890.

The following is just a short account of what I saw on the first occasion mentioned. It was, I think, about 6 a.m., just getting light. I had been *awake* a short time and I suddenly heard the door open (the door was on the jar all night), and saw a short figure in a nightshirt walk in and stand looking at me by the side of the bed. I distinctly heard a sound of breathing or rustling of the nightshirt, and I thought at first that it was my father walking in his sleep. Then I thought it might be a burglar (although why a burglar should be dressed in a nightshirt I don't know), so I said, "What is it?" then I jumped out of bed and rushed to catch hold of the figure, when it vanished. My brother also saw the figure standing at the bedside, and after I jumped out of bed he saw the figure glide round towards the foot of the bed and then vanish. I did not see it after I jumped out of bed. We both searched well but could find nothing.

On the second occasion it was about the same hour in the morning and on the same day of the week. The bedroom door was shut all night on this occasion, and I was lying awake when I saw the door open and some one peep round. I thought it was one of our assistants come for a lark to pull me out of bed (as we do those kind of tricks sometimes); however, I lay still, and then the door seemed to open wide, so I leaned out of bed to give it a hard push and everything vanished, and I nearly fell out of bed, for the door was shut as when I went to bed. My brother was asleep this time and saw nothing.

I can positively swear that this is as correct an account as I can give, and I distinctly saw what I have mentioned. I was awake both times (not dozing, but distinctly awake). I was also in good health and had not been up late, &c., the night before. I may add that before this occasion I did not believe in ghosts, or anything in that way. I really and truly thought a man was in the room, and I intended collaring him when I rushed at him.

W. M. ELLWOOD.

P.S.—I only saw the head of the second figure, but it was, as near as I could tell, like the first figure.—W. E.

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To this account the younger Mr. Ellwood adds:—

I also saw and heard all my brother did.

(Signed) M. J. ELLWOOD, JUN.

It occurred to Mr. Ellwood, senior, that the figure might be connected with his landlord, who was lying ill at the time and has since died. This gentleman was an intimate friend and had a special affection for Mr. Ellwood's younger son. He is also known to have interested himself in the place during his last illness. But no definite coincidence can be made out.

Mr. Ellwood also informs us that his house has the reputation of being haunted, but the only phenomena observed appear to have been unexplained noises before the deaths of several of Mrs. Ellwood's relatives.

L. 843 Collective.—Visual.

The following is from the Rev. Canon Underwood. Mrs. Underwood is dead, so that her evidence cannot be obtained.

Histon Vicarage. *January 21st*, 1889.

MY DEAR MR. MYERS,—I very willingly comply with your request, though it seems to me a very unimportant contribution to the research of the Society.

About 30 years agone, one morning in the late spring of the year, between 2 and 3 a.m., I awoke and, contrary to my habit, turned in my bed on to my left side, which brought me facing the light, and face to face with the figure of my brother-in-law, who appeared standing at the bedside, full dressed, wearing a well-known (to me) white hat and top coat. He seemed to be looking intent, with his hands upon the bedclothes. It was his usual mien, and nothing unusual marked the expression of his countenance. I was about to rise when the vision passed away; it was the affair of only a few moments.

For fear of disturbing my wife, I kept silence, and soon went again into slumber. At 6 o'clock we were both awake and preparing to rise for the day, when my wife asked me, "Did you see anything unusual this morning, early?" I tried at first to evade the question, but she said again, "*I* saw something. It was the appearance of Mr. G. He was standing by my bedside. He was dressed as usual, but as though he had been out for a walk."

I found that in every particular our experience coincided. She, too, for fear of disturbing me (for I had not been well) restrained her alarm.

We expected, of course, to have had some distressing news by the morning, or midday post, but there was nothing then or afterwards, to supply a connecting link between the real and visionary. We were living at Liverpool, and our friend at Richmond, in Surrey. He lived for 20 years after that occurrence. Though an honourable man, he was narrow-minded and somewhat of a puritan, and consequently I did not investigate the matter further. I have, however, tried to date back for circumstances, and the only one that I now remember is, that about that time my brother had an unpleasant affair with the subject of our waking moments [? vision], indeed a quarrel of some

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continuance, and I partly favoured my brother, and incurred something short of an anathema from the other. My wife, one of the gentlest and most peace-loving of women, was of course anxiously concerned, but I do not remember that she interfered in any decided manner as to entitle her to such consideration. Perhaps, however, it might have been a visit of different character to me. At any rate the account here given of the matter is perfectly true, and accords with my views of the connection between the physical and psychical in man.

The other matter I mentioned to you is too trifling to take account of.

About three weeks since, about 6 a.m., I was wide awake, and expecting every minute the housekeeper to come to my door for the plate-basket and keys. While musing, all at once, I distinctly heard the well-known voice of my wife (who died last April), clear and distinct, call out apparently from my side—"Emma" (the Christian name of her maid, the housekeeper). This is only curious in that my departed wife knew how strict I am in enforcing punctuality in every one and thing domestic.

C. W. UNDERWOOD.

G. 194 Collective. Visual.

From a lady who does not wish her name to be printed.

June 13th, 1890,

Many years ago I saw at my father's house a grey shadow, which I have never ceased to wonder about, nor been able to explain. I was in the drawing-room with my mother and sister. The fire was brightly burning, and the lights full up. We were about to retire for the night, and as we rose my mother called my attention to some defect in the make of my sister's dress and asked her to turn round so that I might see it. This she did with her face towards the fire and away from the door. While my mother and I stood each side of her looking interestedly at the dress I heard a slight sound and we both looked towards the door, which was a little way open, and I saw standing there a tall grey figure, with one hand on the handle of the door. My mother, like myself, looked at it for some time, speechless, and she at last sat down which diverted my attention, and when I looked again the figure had vanished. It was very tall and had on a long grey dressing-gown; the face was clean shaven and the hair raised high on the head. The collar was loose, pointed, and turned down, leaving the throat (which was finely formed) open. I particularly noticed also the beautifully-shaped hand and wrist that rested on the handle of the door, and the loose rather short cuff. Altogether, the generally distinguished and gentle air of this most singularly distinct yet shadowy presence was remarkable.

All the servants had gone to bed, and only my father besides ourselves were in the house, and he was reading in his study.

I lived some time in the house after seeing this shadow, but never saw it again, nor have I ever since seen anything anywhere of the kind.

L. E.

The next account is from Mrs. E.'s mother.

June, 1890.

I have a very vivid recollection of the grey shadow of No. 14, and have

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often thought about it, but have never been able to account for it. We were just preparing to go up to bed when I was startled by the shadow in the doorway, apparently holding by the handle of the door. I looked at it until I was almost frightened, and sat down again in my chair, and when I next got up the thing had vanished and I never saw it again. This is all I can tell you about the grey shadow.

A much more astonishing case than the grey shadow, which I don't think I ever mentioned to you, happened to me that very summer. It was just as I went down to the kitchen to speak to one of the servants, and in coming upstairs again at the very top, outside the door, stood a man of middle size, which for the moment I took to be your brother. He was wiping his face with a white handkerchief; the evening was very warm and bright, and the moon was at the full, and shone on the figure so that I could see it quite distinctly, so much so that I particularly noticed the peculiar coat he wore—it was a drab cutaway, and that caused me to look again, for I said to myself I never saw my son in a coat like that; however, he vanished into the back garden somehow or other, and I never saw or heard anything more of him. Some years afterwards I was talking to a gentleman, and he told me he knew the owner of the house; he was a Quaker gentleman, and lived in the house himself, and owned the property round about. He said my description was wonderfully like him.

In giving an account of this incident to Mrs. Sidgwick *viva voce*, Mrs. E. stated that footsteps which could not be accounted for were often heard in the house where it occurred. The date of the experience must have been some 30 years ago.

The narrative which follows also describes a collective experience, but a less clearly hallucinatory one than the three already given, since the possibility of the sounds having been real sounds misinterpreted is, from the nature of the case, difficult altogether to exclude. In this case, on the other hand, there is a marked coincidence, which would have afforded a probability that the experience was a veridical hallucination if the supposed agent had been a human being. Whether it ought to be so interpreted in the present instance must depend on the answer to be given to the general question whether thought-transference between animals and human beings is possible:—a very interesting question, but one which it would be rash to answer in the affirmative without a good deal more evidence than we have at present obtained.

L. 844 A^e P^n Collective Auditory. Animal Agent. ?

The following is part of a letter from Mrs. Beauchamp, of Hunt Lodge, Twyford, to Mrs. Wood, Colchester.

Here is a sort of dream presentiment story! Last night—Megatherium [a small Indian dog] sleeping with [my daughter] —I woke, hearing him run round my bedroom. I know his step so well. [My husband] woke too. I said "Listen." He said, "It is Meg." We lighted a candle, looked well, there was

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nothing and the door was shut. Then I had a feeling something was wrong with the dog—it came into my head he had died at this minute, and I looked for my watch to see the time, and then I thought I must go up and see about him. It was so cold, and it seemed so silly, and while I was thinking I fell asleep. It must have been some little time after, someone knocked at the door, and it was [my daughter] in agony. "Oh! mamma, Meg is dying." We flew upstairs. He was lying on his side like dead—his legs stretched straight out like a dead thing's. [My husband] picked him up, and for a while couldn't see what was wrong, for he was *not* dead. Then we found he had nearly strangled himself—got the strap of his coat somehow from under his stomach and round his neck. He soon revived and recovered when we got it off, and he could breathe freely. I shall always in future go and see, if I have such a distinct feeling about any one. I could swear I heard his patter so distinctly round the room, and so did [my husband].

In answer to inquiries made some months later, Mrs. Beauchamp writes :—

Colonel Beauchamp paid so little attention to the circumstance at the time that he says he could not undertake to write an independent account. I cannot recollect any other experience of any hallucination of such a distinct sort. It made a great impression on me. . . . There was no other dog in the house that night and I could not possibly have heard Meg from the room where he was, on another floor, and at another end of our large rambling house, with both doors closed. My bedroom door was closed so that no animal could have come in to the room and left it before my search.

Mrs. Beauchamp further informs us that she is exceptionally fond of dogs, that her own particular dogs have been like friends to her, and that she had had this one for eight years. It is not possible to ascertain whether the dog's distress had begun at the time of Mrs. Beauchamp's experience.

L. 845 Experimental thought-transference. Visual.

The following account is from the Dowager Marchioness of Downshire. She is unable to recall the date but says that it happened possibly 40 years ago. The account was written in the winter of 1889-90.

Our readers will remember that other instances of Mr. H. S. Thompson's experiments are quoted in *Phantasms of the Living.* Vol. I. Chap. III.

Several years ago I was suffering from brow ague, and Mr. Thompson (of Yorkshire, a well-known and very powerful mesmeriser) mesmerised me several times. Apparently it had no effect, beyond taking away the pain. We went to Calais and as I was very much knocked up from various causes I went to bed when it was still twilight. After a little while I saw distinctly, at the foot of my bed, Mr. Thompson's *head.* I don't believe I had been thinking of him, and I had not been to sleep. The head remained for a short

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time and then disappeared. The next day I wrote to Mr. Thompson, and asked him what he was doing exactly at the hour I saw his head, but did not mention what I had seen. His answer was: "I went to the theatre with my daughter, and between the acts I *willed* you to think of me. I wanted to see what effect my mesmerism had had upon you."

C. DOWNSHIRE.

L. 846 Experimental Thought-transference.

The following case was obtained for us by Miss Bertha Porter, from her friend Madame Lancia. It is much to be desired that Members of the Society for Psychical Research should try similar experiments, and record the result.

June 20th, 1889.

In the beginning of a very precious friendship, which has now lasted nearly 20 years, I unexpectedly found I had an afternoon and evening free, so I determined to spend it with my friend. She lived at Brixton, I in Devonshire-street, Portland-place—a long journey to take on the chance of finding her at home. Suddenly I thought, "I will test the power of our sympathy," and I opened the window that looked out towards Brixton, and, calling her by name (mentally), I said with conscious intensity, and a conviction, too, that she would *feel* what I was saying, "Don't go out this afternoon, for I am coming to spend it with you."

Directly after luncheon I went, and as I opened the gate of the garden in front of her house she herself came to the door, saying, "I *knew* you were coming, and was watching for you." I asked her how did she know I was coming? "Oh!" she answered, "I seemed to hear you tell me not to go out, and I *was* going out with the girls (her daughters), but have put it off, so sure did I feel you would come." The girls went out alone. I think my friend quoted the very words I had myself said at the open window.

FLORENCE LANCIA.

The next is Mrs. Baker's account:—

17, Baldry-gardens, Streatham Common.

June 21st [1889].

It is about 17 years ago, when very intimate with my friend Madame Lancia, I, one afternoon, was going out with my children, and suddenly something seemed to say to me, "No, don't go; she is coming" ("she" being my friend Madame). I yielded to the intense impression and to my full belief that she *would* come, and stayed in. She did come over. I immediately said, "Well, how strange; something said to me you would come." Then she told me how she had opened her window and breathed, "I am coming, little mother." I don't suppose my children would remember my having said she would come, but the coincidence was often talked of by us all as being very remarkable.

ANNIE W. BAKER.

Madame Lancia and Mrs. Baker are unable at this distance of time to feel sure that they compared the time of the former's willing and

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the latter's impression. All that Madame Lancia can now say with certainty on this point is :—

I *know* that the "willing" and the change of plans of the "willed" came *within* the space of a couple of hours.

P. 133 Monition. Auditory.

Communicated by Mr. D. Fraser Harris, B.Sc., Lond., who is acquainted with the percipient, Mrs. Edwards. Mr. Fraser Harris says :—

Mrs. Edwards is a widow lady, and an American, but of English extraction ; she describes herself as being . . . not imaginative, not credulous, not eccentric, not hysterical, and is not of a neurotic constitution.

She has had one or two "low nervous fevers," but neither in the feverish condition nor in that of convalescence has she had any hallucinations.

Throughout her entire life she has been "haunted" with presentiments (being able to foretell future events both in her own life and in other persons' lives), as well as being tormented by "voices" and "visions." . . . She describes both the "voices" and "visions" as being invariably of the nature of *intruders*, bursting in upon and disturbing the current of thoughts at the moment. . . All the hallucinations were most vivid and apparently "real." . . . Mrs. E.'s only daughter is the subject of similar hallucinations. Mrs. E. yet hears voices, often daily for some time.

The very earliest occurred when she was quite a girl. On this occasion, when she was in a crowd, a voice by her side (apparently) said, quite distinctly, "That man will be your husband." The person whom she was looking at at the moment did, years after, become her husband. At the time of the announcement she did not know him ; the "spell" of this shaped her course when she ultimately did make his acquaintance.

Once, when asleep, Mrs. E. was awakened in the middle of the night by a loud voice, telling her that a particular white dress (which should have been in a trunk that was being packed) had been stolen. She rose, lit a light, and searched the trunk to find the dress was not there.

After giving four instances of vivid and interesting visual hallucinations of human figures,* probably purely subjective, Mr. Harris continues :—

Auditory hallucination with sequel.

This occurred in the year 1845. Mrs. E. was in good health, and had, at this time, had none of the before-mentioned fevers, which came on between the ages of 30 and 50.

Mrs. E. had slept well, and was in the act of getting up, when, apparently, the quiet was broken in upon by an announcement being made as though someone had come in at the bedroom door and said, in a loud voice, these words : "To-day, at six o'clock, you will die." There was nothing more, but these words seemed to resound throughout the room.

Mrs. E. resolved to tell no one of the announcement, and also not to brood

* One of these appeared to be reflected in a looking-glass.

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over it, if possible, at all. To accomplish this she went, in the course of the afternoon, to the house of a married sister of hers, where there would be sure to be something more or less stirring going on.

This had the effect of distracting the attention from the certainly very distressing prophecy, and Mrs. E. had the benefit of her sister's society till six o'clock began to be struck by the clock. As it commenced sounding Mrs. E. said to herself, "There now, it's six o'clock already, and nothing has happened;" but the statement was premature, for before the chime ceased blood was gushing out of both nostrils in a copious stream. The alarm was raised, and the whole household flocked round and applied the usual remedies of cold keys, &c., but quite without success. This profuse and alarming hæmorrhage did not cease till bucketfuls of cold water were poured on the head and down the spine. When the doctor arrived he said a very large quantity of blood had been lost, and life only just saved and no more.

As might be well expected, Mrs. E. was very weak for days after this occurrence. Though this was the first in point of time of the more important hallucinations of Mrs. E.'s life, it is, in certain respects, quite the most extraordinary by reason of the striking sequel to and almost complete fulfilment of the prophecy. D. F. H.

Mrs. Edwards adds:—

I certify that this report is correct.

ISABELLA S. EDWARDS.

Mrs. Edwards' sister, Mrs. Coleman, at whose house the hæmorrhage occurred, writes corroborating her sister's account.

P. 134 Monition.

From a lady known to F. W. H. M., received June 3rd, 1890.

In the summer of 1888, I was living in the little mining camp of R——, in the Rocky Mountains. Our house, a frame building, was some little distance from any other, at the top of a steep hill; the only disadvantage of this being the additional difficulty of getting water, which was an expensive commodity in R—— as the adjacent mines had drained most of the wells, and we had either to carry it a long way, or buy it in barrels at 50 cents. each.

The house contained six rooms, all opening one out of another, my own room, with a dressing closet beyond, where my child slept, being at one extremity, and the front porch, which overlooked the valley, at the other.

One evening, after my little girl was asleep, I lit a tiny night-lamp, always left burning on a bracket in her room; and, leaving all doors and windows open, on account of the intense heat, went to sit in the front porch. I may have sat there half an hour, when my attention was caught by a great blazing light in the direction of the furthest houses. It appeared evident that one at least had taken fire, and the difficulty of getting water, and the hope that no children were in danger, flashed through my mind. While watching the rapidly growing glare, I heard a faint crackling sound in my own house. It would not have disturbed me at any other time, as I only supposed that some smouldering piece of cedar in the kitchen stove had blazed up. But, with the present thought of fire in my mind I went into

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the kitchen to look, and, glancing through the open doors as I passed saw a volume of flame and smoke pouring from the child's room into mine. Thank God, it was still possible to rush through and save her, and I carried her back in a blanket to prevent the scorch, for the room was only burning at one end ; the side where the bed stood, though fearfully hot and suffocating was not yet on fire, and, thanks to the timely warning, we had just enough water left in the barrels to extinguish the flames before very much was destroyed, though they were making headway terribly fast on the dry lumber. After all was quiet I went back to the porch to look at that other burning house, feeling so thankful that my child was safe, and wondering anxiously if others were also. But all was dark, and when I came to make inquiry next day, nothing was known in R—— of any such fire. And had it not been for my strange vision of it, which must have lasted fully 10 minutes, I feel sure that my little girl would have been burned to death.

On the night of May 21st, 1890, I was staying at F——, in England. I always burned a nightlight in the bedroom I shared with my little girl. It stood in a saucer of water upon a wooden corner bracket, and I had never had any accident with it. At about a quarter to two I was waked suddenly, and very much startled by hearing myself called—not only the *impression* but the actual sound of the voice ringing in my ears as I jumped up in bed. The name called was an abbreviation of my own, not used by anyone in England. When I found that all was quiet in the house, I lay down, thinking how strange it was that this particular form of my name, which I had not heard for many months, should have been used. Half a minute later, not only the paper case, but the grease, of which at that hour my nightlight was full, caught fire, making a blaze which threatened the bracket, and might have set fire to the wall also, but that, thanks to having been waked, I was able to jump out of bed, and extinguish it directly.

CORRESPONDENCE.

THE ORIGIN AND NATURE OF POST-MORTEM APPARITIONS.

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

SIR,—Although it seems difficult to assert that apparitions are external realities in the sense of having an objective basis, it still cannot be said that the opposite theory is free from difficulties. Probably no one would maintain that it was.

Let it be granted that an apparition is veridical, *i.e.*, that it corresponds to facts in the condition or history of the agent, and that it has no objective basis. Then it must originate in one of two ways ; either as a creation of the percipient's mind in response to a telepathic stimulus, or as a complete projection from the mind of the agent, directly upon the sensory centres of the brain. In the first case it would correspond to a suggested hallucination during hypnosis. The whole question is elaborately discussed in *Phantasms of the Living*, Chap. XII., where the first of these two aspects of the subjective genesis of a phantasm is upheld. But—in the case of an apparition to

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whom some abnormal appearance is veridically attributed (*e.g.*, a drowning man dripping with water, or one whom we have known in younger days as bald, or grey, or wearing a beard) it is open to this objection—that this feature of his case, not being known to the percipient, cannot be the creation of his own mind in response to a telepathic impression of the mere personality of the agent. In that case the latter would externalise itself as the percipient was accustomed to think of it, including such elements as apparent age, dress, &c. The authors of *Phantasms* attempt to escape the dilemma by supposing that the general aspect of the apparition is self-evolved, and the peculiar aspects projected (Vol. I., pages 554, 555), an opinion which, however convenient for their argument, seems to me too Procrustean to satisfy an independent inquirer.

On the other hand the second view rests on no certain analogy to the facts of hypnotism, and has little to recommend it beyond its obvious convenience. It is, moreover, open to the objection that phantasms of the dead appear, as far as I know invariably, with the symptoms of age, decrepitude, or deformity, which they were subject to in life. The theory of projection would require us to believe that these symptoms were carried over in permanence to the disembodied state—a view as improbable as it is depressing.

But once more; whichever variety of the subjective hypothesis we adopt may be subdivided into central and centrifugal. That is, it may begin and end as a mental concept externalised by mere force of suggestion, or it may be a sensory impression, either originating, or taking shape, in the visual centre, and thence propagated downwards to the retina. There is a remarkable experiment on record at the Salpêtrière which bears on this question, and which does not seem to me to have attracted as much attention as it deserves. A hypnotised woman was shown a white card, which she was told was, and accordingly saw to be, red. Afterwards, being shown another white card without any suggestion, she said it was green. Another woman who had lost the perception of violet in both eyes, and to whom it always looked black, obtained the after-image of black upon an hallucination of yellow (the complementary colour of violet). These were very ignorant women of the lowest class, who cannot be supposed to have ever heard of complementary colours, much less to have been *au fait* with them. * Now complementary colours are produced, as is well known, by retinal fatigue. "The red image has in fact fatigued the part of the retina on which it fell for red light, but has left it sensitive to the remaining coloured rays of which white light is composed. But we know that if from the variously coloured rays which make up the spectrum of white light we take away all the red rays, the remaining rays together make up a sort of green." †

Here, then, is a positive demonstration of the reversal of the ordinary current of sensation. The word "red" spoken to the ear must have first been idealised as sensation by the mind, and thus impressed upon the visual centre, whence it was propagated downwards to the retina. This is, in fact, an object-lesson in hallucination.

But we are still far from the end of our difficulties. If apparitions have

* *Animal Magnetism*, p. 253. Binet and Féré. Eng. Trans.
† *Elementary Physiology*, p. 221. Huxley.

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a subjective origin, whence the cold *aura* which is so generally testified to by those who have seen phantasms of the dead, though scarcely ever in the case of phantasms of the living? Whence, again, the preference for certain localities, so often observed in phantasms of the dead, but not at all in those of the living?

The case of General Barter and the spectral syces and pony of Lieutenant B. has been cited as disposing of the objective basis of apparitions. But we are confronted at once by a precisely similar difficulty on the other side. One of the most commonly reported incidents connected with a post-mortem phantasm is the evident terror shown by dogs and other domestic animals, present at the time; * a feature which, again, is absent, so far as I know, in phantasms of the living. If the origin of the phantasm is subjective, *i.e.*, if it originates in the brain of the percipient, how are we to account for the perception extending to animals who have no sort of interest in the matter? To set up thought-transference from the percipient in such a case would be to press that hypothesis almost to absurdity, and certainly far beyond anything we have experimental warrant for.

The old difficulty about the clothes of the ghost, always brought up against the objective theory of post-mortem apparitions might, I think, be turned in this way. If we assume an objective basis, we must admit that, considering the rarity and evanescence of the appearance, it is something taken on by the disembodied spirit at a certain time and place. But if the spirit can thus take on the semblance of the human form (either voluntarily, or, as seems more probable, automatically), there is no reason why it should not take that semblance clothed as easily as unclothed. It would naturally, in fact, wear the appearance to which it had been most accustomed.

Persons who talk glibly of "spirit" and "matter" sometimes forget that of the former we know absolutely nothing, and that the latter is known to us only as representation, and not as the thing in itself. Pure spirit is in fact unthinkable. For either it must be infinite and omnipresent, or it must possess form, extension, and locality, all of which are properties of matter. Is "spirit" simply "matter" in a condition of indefinite tenuity? or are the two combined in an organic body like an acid with a base forming a chemical compound equally unlike either? (For what can be more unlike a living body than the dead elements of which protoplasm is composed?) Is electricity "matter"? † Is a shadow "matter"? If not, then that which is not matter may yet be objective, or at least may be objectively apprehended. I ask these questions with no expectation of an answer. But I conceive it possible that we may ultimately, in the words of Professor Tyndall, "discern in that matter which we, in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobium, the promise and potency of all . . . life." ‡

But I have no theory to uphold. Rather would I urge upon all who are investigating this most deeply interesting of all human problems — the

* In this very case it will be remembered that the living dogs present with General Barter evinced fear and whimpered when he saw the apparition.

† *Cf.* W. H. Preece, Address to the British Association, 1888.

‡ Belfast Address, 1874.

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evidences of a future state—to content themselves with the patient and conscientious observation and accumulation of facts, obtained at first hand, and rigorously sifted.

In the meantime there is plenty of work for the experimental student. We cannot indeed capture a ghost, whenever we want, and take him into the laboratories for analysis or vivisection. But we can, by more than one method, investigate the nature and laws of our own psychic constitution, and from these build up a knowledge of what to expect in, and how to test the evidences for, a psychical existence in a future state. And this not by dubious and ever contradictory systems of metaphysics, but by the sure methods of inductive research. In the first place we have, in hypnotism, a process which has already revealed to us the wholly unexpected fact of a secondary passive personality (or, as some hold, many more besides), lying below our active consciousness, wrapped up as it were like the moth in the chrysalis, a discovery destined, I believe, to modify, if not to revolutionise, all pre-existing metaphysical systems. But the field of hypnotic research has already been so fully covered that, just for the present, it is difficult to see what more can be done in it. Automatic or planchette writing, on the other hand, has scarcely gone beyond a drawing-room amusement (except as a mode of Spiritualistic communication which is not now under consideration). Those who are willing to pursue this method of psychical research with a scientific aim, free from Spiritualistic or other prepossessions, and to take the pains of making every experiment with a definite aim, may be able to throw a greater light upon the constitution of the human spirit than by most other means I know of. But it is essential that the experiments (which may be made by any child for whom the instrument will act) should be conducted by some person who has given attention to the subject, or knows what is to be attempted. I shall be very happy to offer any suggestions of this sort in my power to anyone who may do me the compliment to ask for them.

THOMAS BARKWORTH.

Chigwell, Essex.

P.S.—Since the above letter was written I have made an examination, as carefully as circumstances permit, of the cases published by the Society, from which I gather that while the "ghost chill" has been recorded in much less than 1 per cent. of Phantasms of the Living, it is mentioned in about 7 per cent. of recognised Phantasms of the Dead, and nearly 14 per cent. of recognised and unrecognised together. The feeling of chill is also frequently alluded to in the records of séances with Mr. Home. Of the cases of animal terror I have not found one produced by a recognised Phantasm of the Living, but about 12 per cent. in other cases, nearly all unrecognised, but generally assumed by the percipient to be post-mortem for reasons more or less cogent.

A discussion of Mr. Barkworth's main argument would seem to be impossible without entering into the "dubious metaphysics" which he desires to avoid. We will only point out that there is an ambiguity in the word "objective," which may either be understood to mean real though purely psychical existence independent of the percipient's mind, or may be used to imply

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some mode of material existence. The "objectivity" of ghosts in the latter sense appears to us to involve difficulties, the gravity of which Mr. Barkworth has perhaps hardly recognised.

Moreover, the distinctions drawn by him between phantasms of the living and phantasms of the dead in respect of (1) the sensation of cold sometimes experienced by the percipient, (2) the appearance of the phantasm in particular localities, and (3) the terror of animals, are scarcely, we think, justified by the facts so far collected by the society. All these points are interesting and should at some future time be fully discussed with all the light that can be thrown on them by the evidence available, some of which will be furnished by the census of hallucinations now in progress. We may, however, now make one or two provisional remarks bearing on them. Apparitions of human beings may be divided into three classes, viz. :—(*a*) recognised apparitions of living people ; (*b*) recognised apparitions of dead people ; (*c*) apparitions which are not recognised at all and which may therefore represent living people or dead people or have no relation to any one, living or dead. This classification is as appropriate if we consider only those apparitions which there is some *primâ facie* reason for regarding as having some cause external to the percipient's mind,—and which we may for brevity call veridical apparitions (using the word in a wide sense),—as if we include the much larger number which there is at present no such reason for regarding as other than purely subjective. But the comparative numbers of the classes are different in the two cases. Among veridical apparitions, recognised apparitions of the living are the most numerous, then unrecognised apparitions (this class including most of the collective cases and cases where figures are seen successively and independently in "haunted houses" and the like), and lastly, recognised apparitions of the dead. Taking all apparitions together, however, unrecognised apparitions are the most numerous, then recognised apparitions of the living, and again lastly, recognised apparitions of the dead.

Clearly in any comparison between apparitions of the living and of the dead the unrecognised class must be treated as neutral ground, and not assumed to be apparitions of dead persons ; and we are the more concerned to call attention to this because we fear that our practice of numbering unrecognised phantasms, with those of the recognised dead, among "G." cases in our collections may be apt to lead to some confusion ; and this confusion may perhaps be increased by the inclusion by Mrs. Sidgwick and by Mr. Podmore of "haunted house" cases, where the "ghost" is entirely unrecognised, in papers entitled "Phantasms of the Dead."

The feeling of cold spoken of by Mr. Barkworth is occasionally testified to with all classes of apparitions—of the dead, of the living, and unrecognised ones,—but not at all generally with any of them.* Very likely, however, it may be experienced more often than it is mentioned ; the traditional idea of the hair standing on end when a ghost appears suggests this. Mr. Gurney, who had probably made a more complete study of the casual hallucinations of sane persons than anyone else, often expressed in conversation the opinion that this feeling of cold was a not uncommon accompaniment of

* I am unable altogether to follow Mr. Barkworth's estimate of the numbers.

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purely subjective hallucinations, depending probably on the physical processes, whatever they may be, which accompany these ; and he regarded the fact that it also occurred in the case of veridical phantasms as one of the reasons for believing the experience in these cases to have the same hallucinatory character as the subjective ones, though differently originated.

As to the appearance of phantasms of the dead in particular localities, there are, we think, very few well authenticated cases where an apparition clearly recognised as that of a definite dead person *recurs* in a particular place. There are, on the other hand, several cases of solitary appearances where the only link between the percipient and the dead person whose figure is seen is the locality—where in fact the locality of the apparition leads to its recognition. But in the case of phantasms of the living, locality also plays an important part, though usually it is obscured by much stronger links between agent and percipient. Among veridical cases there occurs to us one quoted in *Phantasms of the Living*, Vol. I., p. 540 (No. 200), where a young man who, in delirium, in Australia, imagines himself on the lawn at home, is seen on the lawn by his sister; and also No. 35, Vol. I., pp. 225-6– not a visual case—where Mr. Newnham, dreaming of his *fiancée* going upstairs, runs after her in his dream, and clasps her round the waist, and she—actually going upstairs at the moment—hears the step and feels the clasp. In non-veridical apparitions of living persons, locality is often an element—for instance, it is very common for such apparitions to represent persons living in the same house as the percipient and to appear in the house in places where the living person might naturally be seen. In one of these cases a gentleman "haunted" his own drawing-room, his figure being seen there on two occasions independently by different members of his family ! Again, we have some cases where A, waiting for B, sees him coming in the direction from which he is expected.

Finally, as to the terror of animals. The only instance we happen to remember of its occurrence in connection with an apparition known to be a post-mortem one is General Barter's ; though there are, of course, several instances of dogs and horses showing alarm when something mysterious was seen or heard by their masters, or in places supposed to be haunted. We have one where a dog was alarmed by a sound said to have resembled the footsteps of a deceased person when nothing was seen ; and a similar one (B. L. 31) where a dog was alarmed by the sound of footsteps which apparently coincided with the delirious imaginings of an absent living brother of the percipient's. But a good deal more evidence is required before it can be confidently affirmed that animals share in phantasmal experiences—a proposition which, from the nature of the case, is very difficult to prove, on account of the difficulty of ascertaining definitely the cause of the animals' emotion.—Ed.

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SUPPLEMENTARY LIBRARY CATALOGUE.

Additions since the last list ("Journal" for May).

THE EDMUND GURNEY LIBRARY.

BJÖRNSTRÖM (Fredrik, M.D.), Hypnotism: Its History and Present Development. From the Swedish ..... *New York*, 1889
DOUBLE PERSONALITY (*British Medical Journal*, May 17th, 1890), *London*, 1890
KRAFFT-EBING (Dr. R. von), An Experimental Study in the Domain of Hypnotism. From the German, by Charles G. Chaddock, M.D. ..... *New York*, 1889
MOLL (Albert, M.D.), Hypnotism. From the German (2 *copies*). *London*, 1890
LUYS (Dr. J.), Leçons Cliniques sur les Principaux Phénoménes de l'Hypnotisme ..... *Paris*, 1890
——Les Emotions dans l'état d'Hypnotisme et l'action à distance des Substances Médicamenteuses ou Toxiques ..... *Paris*, 1890

BÜCHNER (Prof. Dr. L.), Das künftige Leben und die moderne Wissenschaft ..... *Leipzig*, 1889
——Fremdes und Eigenes aus dem geistigen Leben der Gegenwart *Leipzig*, 1890
MESMER (Dr. F. A.), Mesmerismus, oder System der Wechselwirkungen, &c., herausg. von Wolfart (Dr. K. C.) ... *Berlin*, 1814

THE GENERAL LIBRARY.

EPITOMES OF THREE SCIENCES:—Comparative Philology, Psychology, and Old Testament History. By H. Oldenburg, J. Jastrow, and C. H. Cornill ..... *Chicago*, 1890*
HUMAN NATURE, Vols. VIII., IX., X., XI., and Nos. January to July, of Vol. XII ..... *London*, 1874-8

AKSAKOF (Alexander), Animismus und Spiritismus. 2 Vols. *Leipzig*, 1890
MANETHO (G.), Aus Uebersinnlicher Sphäre ..... *Vienna*, 1890†
NEUE SPIRITUALISTISCHE BLÄTTER, Vol. VIII., Nos. 1—... *Berlin*, 1890

* Presented by the publishers. † Presented anonymously.

THE JOURNAL IS PRIVATE.

I feel bound to call the special attention of Members and Associates to the fact that the *Journal* is printed for private circulation only, because annoyance has been caused to some of those who have obliged us by sending accounts of psychical experiences, through the unauthorised reproduction of their accounts in newspapers.

It is very important, therefore, to secure that no extract from the *Journal* shall be printed elsewhere without the Editor's permission, and I trust that all Members and Associates will take such precautions as may be necessary to secure this,—especially in case they lend their copies of the *Journal* to other persons.

HENRY SIDGWICK.

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No. LXXIII.—Vol. IV. October, 1890.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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Weitbrecht, Mrs. M. B., 244, Farrington-av., St. Paul, Min., U.S.A.

MEETINGS OF THE COUNCIL.

A Meeting of the Council was held on the 23rd of July for the purpose of electing some new Members. The Council also met, as previously arranged, on the 3rd of October. Mr. William Crookes was in the chair on the first occasion, and the President on the second. The following Members were also present at one or both of the Meetings:—The Rev. A. T. Fryer, Dr. A. T. Myers, and Messrs. Thos. Barkworth, Walter Leaf, F. W. H. Myers, F. Podmore, H. Arthur Smith, R. Pearsall Smith, and H. E. Wingfield.

At the Meeting on the 23rd of July, the Earl of Crawford and Balcarres was elected a Member of the Council under Rule 17. Mrs. Wingfield, 84, Cadogan-place, S.W., was also elected as an Hon. Associate.

At the two Meetings one new Member and eighteen new Associates, whose names and addresses are given above, were elected. The election of fourteen new Associates of the American Branch was also recorded.

A vote of thanks to the donors of some books, presents to the Library, was passed.

It was agreed that General Meetings be held at the Westminster Town Hall on Friday, October the 31st, and on Friday, December 5th; the Meeting on the 31st of October to be in the afternoon at 4 o'clock—tea and coffee being provided afterwards—and the meeting on the 5th of December to be in the evening at 8.30.

It was also agreed that the Annual Business Meeting of Members of the Society be held on Friday, January 30th, 1891, at 3 p.m., and that a General Meeting be held at 4 p.m. on the same afternoon.

Several other matters of business having been disposed of, the Council agreed to meet, at 3 p.m., on Friday, the 31st inst., at Westminster Town Hall, before the General Meeting.

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THOUGHT-TRANSFERENCE IN ITALY.

Professor Lombroso, of Turin, and Dr. G. Pagliani, of Bologna, both write in the last number of the *Archivio di Psichiatria* concerning what they believe to be cases of thought-transference. Professor Lombroso has experimented with a man called Pickman, a Frenchman, who gives public exhibitions similar to those of Onofroff at the Westminster Aquarium some months ago. By experiments in his own laboratory, Professor Lombroso convinced himself that suggestion through the ordinary channels of sense was excluded, and that genuine thought-transference took place. The experiments consisted, as far as we understand, in picking out from a pack the playing-card or the number thought of by a person present. Without contact, and with eyes and ears bandaged, Pickman succeeded 9 times in 10 with playing-cards and 6 or 7 times in 10 with numbers distributed on twenty similar pieces of card. He was less successful with eyes unbandaged, and he could not succeed at all with the numbers unless he touched the card with his hands or with a rod. It is not expressly stated whether the agent or any other person to whom the card thought of was known, watched the cards as Pickman's selection proceeded. If this were so it would, of course, be necessary to take precautions against his perceiving any slight movements of such persons—*e.g.*, through shaking of his seat or through air-currents, &c.—and also against any incompleteness in the closing of ears and eyes by bandages. I mention this because the fact that it was necessary for Pickman to touch the cards suggests that he somehow or other, consciously or unconsciously, received some indication, on touching the one thought of, that it was right; for on this hypothesis the necessity of touching is easily explained, while it is not easy to see how touching the cards can help genuine thought-transference. We have, however, no reason to suppose that Professor Lombroso did not take all needful precautions.

Pickman also succeeded as agent. His wife guessed the number or card given to him to think of 9 times in 10. Here there might of course have been collusion, but Professor Lombroso also tried the experiment with a young medical man in place of the wife, and this apparently unexceptionable percipient was right 6 times in 12 guesses, —a proportion not likely to be due to chance.

Dr. Pagliani's experiments were made some years ago with a woman suffering from attacks of spontaneous catalepsy and somnambulism. The experiments are not described with any detail, but in the somnambulistic state she appears to have been able to repeat words thought of by her questioner, even when these were in a language unknown to her,

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such as Latin or French. If a phrase were thought of in a foreign language, she would not repeat it, but would give its equivalent in Italian. She answered like an educated woman, though in her normal state she could only speak the Venetian dialect and could hardly read. Contact or some sort of special mechanical connection between agent and percipient was thought to be necessary, but Dr. Pagliani found an iron wire some six metres long, long rods, or threads of any kind sufficient.

CASES RECEIVED BY THE LITERARY COMMITTEE.

L. 847. Collective. Visual.

We printed in the last *Journal* several cases of collective hallucinations. Since then we have received a batch of cases collected by the American Branch of the Society, of which the following collective case is one. The account was sent to the Society by Mr. D. M. Frederiksen, of Chicago, and is a translation of a letter from relatives of his in Denmark.

Copenhagen, *December 6th*, 1888.

My parents cannot give the date more exactly than November, 1879 or 1880. They were walking together arm-in-arm on a road along the garden from which you can see the greater part of this, and happened both to look straight into the garden and saw there "grandmother" (really mother's aunt married to mother's uncle) walking on the path alongside the house in the opposite direction to that in which my parents were walking. They saw her quite distinctly in her daily grey gown and white cap. When they reached the entrance to the house, instead of entering they quite involuntarily turned into the garden to the place where they had seen grandmother. When they came there and she was not there, my mother asked father if he had not seen grandmother, to which he replied, "Yes," and they both looked for her through the garden. You ask if there is a back door to the house. To be sure there is, but the possibility that they should have mistaken another person for grandmother is entirely out of the question, as they saw her so distinctly. And that she should have entered through this door is also impossible, as she, when my parents came in and asked her where she had been, said that she had been lying on the sofa resting, and thus probably had neither been entirely asleep nor quite awake. It is true I have forgotten to tell how the apparition vanished. My parents saw it as long as they could overlook the walk on which it was moving, but to enter the garden you have to turn a corner of the house by which the walk is hidden from view, and when they came round it was not there.

You want the signatures of three persons. I suppose the third you mean must be grandmother's, but she has been dead these last three years.

(Signed) HJALMAR HEIN.

P.S. (from the percipients).—The most remarkable thing was, however, that both my wife and I, when we saw grandmother, had a feeling that it

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was not right, and, therefore, without mentioning it we both turned into the garden instead of entering the house, and when we found the garden empty exclaimed, "Did you see her?" These were the first words we spoke about it to each other, and both had, therefore, seen the same with the same feeling that what we saw was not a reality. What you want this story for I do not know, but as you are interested in it, you have it here.

(Signed) A. HEIN.
LAURA HEIN
(*née* JENSEN).

L. 848 A^s P^n Visual and Auditory.

This case, from A. D. Howard, M.D., is again an American one. His account appeared in the *Religio-Philosophical Journal* for August 3rd, 1889.

Sturgis, Michigan.

In the year 1867 I was employed by the Government, and located at Fort Smith, Arkansas, and during the months of July, August, and September I was a member of the Board of Registration, which called me to the different precincts throughout the county, and while engaged in business I did not return for some three or four weeks. There being no post offices in that country at that time, only in the large places, I had received no mail, nor written any letters to anyone during the time we were out. On my return to Fort Smith I found quite a number of letters from the different departments of business that I was labouring for, that needed immediate attention, and among the rest were letters from my wife, whom I had been in the habit of writing to every week until this expedition in the country. Suffice it to say I returned on Saturday afternoon, and it took me until two o'clock a.m. to answer my mail matter, and as the mail went out on Sunday morning I felt it must all be attended to that night. After answering all the official letters I wrote to my wife, who at that time was in Michigan. I retired for rest, which I very much felt the need of. Sunday morning I was called upon to assist a coloured preacher in establishing a Sunday-school, which he claimed he could not do without my assistance. I not only promised to help him, but to do all in my power to aid in that direction. I laboured all the forenoon in behalf of the cause, and returned to the hotel, ate my dinner, and then planned to give myself a good rest. I went to my room for that purpose, in the second story. It was large and airy, extending across the whole width of the building, and the only access was by going up a flight of stairs that was outside of the main building in the corridor, and the door to my room was situated at the head of the stairs. I went to my room, as I have said, for the purpose of rest. I turned the key in the lock, and lay down on the bed with my back towards the door. I had not been there 10 minutes when I heard someone coming upstairs with a light step, and I wondered who it could be. I had expected several of my friends would call as soon as they knew I had returned, and I was too tired to see anyone. I took this course to get rested. While this idea was in my mind that I needed rest, I heard the door open, or seem to open, and I heard footsteps

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coming towards the bed. I turned over so as to look in that direction, and there stood my wife. I was a little excited, as it was so unexpected. I immediately got up and reached for a chair that stood near, and whilst doing so I said, "Why, Libbie, when did you come? You look so tired; you must be—you have had 300 miles of staging." She spoke, and said, "Yes, I am a little weary." I stepped forward with the chair, and was about to ask her to be seated when, to my surprise, she was not there. I stepped to the door and found it was locked. Not being accustomed to such apparitions, I felt sure that she had passed from the mortal form. As soon as I could compose myself, I sat down and wrote her what I saw, describing the dress she had on, also the collar on her neck, together with a ring she had on her finger, all of which I had never seen before. On receiving an answer, which was as soon as possible, my wife said, "On the day you speak of I dressed myself with the dress and collar you saw in your vision, also the ring, which you have described as perfectly as you could have done if it were in your hand. I felt tired, and went to my room about 11 o'clock, and immediately fell asleep, and slept soundly for three hours."

In a letter to Mr. Hodgson, Dr. Howard says:—

The letters relating to the matter were kept for several years by my wife, but by accident were destroyed.

The following is Mrs. Howard's account:—

Sturgis, Michigan, *February 20th*, 1890.

I am still living and corroborate the statement of my husband, given in the *Religio-Philosophical Journal* for August 3rd, 1889.

It had been three weeks or more since I had received any intelligence from him, he being *very prompt* in writing once or twice a week.

At that time it was no uncommon occurrence for a Western man to be shot down in the street, and I very naturally was overly anxious to hear from him, and would not have been surprised at any moment to hear of his like fate. That morning I was weary and thought I would lie down and rest a few moments. It was about, or a few minutes past, 11 o'clock. I immediately fell asleep, and slept *unconsciously* for three hours, as it was three o'clock when I awakened, and was very much surprised to find it so late, and I had slept so long, for it seemed to me a *half hour* had no more than passed away from the time I laid down till I awoke.

My dress was one he had never seen before; also the ring on my finger, and the collar I had on, which he *accurately described* in his letter to me.

Mr. Hodgson had an interview with Dr. and Mrs. Howard on April 7th, 1890, and thought them both excellent witnesses. He writes:—

Dr. Howard informs me that he thinks on four other occasions during his life he has seen the "double" of friends of his. No death happened in connection with any of the incidents. He satisfied himself of this point, but he made no other inquiries. He never ascertained whether any sleep, or trance state, slight accident, &c., coincided with his vision.

He says that he had been lying on his bed about three minutes, that he

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had no time to get to sleep, although he had worked hard all the forenoon, when he heard the door open, and saw his wife. As he proceeded to hand her the chair, he had his eyes fixed upon her, and he was still looking at her when she suddenly disappeared.

He went to the door and found it locked.

The figure had a peculiar gold ring with a garnet stone, as well as a dress and collar, which he had not seen.

Mrs. Howard was living in Sturgis. There was no post-office within 18 miles of where Dr. Howard was staying.

Mrs. Howard explained that she had obtained the ring and the dress by trading for them.

She said that although she had been troubled somewhat about her husband before she lay down for rest, she afterwards felt perfectly comfortable about him, although she had no recollection of anything during her sleep. She had a feeling afterwards that all was right.

In connection with this experience, it may be well to mention that Mrs. Howard (as well as Dr. Howard) has seen apparitions, of which she has sent us an account (B G 41 and B P 28). She narrates that, as a child of 5, she saw a lovely figure of a woman floating in the air; and later she saw her deceased father standing by her bed and giving her a long message of a consolatory kind much needed by her at the time. She has also had premonitory dreams.

L. 849 A^{d} P^{n} Borderland.

The following case of a child apparently seeing her father at the moment of his death is sent to us by Dr. H. Kingston, who has ascertained that the death took place on August 13th, 1883:—

Mrs. R. writes me from E. with regard to a lady whom I had met at her house.

"Mrs. M.'s husband, Captain M., R.N., was my cousin; he was for a short time Governor of the general prison at P., and there he died. I was staying with them at the time. He died of consumption; he was out in his chair the last day of his life and was carried to his room as usual. In the evening his wife was told the end was near. She asked me to come with her, but as she had the nurse, the doctor, and the head warder with her in the room, I sat outside. Fearing the little girl of five, the only child, might wake, I went beside her. She was fast asleep. About the middle of the night she suddenly woke with a cry, sat up, stretching out her arms, saying, 'Oh, papa!' Simultaneously the cry from the wife in the other room told that the spirit had passed away."

In a later letter Mrs. R. writes, in answer to inquiries:—

I do not know if the child had noticed anything particular before going to sleep. I should think not, because, owing to her father's long illness and frequent confinement to bed, it was not a striking circumstance if there was a stir.

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The interval between the child's cry and the mother's would be only that of one cry *followed* by another. The feeling I had was strong that the child was wakened, crying out, "Oh, papa," and at once followed by the mother's cry.

G. 195. Transitional.

The following account of an apparition two days after the death of the person seen was written down by Mr. Myers from the verbal account of the percipient, Miss J., and corrected and signed by her:—

August 4th, 1890.

On the evening of Saturday, April 26th, 1890, I was engaged with my sister and other friends in giving an amateur performance of the *Antigone*, at the Westminster Town Hall.

A passage led down to several dressing-rooms used by the ladies who were taking part in the representation, and nowhere else. None of the public had any business down this passage; although a friend came to the door of the dressing-room once to speak to some of us.

I was passing from one dressing-room to another, a few steps further along the passage, just before going on to the stage, when I saw in the passage, leaning against the door-post of the dressing-room which I left, a Mr. H., whom I had met only twice, but whom I knew well by sight, and as an acquaintance, though I had heard nothing of him for two years. I held out my hand to him, saying, "Oh, Mr. H., I am so glad to see you." In the excitement of the moment it did not occur to me as odd that he should have come thus to the door of the dressing-room,—although this would have been an unlikely thing for a mere acquaintance to do. There was a brilliant light, and I did not feel the slightest doubt as to his identity. He was a tall, singular-looking man, and used to wear a frock-coat buttoned unusually high round the throat. I just observed this coat, but noticed nothing else about him specially except his face. He was looking at me with a sad expression. When I held out my hand he did not take it, but shook his head slowly, without a word, and walked away down the passage—back to the entrance. I did not stop to look at him, or to think over this strange conduct, being in a great hurry to finish dressing in time.

Next day, as a number of us were talking over the performance, my sister called out to me, "You will be sorry to hear that Mr. H. is dead." "Surely not," I exclaimed, "for I saw him last night at the *Antigone*." It turned out that he had been dead two days when I saw the figure.

I have never experienced any other hallucination of the senses.

Miss J.'s sister, Lady M., writes:—

August 4th, 1890.

The day after the performance of the *Antigone* I heard unexpectedly that Mr. H. was dead (I had not known that he was ill), and I mentioned the fact to my sister, at a party. She seemed greatly astonished, and said that she had seen him at the *Antigone* the night before. Mr. H. had only met my sister twice; but I happened to know, from a conversation which I had with him, that he had been greatly interested in her. An announce-

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ment of the performance of the *Antigone* was found in a small box of papers which he had with him at his death.

I think it most unlikely that there should have been any mistake of identity, as the passage where the figure was seen led only to the dressing-rooms. But in order to satisfy myself on this point, I sent an account of the occurrence to the papers. It was widely copied, and I received letters on the subject. If the figure had been some living man, I think that the fact would probably have come out. Mr. H.'s appearance was very peculiar.

Mr. W. S. Lilly corroborates as follows:—

August 4th, 1890.

I was present at a party when Lady M. suddenly informed her sister, Miss J., of the death of Mr. H. I can bear witness to Miss J.'s extreme astonishment, and her exclamation, "Why, I saw him last night at the *Antigone*."

We have referred to the *Times*, where the death of Mr. H. is announced as having taken place on April 24th, 1890.

The account spoken of by Lady M. was sent to the papers within a week of the occurrence.

G. 196. Visual and Auditory.

This account comes to us from the Dowager Marchioness of Downshire. The percipient is dead, and the account is, therefore, at second hand as regards his experience, but, as will be seen, it is at first-hand for certain important details.

December 19th, 1889.

It may have been in 1850 or soon after. We had a French cook, who had been several years with us, named Cartel. It was in July, when he caught a violent cold, which became inflammation of the lungs, &c., and the man was dangerously ill. Two doctors attended him. The weather being extremely hot, and his bedroom over the kitchen, I had him moved into a best spare bedroom, where he continued very ill and had a fearful cough. At last the doctors said they could do no more for him, and he was dying. I asked their permission to try mesmerism. Of course they laughed at me, but admitted it could do no harm. I sent for Fisher, a professional mesmerist. Cartel was mesmerised three times a day, and rapidly improved. At the end of a fortnight the doctors (who had not given up attending him) pronounced him out of danger, and advised Fisher being sent away. He went, but after a day or two poor Cartel began to fail again, and died, though I had Fisher back. As I mentioned, it was *very* hot weather, and, after the poor man's death, I had the room in which he died dismantled, the window left open day and night, and the door locked. It remained so for two or three months, as well as I remember, and then, as we were going to have the house full, the furniture was all replaced, and Mr. Popham, of Littlecote, was put into that bedroom. A day or two afterwards Mr. Popham said, "I have seen a ghost." He then told us that the previous night he was reading in bed, when he heard a man coughing fearfully in his

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room. He could not understand it, as he could see no one, though he searched the room. He went on reading, and then suddenly looking up he saw a head (only) at the foot of his bed. He described the features, which were those of Cartel, exactly, though Mr. Popham had never seen him, and had never heard of his illness or death. After that several people slept in the room, but nothing was ever seen or heard. C. DOWNSHIRE.

G. 398. Visual and Auditory. Haunted House.

This case has already been printed among the "slips," but a good deal of additional information has since been received about it. It is a case of haunting where we have three independent experiences recorded. One of these, however, differs very considerably from the other two.

From Mrs. E. Sidgwick, 29, Gloucester-square, W.

Some years ago I was staying with my uncle at N. I woke up one night with a feeling of horror upon me, and after lying awake for a short time I felt a cold blast of wind go past me, and I heard a rushing noise as of some one flying past my bed; it seemed to me that some one had rushed through my room, and had gone up a small staircase which led to another bedroom, in which a friend of mine was sleeping. I felt dreadfully frightened—quite horrified, and did not go to sleep till late in the morning, though this happened between 12 and 1 o'clock at night. I did not hear the presence return through the room.

The next morning my friend told me she, too, had heard something come up the small staircase to her bedroom, but there it had stopped, and she heard nothing more. The noise made by this presence was very great. I felt perfectly unnerved by what I had heard during the night, and I asked my aunt the next day which room in the house was supposed to be the haunted room. I knew there was a ghost story attached to the house, but had never believed in it before in the least. My aunt laughed, and, after some hesitation, said that mine was the haunted room. I then told her what I had felt the night before, and she promised I should not sleep in the room again.

A short time after this another girl slept in the room, and she felt the presence rush past her while she was dressing for dinner. She was, also, unaware the room was haunted. In course of time my uncle died, and my aunt left the house. It was taken some years after by a Mr. Stobart; he made the haunted room into a night nursery, and Mr. and Mrs. Stobart laughed at the idea of the ghost, but they took care not to mention it to their nurse. After they had been living there some little time, the nurse felt the presence go through the room at night, and jumped out of bed, followed it up the staircase, vainly trying to catch it. I believe this appeared twice during the time the Stobarts had N. LUCY M. SIDGWICK.

Later, Mrs. Sidgwick adds:—

I answer at once to tell you all my recollections of the room at N., (where I *felt* for I did not see) the presence. It is a small room at the end of

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a passage; it has one window and two doors, one of which leads into a large bedroom by a small flight of stairs. The room faces the front of the house, and looks out upon the carriage drive; it is a small, cheerful-looking room; its chief characteristic is the small flight of steps leading into the bedroom. The real owners of N. live there now, and they declare they have never seen or felt anything ghostly in the house. Sir ——— uses my haunted room as his dressing-room.

Mrs. Stobart writes:—

I enclose my maid's account of the appearance she imagined she saw once at N.

I remember . . . the evening after . . . she repeated exactly the account she now sends you. She is an absolutely matter-of-fact and strictly truthful woman, and has been above 21 years in my service; moreover, beyond vague jokes about ghosts, in which no one really believed, she had never heard any ghost story connected with the house.

I have written her account for her, from her lips to-day, as she dislikes writing it all herself. My own impression has always been that she was half asleep, half awake, and fancied it. Only that I know she is not a fanciful woman, I should have treated the affair as unworthy of the least notice. Several other people have fancied they saw strange lights in their rooms, and heard strange noises at N., but as they were nervous and fanciful people, I do not think their tales worth repeating, though, at the time, they made a considerable impression on other guests who were with us.

The maid, Mrs. Swainston's, account is as follows:—

November 10th, 1884.

About five years ago this autumn I was using as a bedroom the small room at N., which has several steps in it connecting it with an upper room, which was my workroom.

One evening I had just gone to bed as usual, leaving the door open between the rooms. There was a fire still burning in the upper room. I had put out the candle, and was settling off to sleep when I felt as if someone was in the room, and on looking up saw, as I thought, a woman's face bending over me. I jumped up and looked about, but saw no one. I could not say what she was like, or how she was dressed.

I am quite sure I had never heard anything about the room being haunted, and if I had I should never have troubled my head about such things. Certainly it could not have been a real person, because all the servants slept at quite the other end of the house, and the doors locked between that end of the house and mine, and there was only Mrs. S. and the children at my end. I was not very frightened, and went on sleeping in the room, and never again saw anything. ELIZABETH SWAINSTON.

In another letter Mrs. Stobart says:—

She (her maid) has never had any fancies of the kind before or since. She had never heard of any ghost story connected with the house, and I should think would be very difficult to persuade, even from the evidence of her own senses, that such beings existed.

Many strange noises were heard at N. during our stay there, and

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once or twice imaginative young ladies fancied they saw strange lights in their rooms; but any old house is sure to have rats in it, which account for the noises, and one cannot attach much importance to the fancies of imaginative and nervous girls.

The next account is from an officer in the Royal Dragoons.

March 22nd, 1885.

In September, 1878, when a boy of 18, I was staying at N. I had been staying in the house a week, when one night I woke up at about 1 o'clock and saw a man standing at the end of my bed. I was dreadfully frightened and hid my head under the bedclothes. After some time I thought I must have been mistaken, but on again looking out I saw distinctly the figure of an old man with a white beard standing at the end of the bed.

I was at the time in perfect health, and had never previously seen anything of the kind or heard of the house as being haunted. I had been staying in the house at least a week without seeing anything, but on mentioning the fact the next morning I was told the house was supposed to be haunted.

The house at the time was not in possession of its owners. I left the house two days afterwards but did not sleep in the room again.

J. E. LINDLEY.

In answer to inquiries our informant says:—

April 7th, 1885.

I certainly have never had a "hallucination of the senses" on any other occasion. As to the light in the room I have a kind of idea that there *was* a moon at the time, and that may have produced the effect; at any rate I can tell the date within three or four days now, and an almanack would tell whether the moon was nearly full or not at the time. The date must have been within three days of September 8th, 1878. To the best of my memory the blinds were not drawn, nor the shutters closed. The figure itself appeared white and not self luminous, there was no light in the room, except what might have been given by the moon. As to the length of time, I can form no opinion; it *seemed* very long, as I had two good looks at it, and some time passed between each. J. E. LINDLEY.

The moon was full on September 11th, 1878. We have endeavoured to ascertain whether Captain Lindley's room was the same as that in which the other percipients' experience occurred, and it appears that it was not. His recollection about the room is somewhat vague, but he remembers that the window overlooked the stables. The other room faced toward the front of the house and looked out over the park.

G. 197. Visual and Auditory. Haunted Barracks.

The first account was obtained for us by Mrs. Bolland from Col. G.

October 9th, 1886.

In the autumn of 1862 I was sent from Aldershot to Burnley, Lancashire, by train, in charge of the dismounted men and the women and children of the detachment of the 16th Lancers, who were to be quartered

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there. We arrived late in the evening and much difficulty was experienced in getting the women and children housed. The officers' quarters are a long building of two storeys, a passage running from end to end in both storeys with rooms opening into it back and front. On the upper floor, on reaching the top of the stairs, the passage stretched away on either hand to the ends of the building. On the right hand, some of the rooms having been occupied at some time or another by a married officer, a partition had been placed across the passage so that no light from the end window reached beyond it. There was a staircase to the lower storey, kitchen, &c., behind that partition.

On the left hand, *i.e.*, from the top of the main stairs, the passage was quite clear to the end window, the doors of about six rooms, three on either side, opening on to this passage. I may mention that these barracks had not been occupied for some years, and none of these rooms were unlocked till the next day, when I took the barracks over formally, when all the locks, bolts, &c., were found very rusty. There was no staircase at the end of this side of the passage at all to the lower floor, the passage ending at the window.

On the half-landing between the ground and upper floors were two small rooms for officers' servants, which, at the request of my servant, I permitted to be used by two of the women who could not find lodgings at that late hour.

It was either the same night of our arrival, or the night after, when I was sleeping in one of the front rooms of the upper storey, one just outside the partition across the passage, that I was awakened by a loud knock at the door. I thought little of it. It was repeated, and I sat up in bed. It was again repeated, and I was at the door almost at the same moment, and on opening it I saw a dim figure of a woman dressed, but with her neck curiously bound up. Her face was visible—very pale and ghastly. The figure commenced to retire down the passage towards the main staircase, which was close by, passed it, and went on further towards the end window, through which a flood of moonlight was pouring down the passage. I followed for a short distance, and spoke, but the figure disappeared on reaching the end window. As I said before, no doors were unlocked, and there was no staircase at that end. I remember not thinking much of the circumstance at the time, but I also remember that I carefully locked my door when I went to bed again.

On the next morning my servant was telling me how inconvenienced the women had been for the night, so few rooms being available and none to be got outside, and he mentioned two names. I said, They have no reason to complain as I gave them the officers' servants' rooms on the stairs. He replied, they would not sleep there for any amount of money, and did not, as there is the ghost of a woman constantly seen in these barracks. I said, I saw her last night. On going to a sort of tavern close by to get breakfast, I heard that the appearance was not uncommon, and that traps had been laid to detect the appearance by officers of other regiments, and that mysterious knocks had constantly been heard.

I heard also that a woman had been murdered in the barracks, and it was in the officers' quarters, by a soldier servant, but it was very many years ago.

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Afterwards, when my wife came to Burnley, there being no house available, and only three officers in the barracks, we occupied rooms on the upper floor, and in the room where I had first been awakened we occasionally heard mysterious noises, but never again at the door. Once the knocking was so constant (for 3 or 4 times) and so loud that I got up, lit a candle, and examined the next room from floor to ceiling without result; the knocks then appeared to be in the chimney.

The story connected with the murder of the woman is as follows: The daughter of a messman of a regiment at Burnley was a friend of one of the officers. His or some other servant was also enamoured of her. She was seen by the servant coming out of the officer's room just before mess, and went to her own. The servant followed and cut her throat with a knife, afterwards killed the officer, and then himself. I tell the story as I heard it, which was some time after the appearance I saw.

Major L., to whom we applied for information, writes from the barracks on June 19th, 1887, and after giving a substantially similar account of the tragedy (which he had heard about from a doctor who assisted at the coroner's inquest, and which he was informed occurred about 1857) continues:—

Owing to the reluctance of officers to live in the room where the first part of the tragedy was enacted, it was some time afterwards built up and converted into a coal-cellar. No other structural alterations have been made in the building. Ever since these most tragic events, the barracks have had the reputation in the neighbourhood of being haunted, and of being frequently the scene of apparitions, unaccountable noises, and other supernatural manifestations.

I cannot say that the first have come under my own personal observation, but other officers aver that they have seen them, and one stated to me some time ago that he at times heard what he described as human utterances choked by blood. But what I can speak confidently to is the prevalence of noises, particularly in the early hours of the morning—knocks, slamming of doors, &c.—the causes of which, notwithstanding repeated investigations, remain involved in obscurity.

The following letter is from another officer:—

The Barracks, Burnley, *July 28th*, 1887.

Major L. tells me you are very anxious to hear about the strange appearances and noises that have, from time to time, been seen and heard in these barracks. As to the former I cannot speak, as I have never actually seen anything, but as to the noises I shall give you my experiences during the last two years.

Shortly after my arrival here I was told by an old man that many a black deed had been done in these barracks in days gone by.

During the last year and a half, I have at times heard the most extraordinary noises between the hours of three and six in the morning. I have heard footfalls in the passage, first very distinctly and then gradually becoming fainter and fainter, it being impossible for anyone to get into the

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officers' mess during those hours, and no officers having been out of their quarters. Stamping and banging of doors are frequently heard, and though we have done our best to find out the cause of these strange noises, we have up to the present been unsuccessful.

CATALOGUE OF UNPRINTED CASES.

(*Continued from the June* JOURNAL.)

Further information improving the evidence in any of these cases will be gratefully received.

B L 14. A^e P^n Motor impulse.—Miss Keyworth, in 1883, feels an irresistible impulse to return home, and finds her mother ill. Was in no anxiety about her. Confirmed by her friend. Recorded in 1887.

B L 15. A^d P^n Visual. 2nd or 3rd hand. This is a confirmation of a case in Mrs. Crowe's *Night Side of Nature*, p. 146, (of new edition.) Our informant, Mr. Blaikie's father, was seen by Mrs. Keith passing her window at about the time of his death.

B L 16. A^d P^n Visual.—Mr. Farrington, miner, sees the figure of his former sweetheart on the night of her death in 1869. Recorded in 1887. *Cf.* B P 12 from same percipient.

B L 17. A^d P^n Visual. 2nd hand.—Our informant Mr. F. Salisbury's three cousins were drowned in 1854, and the youngest of them, who was nearly saved, was seen by his aunt at the time. Recorded in 1888.

B L 18. A^e P^n —Mrs. Dutton, in 1880, has a vivid mental impression of her son being in the water and calling "Mother." Her son was half drowned in a millpond at that time. Recorded in 1887.

B L 19. A^n P^s —Mr. C. not being able to sleep one night, "some years ago," read part of Rousseau's *Julie*, about the peril and escape of a couple in a boat. His wife dreamt about an exactly similar event.

B L 20. A P^n Visual. A gentleman sees his father when the latter is dying elsewhere. Confidential. Date of experience 1865—of narrative 1884.

B L 21. A^d P^n Visual and auditory. Borderland. 2nd hand.—Our informant's father when at college, between 1800 and 1810, saw a fellow student, with whom he used to discuss the question of a future life, by his bedside, and heard him say three times, "It is too true." Fellow student died suddenly that night.

B L 22. Collective. Visual. Borderland.—Miss Wood, about 1865, awoke and saw the figure of a man. It moved and disappeared. Then her sister started up screaming, "Look at the man." Recorded in 1887.

B L 23. Reciprocal impression.—A lady had a feeling of the presence of a near relative about mid-day, when that relative was having a similar impression about her. Private.

B L 24. A^d P^n Borderland Auditory. 2nd hand.—A splash heard by one person when a gentleman is drowned, and on the same night his mother thought that someone had come into her room. Recorded more than 40 years after. Private.

B L 25. A^d P^n Borderland. Auditory. 2nd or 3rd hand.—A bandsman, 56th Regiment, stationed at Kurachee, Scinde, died on Old Year's Night,

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1876. His mother inquired after him by the next mail, as she had heard him call "Mother" several times in the same night. Recorded 1885.

B L 26. Dream.—Mr. Morrison Davidson relates that his wife told him at breakfast one morning that she had dreamt of seeing President Lincoln shot in a box at the theatre at Washington. The news came in the afternoon papers of the same day. Recorded in 1884.

B L 27. Auditory. At unknown hand.—A family in Australia heard the accustomed whistle of an absent son, and went to meet him. He was drowned at the time.

B L 28. Collective. Visual.—A lady and her sister see her husband go into his office from the street and follow him. Office keeper says no one has entered. Husband elsewhere and anxious to be at office. Confidential. Recorded eight years after experience.

B L 29. Ad Pn Visual. Borderland. 3rd hand, as good as 2nd.—The mother of our informant saw her father enter her bedroom. A month later she heard that he had died on that day at about that hour. Our informant heard it from his father, who was with his mother at the time. Names given in confidence.

B L 30. Two Japanese officers see (or dream of) a third dripping wet. He had recently gone abroad and his ship was lost with all hands. Event and account in 1887. Private.

B L 31. Auditory. Perhaps Reciprocal.—Two sisters hear footsteps one night. Dog frightened. They search the house in vain. Feel anxious about brother in India, in consequence, and hear later that he had been ill with sunstroke at the time. When he came home he recognised the house, and said he had seen it in his delirium, and the two sisters (who heard the steps) in it. Recorded, 35 years after event, by one of the percipients; the other is dead. Names strictly private.

B L 32. Experiments in Thought-transference, but with contact. Mrs. Damant and also a servant being percipients.—Mrs. Damant used to write easily and quickly words, figures, &c., or draw shapes thought of; power now lost. Record in 1887 of experiments about 10 years before.

B L 33. Visual.—The percipient of Case No. 34, *Phantasms of the Living*, Vol. I., p. 222, saw the figure of a farmer walking in the fields, when the latter was found to be ill in bed.

B L 33a. Visual.—The same percipient saw at a friend's funeral the friend's brother, who was found to be ill at home.

B G 22. Visual and Auditory.—The same percipient, when sleeping in a "haunted" room, woke and saw an old woman, who spoke to him. Woke again, and saw her cutting her throat. Afterwards heard that an old woman had cut her throat there. Private.

B L 34. Ad Pn Visual.—Mrs. Bignell reports that her sister came to her at 10 o'clock one evening, "about twenty years ago," and said she had seen her husband, who was absent. They heard next day that the husband had died at that hour.

B L 35.—Mr. Gardiner sends three accounts (2nd hand) of knocks and noises heard at the time of death. Also an account (3rd hand) of an apparition of an old gentleman to the "man at the wheel," at the time the captain's father died.

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NEW MEMBERS AND ASSOCIATES.

MEMBER.

Stanley, Henry M., D.C.L., LL.D., 2, Richmond-terrace, S.W.

ASSOCIATES.

Allen, Rev. W. O. B., 140, Cambridge-street, S.W.
Bates, Colonel Charles Ellison, 35, Oxford-terrace, Hyde Park, W.
Clayton, Charles E., "Hillcote," Highcroft Villas, Brighton.
Sloman, Samuel George, Jun., 39, West-street, Farnham.
Smith, George M., Custom House, Amble, Northumberland.
Sperling, Arthur, J.P., Lattenbury Hill, St. Ives, Hunts.
Vores, Arthur, M.R.C.S., 8, Mansfield-street, Cavendish-square, W.
Wittig, Gregor C., 22, Kornerstrasse, Leipzig.

ASSOCIATES OF THE AMERICAN BRANCH.

Cook, Mrs. Ellen K., Davenport, Iowa, U.S.A.
Jenks, Mrs. P. A., 290, Marlborough-street, Boston, Mass., U.S.A.
Livermore, Miss Mary A., Box 565, Melrose, Mass., U.S.A.
Tutton, Mrs. Sara, 203, S. Main-street, South Bend, Indiana, U.S.A.
Wallace, Mrs. Maria, Murray Hill Hotel, New York, U.S.A.

MEETING OF THE COUNCIL.

A Meeting of the Council was held on the 31st of October, at the Westminster Town Hall, previous to the General Meeting. Colonel Hartley was voted to the chair. The following Members were also present:—Dr. A. T. Myers, and Messrs. T. Barkworth, F. W. H. Myers, and R. Pearsall Smith.

One new Member and eight new Associates were elected, whose

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names and addresses are given above. The election of five new Associates of the American Branch was also recorded.

Various matters of business having been disposed of, the Council agreed to meet at 19, Buckingham-street, W.C., on Friday, December 5th, at 4.30 p.m.

GENERAL MEETING.

The 41st General Meeting of the Society was held at the Westminster Town Hall, on Friday, October 31st, at 4 p.m. Mr. Pearsall Smith presided.

Mr. T. Barkworth read a paper on "Some Recent Experiments in Automatic Writing," in which he described experiments carried on with a member of his own family circle, a young lady about 15 years of age. Justice can hardly be done to them in an abstract. Among them were interesting examples of unconscious memory and association of ideas, and of apparently greater skill in mental arithmetic exhibited by the unconscious as compared with the conscious self. Mr. Barkworth said that he brought these experiments before the Society largely in the hope that they would arouse sufficient interest to induce others to embark in this line of investigation. He regretted that his appeal for assistance in the *Journal* for July had only resulted in two answers, and these, unfortunately, from gentlemen neither of whom would use the planchette.

In reply to several questions from members of the audience, Mr. Barkworth stated that the young lady concerned in his experiments enjoyed quite normal health, and that the planchette was not a necessary element in the process, an ordinary pencil, which she sometimes held between the two hands, serving equally well.

Mr. Myers read an account of a recent experience of Mr. Hensleigh Wedgwood's in planchette writing, which is printed below. (M. 676. Page 319.)

The Chairman quoted an instance of the automatic writing of a whole volume and its subsequent almost exact reproduction while temporarily lost, in the life of Madame Guyon. He also spoke of the danger of believing information obtained through automatic writing, exemplified in the case of a lady he knew, who had wrecked her whole fortune by following planchette's advice as to investments.

Colonel Hartley referred to the automatic writing of Mr. Stainton-Moses, which was executed with an ordinary pen or pencil. He believed that anyone who sat long enough would obtain automatic writing.

Mr. Edward Maitland gave an instance of automatic writing

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within his own experience, when a question in a sealed envelope, unknown to the sitters, was appropriately answered by the writing.

After a few words of introduction by the Chairman, MR. HENRY JAMES then read a paper by his brother, PROFESSOR WILLIAM JAMES, of Harvard, on experiments with Mrs. Piper. This paper will appear in the forthcoming number of the *Proceedings*.

PROFESSOR LODGE made some appreciative comments on the paper, especially with reference to those experiments related which were rather different from what had been tried in England. He expressed the hope that more experiments would in process of time be tried by the deposition of sealed documents, which documents, when posthumous, might be deciphered, if possible, by the aid of a clairvoyant, thus raising the improbability of thought-transference from living persons to a high power if the experiment were successful. He then read a short communication, discussing how far thought-transference will explain the facts in Mrs. Piper's case, a paper which, in the forthcoming number of the *Proceedings*, is to form an introduction to a list of those statements made by Phinuit during the English series of sittings which thought-transference from the sitter will not explain. Finally, he indicated the difficulty he felt in forming any conception as to the mechanism whereby the information detailed by Phinuit was obtained, and stated that the net result, so far, of the investigation on his mind was to make the universe look more idealistic and less materialistic than it had formerly appeared.

CASES RECEIVED BY THE LITERARY COMMITTEE.

M. Aut. 676.

This is another interesting case of planchette writing communicated by Mr. Hensleigh Wedgwood, the operators being himself and the same lady, whom we will call Mrs. R., who shared in the experiences recorded in the *Journal* for December, 1889, p. 174, and February, 1890, p. 208.

Extract from Mrs. R.'s Journal.

October 10th, Friday, at ——, Mr. Wedgwood and I sitting. The board moved after a short pause and one preliminary circling.

"David—David—David—dead 143 years."

The butler at this moment announced lunch, and Mr. Wedgwood said to the spirit, "Will you go on for us afterwards, as we must break off now?"

"I will try."

During lunch Mr. Wedgwood was reckoning up the date indicated as 1747, and conjecturing that the control was perhaps David Hume, who he thought had died about then. On our beginning again to sit, the following was volunteered :—

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"I am not Hume. I have come with Theodora's sister. I was attracted to her during her life in America. My work was in that land, and my earthly toil was cut short early, as hers has been. I died at thirty years old. I toiled five years, carrying forward the lamp of God's truth as I knew it."

Mr. Wedgwood remarked that he must have been a missionary.

"*Yes*, in Susquehannah and other places."

"Can you give any name besides David?"

"David Bra—David Bra—David Brain—David Braine—David Brain."

Mr. W.: "Do you mean that your name is Braine?"

"Very nearly right."

Mr. W.: "Try again."

"David Braine. Not quite all the name; right so far as it goes . . . I was born in 1717."

Mr. W.: "Were you a native of America?"

"(Illegible) My native land. The Indians knew many things. They heard me, and my work prospered. In some things they were wise."

Mr. W.: "Are you an American?"

"America I hold to be my country as we consider things. I worked at ——" (sentence ends with a line of D.'s).

Here Mr. Wedgwood felt tired, and Miss Hughes proposed that she and I should go for a walk while he rested. When we came in Mr. Wedgwood said he thought it had come into his head who our control was. He had some recollection that in the 18th century a man named David Brainerd was missionary to the North American Indians. We sat again, and the following was written:—

"I am glad you know me. I had not power to complete name or give more details. I knew that secret of the district. It was guarded by the Indians, and was made known to two independent circles. Neither of them succeeded, but the day will come that will uncover the gold."

It was suggested that this meant Heavenly truth.

"I spoke of earthly gold."

Mr. Wedgwood said the writing was so faint he thought power was failing.

"Yes, nearly gone. I wrote during my five years of work. It kept my heart alive."

Mr. Wedgwood writes:—

I could not think at first where I had ever heard of Brainard, but I learn from my daughter in London that my sister-in-law, who lived with me 40 or 50 years ago, was a great admirer of Brainard, and seemed to have an account of his life, but I am quite certain that I never opened the book and knew nothing of the dates, which are all correct, as well as his having been a missionary to the Susquehannahs.

In another letter Mr. Wedgwood writes:—

I see the name is Brainerd, not *ard*, as I had supposed, and this removes a difficulty in the writing. Planchette had written Braine, and said that was right as far as it went, which it would not have been if the name had been Brainard. My daughter has sent me extracts from his life, stating that

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he was born in 1718, and not 1717 as planchette wrote. But Mrs. R.'s *Biographical Dictionary* says that he died in 1747, aged 30.

Mrs. R. writes that she had no knowledge whatever of David Brainerd before this.

Extract from *Biographical Dictionary* sent by Mr. Wedgwood:—

Brainerd, David. A celebrated American missionary, who signalised himself by his successful endeavours to convert the Indians on the Susquehanna , Delaware, &c. Died, aged 30, 1747.

It is perhaps noteworthy in connection with the last sentence of the planchette writing that in the life of Brainerd by Jonathan Edwards extracts given from his journal show that he wrote a good deal, *e.g.*, "Feb. 3, 1744. Could not but write as well as meditate," &c. "Feb. 15, 1745. Was engaged in writing almost all the day." He invariably speaks of comfort in connection with writing.

L. 850. Experimental Apparition.

Obtained for us by Miss B. Porter, who is acquainted with both agent and percipient, and has talked over the incident with both of them. Compare the experiments of Mr. S. H. B. and of Mr. Godfrey recorded in *Phantasms of the Living.*

THE AGENT'S ACCOUNT.

From Miss Edith Maughan.

September, 1890.

One night in September, 1888, I was lying awake in bed reading. I forget what the book was, but I had recently been studying with interest various cases of astral projection in *Phantasms of the Living*, and I distinctly remember making up my mind that night to try whether I could manage to accomplish a projection of myself by force of will-concentration.

The room next to mine was occupied by a friend of mine [Miss Ethel Thompson], who was an old acquaintance, and not at all of an excitable turn of mind. This room had formerly been used as a dressing-room, and there was a door connecting it with mine. For some years, however, it had been absolutely separated by the locked door, on my side of which stood a very heavy wardrobe, which would require two strong men to move it away. The only available exit from my room was the other door which opened on to the landing, as was also the case with the dressing-room. That night I perfectly recall lying back on my pillow with a resolute but half doubtful and amused determination to make Miss Thompson see me. The candle was burning on a chair at the side of my bed, and I heard only the ticking of the clock in my room as I "willed" with all my might to appear to her. After a few minutes I felt dizzy and only half conscious.

I don't know how long this state may have lasted, but I do remember emerging into a conscious state and thinking I had better leave off, as the strain had exhausted me.

I gave up, and changing into an easy position I thought I had failed

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and needlessly fatigued myself for an impossible fancy. I blew out my candle ; at the instant I was startled by hearing an indistinct sound from the next room. It was Miss Thompson's voice raised slightly, but I could not distinguish more than the actual sound, which was repeated, and then there was silence. I wondered whether she had had a bad dream, and listened a short time, but did not seriously imagine that it was more than an accidental coincidence. Soon after my clock struck 2 (a.m.) and I fell asleep.

Next morning I noticed that Miss Thompson looked rather tired at breakfast, but I asked no questions. Presently she said, "Had I gone into her room to frighten her during the night?" I said I had not left my room. She declared that I seemed to her to come in and bend over her. From what she said I concluded it must have been between 1 and 2 a.m. Her own account is in the possession of the Psychical Society. All I have to add is, that I was in my ordinary state of health, and not at all excited, but merely bent on trying an experiment.

In a letter accompanying this, Miss Maughan says :—

I can't find the fact noticed in my diary for 1888. I only keep a very tiny one, just for the sake of entering letters, &c., and have no allusions to what happens as a rule. I fancy, though, that it was on the night of September 10th. Does Miss Thompson give any exact date, for if it approximates to that it would be the correct one? I know it was just at that time, because it was during her last visit at this house.

THE PERCIPIENT'S ACCOUNT.

The Chimes, Grove Park, Chiswick.

December 30th, 1889.

During the summer of 1888 (end of August) I was staying with the Miss Maughans in Lincolnshire. We were interested in Theosophy, and had been discussing the phenomena of people leaving their bodies and appearing in their astral forms. I am not a good sleeper, but not at all of a nervous temperament. I stayed awake one night until two or three. I was perfectly wide awake, when suddenly I saw Miss Edith Maughan standing by my bedside in her ordinary dark dressing-gown. The moonlight came in at the window sufficiently for me to distinguish her face clearly, and her figure partially. I sat up in bed, and said, rather crossly, "What do you want here, Edith?" I thought she had come for some joke. As she didn't answer I *immediately* struck a light, but she was gone. It is a mistake that I screamed out. I may have spoken sufficiently loudly to be heard in the next room. I thought she had got out of the room with astonishing rapidity, but I didn't trouble much about it. The next morning I asked why she came into my room. She denied having done so, but said she had thought of coming, but that as it might disturb me she decided not. She said she sat up in bed, and for the sake of something to do was willing herself to go out of her body and come to me, and mentioned about the time I saw her. I think I have answered all your questions. Although it is more than a year ago I remember the incident clearly, as it made a distinct impression upon me.

ETHEL THOMPSON.

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L. 851. Experimental Thought-transference. Visual.

The following is a case from America. Compare with it Case L. 845 in the *Journal* for July, and an experiment of Baron von Schrenck-Notzing recorded in the *Journal*, Vol. III., p. 307.

242, W. 4th Street, Cincinnati, Ohio.

November 14th, 1887.

About three years ago, or less, my brother, in his letter to me, endeavoured to interest me in some phenomena which had come to his observation, but as my reading had thus far not recognised such ideas, I gave his statements a cool reception.

My employment is that of "book pressman," running two large book-presses (Adams) printing school books. The lady is one of two female "feeders" directly under my charge, one feeder for each press. She has held that position for the last four or five years. She is about 45 years old and intelligent, right-minded, and kind-hearted, morally above suspicion.

One of the experiments which my brother had suggested for me to try to satisfy myself was to try what the effect might be of looking at and thinking of a person at the same time.

This is the history of the first experiment.

Date, early March, 1886; time of day, middle of forenoon; place, press-room. Both of my presses stopped at the time and the lady sitting with her back turned toward me, at a distance of 15 feet, myself engaged on the second press, in inspecting and carrying away a heap of printed paper, she reading the fashion column of a newspaper (as I afterwards learned). Suddenly the idea occurred to me, "Why not try that experiment now?" Instantly I turned toward her, concentrating my look upon the centre of the back of her head and mentally calling her first name. I remained in that position for five or six seconds, then turned to my work, thinking that experiment a failure, as I saw no signs otherwise. Between 25 and 30 minutes (by the clock) afterwards, she arose, and coming toward me with a hesitating step and a perplexed half smile on her face, said, "Warner, were you trying to make me look at you a while ago?" "Well, how long ago?" said I. "About half an hour ago," said she. "Perhaps I was," said I. "How did I appear to you?" "Well," said she, "I wasn't much interested in what I was reading, and all at once the letters seemed to run together, and your form and face appeared in a wavering, unsteady way, just to the left, in front of me. You had a smile on your face, a piece of waste paper in each hand, and your arm seemed to be resting on a table or something." This was an equal surprise to both of us at the time, although since then I have verified it with somewhat similar experiments upon other ladies, and repeatedly with this one.

In a later letter Mr. Warner adds:—

The description which Miss Mallou gave of my attitude, "You had a half smile on your face, a piece of waste paper in each hand, and your arm seemed to be resting on a table or something," was in most exact accord with the actual facts. Very many times since then she has actually seen me,

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without use of the eyes, while in her vicinity, and when my attention was not specially turned towards her ; at other times, at my will, she would "sense" me that I was looking at her by a perception as of a flood of light coming over her eyes, but I cannot at present hope to offer such positive and well vouched for evidence to your Society as would be accepted on such a matter. I personally know of other people with as curious experience, but until all such can be induced to make public matters which ordinarily they keep very much to themselves, I cannot expect my unsupported testimony to have any great weight.

Mr. Warner also says, in answer to inquiries :—

There was no understanding between Miss Mallou and myself that I should try any experiments upon her or any other lady at any given time or place. In making this experiment I only hoped to call her attention, by causing her to feel me or my influence. The projection of my personal appearance was an equal astonishment to us both, and only occurred, as it seems, because she was in a very passive condition, mind not excited by work or pleasure. Both she and myself have since then experimented as we were working, upon other persons (ladies generally), with the result that (generally) they would seem "nervous," "fidgety," &c., and look around towards the person experimenting. "I can feel when anybody is looking at me," said one lady to me. Miss Mallou was long ago familiar with the latter phase.

In reply to your question "whether I have met this peculiarity of 'projection' with any other person besides Miss Mallou?" I have, in my limited experience and opportunities, not, so far, to my knowledge, succeeded in projecting my personal appearance on any other subject than Miss Mallou. Both Miss Mallou and myself have, too many times to enumerate, succeeded in sending out a "force" to others, who were not aware at the time that they were being experimented with, to leave any lingering doubts in our minds as to the fact of such a force. Had some of our subjects at the time of the experiment not had the excitement of the care of work upon steam power machinery upon their minds, I am quite satisfied that such force as was sent to them would have been still more evident to themselves (as to us), perhaps even to the point of a "perception of form."

We have somewhat abbreviated Mr. Warner's account of his second experience :—

My second startling experience took place, as nearly as I can remember, about five weeks later, and within 25 feet of the same location.

Month, April ; time of day, about 10 o'clock in the forenoon ; weather clear and bright. Both machines running, both feeders employed, the lady mentioned on the first press in the row. Of course, considerable noise, &c., but we are so used to it that we never notice it. I should have mentioned that this lady had told me that she had at times seen forms and faces about her, none of them familiar to her, but which she had often proved by indirect questioning of those by whom the forms seemed to stand to be relatives, &c., of such persons. More than this she knew nothing, but the faculty seemed to annoy her a little.

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While the presses are in motion, and I am walking about them, I often stand still near one of the feeders and have a little talk for a moment. On this occasion, after a moment's conversation, I moved away from her, and at a distance of seven or eight feet from her (back towards her) a loud, heavy sound, as of a man's voice, yet somewhat as if spoken into a barrel or hogshead, came especially to my left ear. I looked sharply round and upwards, as the sound seemed to come from a large belt and pulley almost over me. My idea was that somebody was "guying" me for talking to the "girl," as the impression given by the tone and inflection of the voice was, "Here, that's enough of that now, that will do for you" (just about that number of words, &c., &c.). Indignantly I turned towards the lady. "Who was that?" said I. "Who was what?" said she. "Who was it that hollered at me?" said I. "I heard nobody," said she. Then a sort of painful smile came over her face. "Did you see anybody?" said I, just "catching on" to the "situation." "Did you notice me rubbing my hand up and down my left arm?" said she. "Yes, but I thought it only a woman's whim," said I. "Well," said she, "while you were speaking with me a man stood at my left, with his hand on my arm and hindering me about my work. He had dark eyes, a long black moustache, a good-natured face, with a teasing smile, but I was annoyed, and just as you left me I said to myself, 'Must I be troubled in this way? I wish you would go away,' and just then he left me and went towards you, his hand passing against my shoulder as he moved towards you; and the next thing you asked, 'Who was that?' I thought you had seen him." "No," said I, "I saw nothing." "Well, I heard nothing," said she. Of course my curiosity was excited by such a thing, so foreign to all my previous experience, never having had a spiritual communication before this experience. I should have stated that this lady informs me that the difference between the appearance of an earthly form, as in my experiments, and those of a spiritual nature, to her vision, is simply that the colours and impressions are strongest from myself. I have often had occasion to know that, without any special exertion on my part, she could see me as well with her eyes closed as open.

Miss Mallou writes as follows:—

Cincinnati, O., *November 30th*, 1887.

Mr. Warner kindly let me read letter and printed matter he received from you, and asked if I would be willing to write about the experience we had in the office, but as he has written his version, and let me look over it, I do not think it necessary to write more, only to say that what he has written is correct, and I could not explain more fully than he has done. If there is any point that needs any explanation from me, I will be pleased to give it as plainly as I can. LIZZIE A. MALLOU.

December 16th, 1887.

In answer to your questions of the 8th, I can only say I have always thought what I have seen has been clairvoyantly. Mr. Warner has written you and I think has given you a better explanation than I could. I have always (it seems so to me) had this power of seeing, but when I have told things I have seen, I have been laughed at and told it was my imagination.

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The face I saw I had never seen until the day spoken of, but on the day following, and about the same hour, I saw the same face again.

I think the reason I did not turn and look at Mr. Warner was, I was annoyed, I felt he was looking at me, and when I saw the form come round from my left side (I was leaning with left arm on window sill) I did not know what to think or do, so I said to myself, "I won't turn, or let him know anything about this," but the more I thought, I was annoyed, and to satisfy myself (or, as he says, woman's curiosity) I asked him if he had been trying any experiments on me, and told him why I thought he had been.

LIZZIE A. MALLOU.

The coincidence in this case would, of course, be considerably weakened if Miss Mallou had been in the habit of seeing a phantasm of Mr. Warner before his experiment was tried. We therefore made special inquiries on this point. In reply Mr. Warner writes to Mr. Hodgson on October 11th, 1890:—

Miss Mallou, I am *entirely certain, never distinctly saw me without the use of her eyes before* date of said experiment, and *since then*, as a rule, only by momentary glimpses. Her will seems somehow to unconsciously aid and direct her powers in this direction. As, for instance, being curious to know the contents of a letter just delivered, and opened by a lady standing on a machine in her (Miss Mallou's) rear, she saw several of the lines with the signature, afterwards comparing notes with the holder of the letter, and with much surprise to the latter.

When I have *tried* to "force" myself upon her as she stood at her work facing me, and at some distance away, it has often appeared to her as a blinding white light in her eyes—this only for the instant.

L. 852. A^e P^n Auditory.

The following case, sent by Dr. E. W. Symes, is of a somewhat unusual type. It would be interesting even were there not the reason there is for thinking that the doctor's impression may have been due to his patient's desire for his presence.

It was in the early morning of a Christmas Day, about 12.30 a.m., when I heard a ring at my night bell, and speaking down my speaking tube (which is close to my bed)—my wife heard me conversing—I was told by a gentleman, whose voice I well knew and recognised, that I was to go at once to see his wife, who was in labour, and urgently needed my assistance. I got up, dressed, and went to the house, knocked with my stick several times on the back door, but failing to get an answer returned home to bed. I went to church the next morning, Christmas Day, at 7 a.m., and shortly after 9 the same gentleman called again and said I was to go at once to his wife. I asked him whether he came in the night and he said, "No, but I *nearly* did at 12.30 this morning." I said nothing, but went and attended the lady, and then asked for particulars, *without putting any leading questions.* They told me she had been much worse at 12.30 a.m., and had wanted me to be sent for, but that the nurse didn't think it necessary. They also said they heard my knocks on the

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back door, but being Christmas morning they thought it was "the waits," and so did not answer.

The only remarks I should like to make about the case are these :—

As an actively engaged doctor it not infrequently happens that I fancy I hear the night bell; but in this case I certainly had a conversation with the gentleman down my tube. I was much interested in this lady's case, and she was about due, and I was daily thinking of her and she probably of me, and I cannot help thinking that it was no delusion on my part that made me get up and go to attend her. She told me afterwards that she was "very bad" at 12.30, and did so *long* that I might be sent for and be with her.

Hope Hall, Halifax. E. WEST SYMES, M.D.

April 23*rd*, 1890.

Mrs. Symes corroborates as follows :—

I perfectly well remember the events of the night in question, which are exactly as my husband states. I was awakened by hearing him speaking down the tube, and said, "Who are you talking to, the night bell has not rung?" He said, "Yes, it has; I have to go to Mrs. S." As I *always* hear the bell, I thought this curious, and I listened carefully while he spoke down the tube. He answered several questions (apparently) though I could hear no voice but his own; which surprised me, as I can always hear the voice but not the words unless they are very loudly spoken. I said to my husband, "I think you are mistaken, there is no one there," but he said, "Nonsense, it is S. himself, and I must go immediately," which he did, returning in a short time, and saying that S.'s house was all in darkness, and he could make no one hear.

May 16*th*, 1890. M. EVELYN SYMES.

In a later communication Dr. Symes adds :—

The date was December 25th, 1884. Certainly no other husband came to me, or I should have heard of it afterwards, and, besides, I know Mr. S.'s voice so well, and had no doubt who was speaking to me.

We talked three times, I think, through the tube. . . . They are all clear, by the bye, on the point that Mr. S. was at home all the evening, and all night, and did not go for me till 9 something the next morning.

P. 135. Dream.

From Mr. W. N. Evans, through Professor Claypole, of Buchtel College, Akron, Ohio.

The following incidents occurred in the autumn of 1854, though the precise date has not been preserved.

The memoranda were written out by me in the form of a story a few years ago, partly from notes preserved and partly from memory. My recollections of the event are perfectly clear to this day.

I was living at the village of S. in the Derbyshire potteries. My father kept the flour mill near the village, and I used to go about from town to town selling our product to the retailers.

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Our nearest neighbour was Mr. H., the station-master, a man of about middle age, and a great friend of my father's.

On the day now alluded to I started on one of my regular journeys at about 7 o'clock in the morning, intending to visit Barton-under-Nedwood, Alrewas, and other villages, and to return home by way of Burton-on-Trent.

Shortly after my departure, Mr. H. came over to our house, making anxious inquiries about me. On being told that I had left home early in the morning, he returned to the station, but during the morning he came over to our house two or three times, evidently very nervous and anxious about me. On being pressed for a reason for his anxiety he told my father that he had had a very realistic and unpleasant dream about me, the effect of which he could not throw off. He said that in his dream he had distinctly seen me driving up a steep hill ; and on reaching the top my horse began rearing and plunging, at last falling and throwing me to the ground, where I lay stunned and covered with blood from a wound in the head, and that when I was lifted life was extinct. So deep was the impression made upon Mr. H'.s mind by this dream that his anxieties during the day only increased, nor could he rally under my father's repeated assurances that dreams were of no value whatever, and that doubtless I should come home all right in the evening.

In the afternoon, on the road between Barton and Burton, I had to drive over a railway bridge, with a very long and gradual approach to it. As I reached the top my horse, excited by the galloping of a pair of fine horses in the field beside and below me, reared and plunged, and threw me out upon my head, cutting and bruising me ; and I lay there stunned—for how long I cannot say, but perhaps a minute or two. My horse was hurt, my shafts were broken, and I had to employ a man to wheel the broken gig some miles into Burton, whither I led my lame horse. There I had a wash and some tea, and then walked home to S., five miles. I arrived very late. Aroused by Mr. H's. continued anxiety, my father had informed some of his friends of the circumstances. They had assembled with horses, gigs, &c., to go and search for me, when I walked into the midst of them, tired and dirty, and with many marks of my unpleasant adventure.

W. N. Evans.

In answer to inquiries Mr. Evans writes :—

Montreal, August 1*st*, 1890.

Your letter of July 21st, with enclosure, addressed to our mutual friend, Prof. Claypole, has been forwarded to me.

The account of my accident I have duly signed as requested. You are quite at liberty to use my name, but I think it better not to mention any others, though probably there are none of Mr. H.'s family there now. Mr. H. and his wife have long since died ; my father and mother are both dead, and probably no one is living except myself who has any recollection of the event. I just remember that my eldest sister *may* have been there, and if so, she will remember it. I will write and ask her. After so long a time it is difficult, if not impossible, to obtain corroborative evidence.

ON PSEUDO-MEMORY.

With Special Reference to Case 58 in the American "Proceedings," and to P. 135.

We are glad to print the following remarks with which Professor Claypole, of Buchtel College, Akron, Ohio, (an Associate of the American Branch) introduces a premonitory dream which we have

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received from him. We hold that the hypothesis developed by Professor Royce in his "Report on Phantasms and Presentiments" in the American *Proceedings*—that in certain cases a hallucination of memory may produce an impression that an event of which the news has just come has been previously dreamt of—is one that deserves careful consideration: and we think that in one or two cases it affords at least a plausible explanation of apparently striking presentiments. But it seems to us that the hypothesis is stretched to extravagance when it becomes necessary to assume a double memory hallucination—one of the dream and another of having told it—with further memory hallucinations on the part of the persons to whom it was told.

In sending the accompanying narrative (P. 135 printed above, p. 325) I desire to remark on some criticism on a similar case that I forwarded to the American Society about two years ago. In both cases a forecast of an event by parties not immediately concerned is apparently implied. Such forecast involves an enormous psychical difficulty. Telepathy, if proved, may explain an impression following an event or even one contemporaneous with it; but an impression antedating an occurrence falls in a different category. This difficulty was perhaps the motive that led Mr. Royce to seek other means of explaining the fact.

By reference to the *Proceedings* of the American Society for Psychical Research, pp. 475-478, it will be seen at once that Mr. Royce's explanation does not conform to the evidence. He asserts (*Op. cit.*, p. 523) that the case there related is one of pseudo-memory, and that the relation before the event occurred did not really take place. Now this is evidently contradicted by the evidence. It is utterly impossible that the writer could within twelve hours have imagined having told the story of the dream at breakfast whose exact fulfilment took place during the day. Further, it is, if possible, more incredible that the rest of the family should have recalled the fact of the relation of the dream at breakfast.

Had the whole narrative been based on memory much of Mr. Royce's criticism might have been justifiable. But when it was supported by a letter written on the day on which the whole took place his method of explanation appears to me, at the very least, utterly irrelevant.

It would be possible to explain away the most positive and well-supported statements if such treatment of evidence could be allowed. The strictest and severest investigation is, of course, proper and necessary. The more so as an event is more strange and mysterious. But to assert or to imply that a competent witness writes in the evening deliberately that she had related to the family at breakfast a dream when she had not done so, and by inference had not dreamed it at all, is simply to deny her truthfulness—mistake on this point being out of the question. If this course is adopted in the examination of similar cases it is useless to quote any when they cannot be verified by written testimony before the fulfilment; a requisition obviously almost impossible. I say "almost impossible" because even the most ardent advocate of such presentiments must admit that they pass unfulfilled more often than fulfilled. But it would be a very erroneous assumption to deny the validity or value of a *detailed* and *circumstantial* narrative, such as that now referred to, because others equally circumstantial had been followed by no result. The possibility of coincidence must be kept in mind, but until mathematicians have indicated to us the exact value of the probability we may safely assume that it is almost zero, and diminishes to a vanishing quantity very rapidly with every added item of detail, so that it may safely be neglected.

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On one other point I wish to remark. Mr. Royce adds: "It is evident that the witness is one who attaches much importance to dreams." So far is this from the truth that it is exactly opposed to it. The witness was in early life discouraged from paying any attention to them, and in fact continued in that mental state, so that she seldom even mentioned them except in such cases as those related. This is the reason why no record exists of the presentiment before fulfilment. Unless they related to some member of the family they passed unnoticed; except of late years for scientific purposes.

Regarding the narrative now forwarded, of which some few further details may perhaps be obtainable, there is no discrepancy between the forecast and the event except that the boy was not killed, and this really does not invalidate the story because if the mental vision ceased at or about the moment of the fall the impression would naturally be that the boy was dead. In the dream he is represented as being picked up. The narrative implies that he got up himself. Which of these is correct, may perhaps yet be determined.

The nature and strength of the evidence in these and many other similar cases compels me to totally reject Mr. Royce's explanation from pseudo-memory as quite untenable and illogical. It merely attacks the testimony without the slightest reason for so doing. I cannot see any alternative but to accept the opinion that forecast is one of our mental possibilities and that the forecast may be sometimes startlingly correct even in detail while at other times it may be partly erroneous or even wholly fallacious. How the mind exerts this power is for such societies as this to discover, and also to find out how or why it sometimes works right and sometimes wrong in its presentiments. But to deny or to explain away as pseudo-memories cases so strongly attested as some of these that have appeared on the records of the Psychical Society is not only unphilosophical but adapted to discourage investigation. Difficulty in a problem, especially in mental science, is the worst excuse possible for denying its existence or resorting to the Gordian method of solution.

E. W. CLAYPOLE.

CATALOGUE OF UNPRINTED CASES.

(*Continued from the October* JOURNAL.)

Further information improving the evidence in any of these cases will be gratefully received.

B L 36 is the anonymous case of apparently spontaneous telepathic communication on several occasions between two persons not specially connected with one another, mentioned in the *Journal*, Vol. IV., p. 215.

B L 37. A^e P^n Visual.—Mrs. Botterill, about 50 years ago, sees an apparition of her sister when the latter, ill in the next room, is wishing for her. Date of narrative, 1889.

B L 38. A^d P^n Auditory.—A copy of a paper by the late Major Valentine Hale Mairis. About the time of his son's death in India, of which he was unaware, he heard a knock at his bedroom door, and rustling as of linen garments outside. Similar phenomena were repeated on the two following nights. He was greatly impressed. Mrs. Mairis on the same night dreamt of their son. Date of experience, September, 1843; and of record, January, 1844.

B L 39. A^e P^n Mental vision.—Mrs. Hunt has a mental vision of a friend and ascertains that it was probably on the same night that he was wishing for her advice in a crisis of his life. Exact coincidence of time cannot be proved.

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B L 40. Ad Pn & s—Mrs. Sinton has a vague dream and feeling of restless uneasiness on the day of her son's death in India. Date of experience, 1882; and of record, 1889.

B L 41. Ad Pn —Raps at the time of death. From Dr. Cadwent, who was told by the percipient of the raps and of the inference drawn from them before the news of the death was received. Date of incident, 1834. Date of record, 1890.

B L 42. Simultaneous dreams.—Miss Rosamund Curtis and Miss Jessie Curtis both dream of soap having been taken from the former's room. There is good reason to think that Miss R. Curtis, as agent, may have caused Miss J. Curtis's dream.

B L 43. Ae Ps—Miss Rosamund Curtis dreams that her uncle is ill the night after the illness commences, and before she hears of it.

B L 44. Ae Ps—Mr. Foster dreams of the birth of a grandchild. 1st hand account written the day after the dream. Sent by his daughter, Mrs. Clark. They were, for special reasons, very anxious. On the night of the birth he dreamt that all was well, was convinced that his dream was veridical, and mentioned it before the news came. He was not a habitual dreamer, nor teller of dreams. Date, May, 1847.

B L 45. Dream.—Mrs. Moul dreams twice on the same night that a certain friend has bought a hanging lamp for the nursery. She calls upon her friend the next day, and finds that she has just been out to buy such a lamp, having been made anxious by the upsetting of a table lamp the evening before. Date of dream, February, 1889. Recorded same year.

B L 46. Visual. Borderland.—Mrs. Barrett, in India, wakes up and sees her mother (then in England) sitting in the room with someone standing beside her. Her mother seems to faint. Next mail brings news of her mother's illness—commencing with "seizure" of some kind, coincident with vision. Date of vision, February, 1867. Recorded February, 1889.

B L 47. Simultaneous dreams.—Mrs. Crawford relates that when a child of 7 she in common with a brother, a sister, and their mother, all dreamt on the same night of an "Uncle John" (mother's brother) who was abroad and lost sight of by the family. The children did not know they had such an uncle. Nothing followed. Recorded October, 1889.

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Additions since the last list ("Journal" for July).

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CARUS (Dr. Paul), The Ethical Problem..... *Chicago*, 1890*
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LUX, Vol. III., Nos. I— ..... *Rome*, 1890‡

** One of these was presented by Lord Emly.
* Presented by the publisher. § Presented by the author.
† Presented by Professor Richet. ‡ Presented.
[R] It is not allowed to take these books out of the Library.

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No. LXXV.—Vol. IV. December, 1890.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBER.

Woodruffe, Miss Adelaide, 3, Prince's-mansions, Victoria-st., S.W.

ASSOCIATES.

Allen, C. F. Egerton, B.A., Heywood College, Tenby.
Buckle, W. T., M.B. (Lond.), 5, Vicarage-villas, Willesden, N.W.
Chattock, Arthur P., University College, Bristol.
Grantham, F. W., Trinity College, Cambridge.
Marshall, Mrs., 50, Eaton-place, Brighton.
Neild, Frederick, The Yews, Fernhurst, Sussex.
Ritchie, Miss, 131, Clapham-road, London, S.W.
Withers, J. J., B.A., 2, Museum-chambers, Bury-st., Bloomsbury, W.C.

ASSOCIATES OF THE AMERICAN BRANCH.

The first two as Hon. Associates.

Alexander, Mrs. Kezia E., Birmingham, Mich., U.S.A.
Wiltse, Dr. A. S., Skiddy, Kansas, U.S.A.

Craig, J. W., Box 291, San Bernardino, Cal., U.S.A.
Giles, Mrs. Grace M., 19, Baltimore-block, Atlanta, Georgia, U.S.A.
Haslett, O. C., 452, Spear-street, San Francisco, Cal., U.S.A.
Hurley, A. M., Corner of First and Monmouth Streets, Independence, Oregon, U.S.A.
Leonhardt, J. S., M.Sc., M.D., 1452, O-st., Lincoln, Nebraska, U.S.A.
Miller, Mrs. H.F., Hotel Langham, Washington-st., Boston, Mass., U.S.A.
Sawin, Rev. T. P., The Manse, 120, First-street, Troy, N.Y., U.S.A.
Taylor, Edward Wyllys, 43, Hancock-street, Boston, Mass., U.S.A.

MEETING OF THE COUNCIL.

A Meeting of the Council was held on the 5th of December, the President in the chair. The following Members were also present:—Professors W. F. Barrett and Oliver J. Lodge, Dr. A. T. Myers, and

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Messrs. T. Barkworth, William Crookes, Walter Leaf, F. W. H. Myers, F. Podmore, H. Babington Smith, and R. Pearsall Smith.

One new Member and eight new Associates were elected, whose names and addresses are given above. The election of ten new Associates of the American Branch, two of whom had been elected as Honorary Associates, was also recorded.

A minute was made at the request of Professor Lodge, transferring his name, after the current year, from the list of Associates to that of Members.

The names of three Associates were at their request transferred to the American Branch.

The decease of Dr. Muirhead, of Glasgow, a Member of the Society, was recorded.

It was agreed that the names of several persons who, from various causes, had virtually ceased to be Members of the Society, should be struck off the list.

Various matters of routine and other business having engaged the attention of the Council, it was agreed that its next Meeting should be at Westminster Town Hall, on Friday, the 30th of January, 1891, at the close of the Annual Business Meeting, which has been fixed for 3 p.m. on that day.

CASES RECEIVED BY THE LITERARY COMMITTEE.

L. 853. A Pn Visual. Child Percipient.

From Mrs. Bishop.

July 8th, 1890.

I venture to recount a strange incident which occurred between 8 and 9 years since to one of my children.

Without entering on unnecessary details, I must mention that my husband was taken seriously—and, as it proved, hopelessly—ill, when our little daughter, to whom he was passionately attached, was two and a half years of age, and he was ordered by the doctors to travel. It is necessary here to mention—for on this hangs the strangest part of my tale—that up to this time my husband cultivated only a moustache, which was *exceedingly fair*, but on leaving home he allowed his whiskers and beard to grow, and they came on *very dark*.

On the 18th December, 1881, when he had been away from home six months—during which time he never saw either of his children—he had a stroke of paralysis. I was with him in Surrey, whilst my little girl and my boy, aged 7 years, were left at our home in Kent, in charge of an aunt, a nurse, and female servants. On the afternoon of the 19th, the two children were playing in the nursery, when, unobserved, the little girl ran out of the

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room, and all in the house were presently startled by her calling from the hall to her brother, in most delighted and excited tones, to come into the dining-room, for "poor papa" had come home. My aunt, the servants, and my little son all ran to her, when she seized the boy by the hand and eagerly drew him into the room. Her surprise and disappointment to find it empty were great. She then told how she had drawn a chair to the sideboard (and there it stood) that she might get to the biscuit-box (a very usual proceeding of the little creature's) when, turning to mount it, she saw "poor papa" sitting in his armchair, that he put out his arms for "baby to *tiss* him, but baby wouldn't 'cause he looked so funny, he had black whiskers all round here" (pointing to her cheeks and chin). The child was at that time within a few days of three years old. She had not seen her father for six months; she had naturally never been told he was growing a beard, and had she been, would not at her age have realised it, nor have known the colour. She was questioned and cross-questioned, but never varied her tale in one single particular. On comparing notes with my aunt and the servants, we found that this apparition appeared to my little daughter during the unconsciousness which *preceded* her father's death. She was at the time in perfect health, and is now a bright, healthy girl. She has now no recollection of this event, nor do we remind her of it.

I should much like to hear how this incident can be explained, for, naturally, there was no imagination at work, as the fact of her refusing to kiss what she supposed to be her living father, because of his having grown a beard, proves that she saw him as he *then* was, not as she remembered him in the flesh. She evinced no fear, only delight, and afterwards disappointment.

Mrs. Bishop writes later:—

I have delayed writing to you again, until I could send you the report of my sister-in-law, which I have just received. I did not communicate with her personally on the subject, but asked a mutual friend to do so, that there might be no suggestion of my having refreshed her memory. My boy writes me that he thinks his recollections of the occurrence are more from hearing it since spoken of, than from any distinct remembrance of his own.

Miss Bishop's account is as follows:—

July 17th, 1890.

My brother, being an invalid, left home for the benefit of his health. He was a fair man and wore a moustache only, till he had been away a short time, when he grew a beard, which, unlike his moustache, was very dark. He never returned home, and in about six months died. The day of his death (December 19th, 1881), for a brief moment he appeared conscious and to know those around him, but subsided once more into unconsciousness, and, I noticed, died about 4 o'clock in the afternoon. On returning home the same night the following strange incident was told us:—

My brother's little girl, aged nearly 3, was very partial to biscuits, and had a habit of going on her own account in search of them, in the dining-room, where she would find them in a biscuit-box on the sideboard,

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On the afternoon of the day I have mentioned—at the time my brother was dying—my little niece thought she would go and get her dainty, leaving the nursery unnoticed. Her brother, her great-aunt (who was taking charge of them), and the maid were there. In a few moments she called to her brother, "Come into the dining-room, boy, poor papa has come home, and he held out his arms for baby to go to him—but baby wouldn't because he has black whiskers all round here" (meaning the beard which she had never seen). This alarmed the aunt and the maid, who knew there was no one in the house beyond themselves, and searched high and low but found no one. We questioned the child as to what she had seen, and she told us exactly the same tale over and over again without deviating one degree from her original statement.

It is my firm belief that my brother's spirit was constantly with his child, for she was frequently complaining that someone was "blowing on her," which ceased the day and moment he was buried. L. T. Bishop.

Mrs. Bishop says she had quite forgotten the little girl's complaining of the "blowing on her" till reminded by Miss Bishop's account. She wrote on November 28th, that she had, after some difficulty, found the nurse who was with them at the time. This nurse, she says, remembers the circumstances, but is an illiterate person, from whom an independent account would not be of much value.

The next three cases are from Mrs. Wickham, who is known to Mr. Myers, and who has related the occurrences described verbally to him. It is an interesting instance of more than one veridical experience occurring to the same percipient, and of such experiences being shared by other members of her family. The three incidents related are connected with two gentlemen, whom we will call Mr. A. and Mr. B. Mrs. Wickham has had a few other experiences, in at least one case shared, but not coincidental.

L. 854. Ad Ps

On the evening of March 13th, 1879, I was dressing myself to go to a dinner party at Admiralty House, Vittoriosa, Malta. I had accepted Admiral and Mrs.——'s invitation, much against my will, as a dear friend was lying seriously ill at Brighton. However, the latest accounts had been so cheering and hopeful that I had allowed myself to be persuaded by my husband into going. An eerie feeling was creeping over me in an unaccountable manner, but I tried to throw it off and succeeded in doing so to a certain extent; still, something made me turn my head round and stare into my husband's dressing-room, which opened into mine. I distinctly saw a hand waving backwards and forwards twice. I rushed into the room—it was empty. Soon afterwards, my husband came upstairs, and I told him what I had seen, but he put it down to "nerves." As we crossed the water the cool night air seemed to revive me and I began to laugh at myself for letting my imagination play such tricks. Arrived at the Admiral's, the same weird feeling, that something was near me, crept over me again. I felt sure that if I

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were to turn round I should see something. All through dinner this idea remained fixed in my mind—and my host, by whom I was seated, teased me about my preoccupation and want of appetite. I was glad when we came away; had the horrible tension continued much longer I must have screamed, I think. It was only by the most powerful effort I could assume the semblance of composure. We got home, somehow, and I dragged myself upstairs to my room, and commenced undressing. Whilst taking down my hair I distinctly felt a hand pass over my head and neck as if someone was assisting me. I told my husband—to be again laughed at. I knelt to say my prayers. Instead of praying (as I had been used to do) for God to make my friend well, I, without any will of my own, prayed that he might be taken out of his misery. I went to bed. Something came and lay beside me. I clung to my husband, who tried to calm me, assuring me there was nothing there to hurt or frighten me. A cold mouth seemed to freeze on my cheek, and I distinctly heard, "Good-bye, Sis, good-bye," in my friend's well-known voice. Still my husband declared he could hear nothing. I said, "I am sure Mr. A. is dead." My husband said I was hysterical and overwrought, drew me towards him and held my hand till I fell asleep—for I suppose it was a dream and not a vision I had. Be this as it may, I saw my friend come into my room; a livid mark was across his face. He was dressed in a night-shirt, and his feet were bare. He came and sat beside me—told me he was dead—that he had left me some money, and before he died had wished to make some alteration in his bequest, but the end had come so soon, he had not time to do so. He repeated his "Good-bye," kissed me, and disappeared.

I told my husband of my dream and marked the date. Five days afterwards a letter with a deep black border came to me from my friend's brother, telling me his brother had passed away at 10 o'clock, March 13th. Allowing for the difference of time, Mr. A. must have come to me either just before or just after his death. The legacy left me was as he had stated, also the fact that he had intended to make a change as regarded it, but though the lawyer was sent for, he came too late. EUGÉNIE WICKHAM.

Mrs. Wickham's husband, Colonel Wickham, corroborates as follows:—

Certified to truth of above facts,

G. H. WICKHAM (Lieut.-Colonel late R. A.).

August 11th, 1890.

L. 855. A^{d} P^{n} Collective. Visual.

A friend of mine, an officer in the Gordon Highlanders, was severely wounded in the knee at Tel-el-Kebir.

His mother was a great friend of mine, and when the *Carthage* hospital ship brought him to Malta she sent me on board to see him and make arrangements for bringing him on shore. When I got on board I was told his was one of the worst cases there. So badly was my poor friend wounded that it was not considered safe to send him to the Military Hospital, and he, together with an officer of the Black Watch, was admitted to the naval one. By dint of much entreaty, his mother and I were allowed to go there and

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nurse him. The poor fellow was very ill, and as the doctors considered he would die if an operation was performed, they did not amputate his leg, which was the only thing that could give him a chance of life. His leg mortified, but the parts sloughed away, and as he still lingered on, sometimes better, sometimes worse, the doctors began to think he might, perhaps, recover to a certain degree, though he would be lame for life, and must eventually die of decline. For nearly three months and a half he lay on his bed of agony. About a month before his death the head doctor said that the presence of a young woman always near him excited him and retarded his recovery, so I went away to my home on the other side of the harbour, going over frequently to see his mother and learn from her how he was. As he would never take food or medicine, excepting from me, I was troubled to think what the poor boy might do. At last the doctor sent for me, begging me to go back as he was literally dying of starvation, refusing to take food or medicine until I returned. When I went to him he put out his hand to me and said : "They have let you come back to me now that it is too late. I've eaten nothing." He lingered about a fortnight after this, and a few days before the end I pinned the Order of the Osmanli on the front of the poor dying boy's night-shirt. It was very cold, and the hospital draughty, my lungs were delicate, and I got a fearful cough and kind of fever from the impure air of the room, for I sat in an armchair by his bed all night, as he slept better holding my hand.

One night, January 4th, 1886, no immediate change being apprehended, his mother made me go home to have a night's rest, as I was by this time very ill indeed, not being strong at the best of times. He had been in a kind of lethargy for some hours, and as the doctor said he would probably sleep, being under the effects of morphia, until the next morning, I consented to go, intending to return at daybreak, so that he should find me there when he awoke. About three o'clock that night my eldest son, who was sleeping in my room, woke me with the cry of : "Mamma ! there is Mr. B. !" I started up ! It was quite true. He floated through the room about half a foot from the floor, smiling at me as he disappeared through the window. He was in his night-dress, but, strange to say, his foot, of which the toes had dropped off from mortification, *was exactly like the other one.* We (both my son and myself) noticed this. Half an hour afterwards a man came to tell me that Mr. B. had died at 3 o'clock, and I must go to his mother who had sent for me. She told me that he had been half conscious just before he died, and was feeling about for my hand, after pressing hers and that of his soldier-servant who had remained with him to the last. I have never forgiven myself for going home that night.

EUGÉNIE WICKHAM.

Mrs. Wickham's son, who was, as she informs us, nine years old at the time of the occurrence, signs the account as follows :—

I certify to the above fact.—EDMUND WICKHAM.

G. 640. Collective. Visual and tactile.

In the summer of 1886 I was living at Stuttgart, having taken my family there for educational reasons. We were all seated at the tea-table, talking

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and laughing, when I felt an extraordinary sensation as if someone was leaning heavily on my shoulders. I tried to turn round but literally *couldn't* do so. My head was stroked, and my cup, which was full, was lifted up, and put down half empty. Looking across the table I found my daughter's eyes fixed, and staring with a scared look in them I never wish to see again, at the back of where I sat. I said nothing at the time, but when we were alone together in the drawing-room I asked L. what had made her stare at, or rather beyond, me so.

"I saw Mr. A. and Mr. B. standing, one on either side of you; they had one of their hands on each of your shoulders, and they changed places once," replied L.

"How were they dressed?" I asked.

"Mr. A. was in his grey suit; Mr. B. in Highland uniform."

"Did either of them drink out of my cup?" I asked.

"I don't know. My head was fixed as if in a photographer's rest, and I could not take my eyes off their faces."

"Were they sad-looking?"

"No! They were both smiling down at you. I could not see lower than their waists clearly; there seemed to be a kind of haze, but their faces were *quite* clear."

Both these young men had appeared to me previously—at the time of their deaths. [See two previous accounts.] They were much attached to me, and very fond of my little daughter. When first meeting these two men they *both* told me they had seen me before—that I was in the habit of sitting in a chair by their bedside and staring at them. Strangely enough, when going to tea with one of them, accompanied by his mother, I made the discovery that he was living in the same room that had formerly belonged to my dead friend [Mr. A.] as I found my initials cut on a pane of glass in the window, also on a stone by the side of the fireplace. Who or what it was these two young men saw I cannot tell.

The following is Miss Wickham's account of her share in the experience at Stuttgart:—

During our stay in Stuttgart, as we were sitting at tea one evening, I suddenly felt my head seized from behind as though in a vice, and my attention immediately became attracted to two shadowy forms behind my mother's chair. These figures moved, as it seemed to me, occasionally changing their places from my mother's right hand to her left, and they put their hands on my mother's shoulder. One of the shadows appeared to be dressed in grey (as indeed he had been when I saw him last), and the other in a Highland uniform. L. WICKHAM.

L. 856.

The experiences related in the following narrative are remote, and not at first-hand from the percipient, but are, nevertheless, interesting. We give the account here as having a certain resemblance to Mrs. Wickham's, in that more than one veridical experience appears to have

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occurred to the same percipient, and that a family tendency to such experiences seems to have been shared by Mrs. Harris's grandfather and his two daughters.

From Mrs. S. Harris.

389, Beverley-road, Hull. *November 26th*, 1889.

My husband wishes me to write you just what I remember of my mother's dream concerning the sad death of my brother, who was drowned many years ago. We have no written record of it left, although my brother Alfred made a note of it at the time, and found that, allowing for the difference in time in the different longitude, my brother Fred's death occurred about the time when mother dreamed he was drowning.

(I. Ad Ps.) I remember one night I was sitting reading in my bedroom, when my mother came into the room and asked me if I had called her, for she had heard, as she lay in bed, someone call "Mother" quite loudly. I had heard nothing, so concluded she must have been dreaming, although she said she was awake at the time. The next night she came again, and said she heard the cry again, but louder, and she thought it was Fred's voice. The following night she lay in bed talking to my father; she seemed to drop off to sleep in an instant, and directly afterwards she almost sprang out of bed shrieking, "Oh, Fred, Fred!" My father lifted her in, and said: "You are dreaming, dear," but she could not be convinced that she had been dreaming, for she said it was so real; she saw Fred walk over the side of the ship and drop into the water; she strove to save him, but could not get a firm hold, as he had only his shirt on at the time. She was very much troubled about it, and was afraid something had happened to Fred, and it proved so, for the next news we had was from the owners of the ship, which my brother had been the captain of, saying that he was drowned; he had been ill with the fever, and had got up and left his cabin, his mate, who was sitting up to watch him, having fallen asleep. That was at Bombay. When the ship returned to Liverpool, my father and Alfred went up to get his effects; they brought home a sketch of the ship, which my mother, when she saw it, said was the very one she had seen Fred go over. My mother was a very practical woman, and led a very busy life. She was not given to fancies, but she had another very singular experience in dreams, some years before the other, which may, perhaps, interest you.

(II. Reciprocal.) Many years ago, my mother had a very severe illness. I do not remember this, for I was too young at the time, but I have often heard mother tell the story. She had been so ill that they were very doubtful of her recovery. One afternoon she went to sleep, and slept very soundly. When she awoke she said: "I have had such a real dream, I dreamt I was at the gate of your grandfather's farm, and I walked down the long field, but when I got to the garden gate I saw father sitting smoking in the room, and he got up to come to me, but I never got the gate open, but awoke before he reached it." Well, that same afternoon my grandfather was sitting by the fire, and, looking out of the window, thought he saw my mother coming down the field. Knowing how ill she was, he started up in wonder, saying to his wife, "Why, yon's Hannah," and went out to meet her, but before he reached the

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little gate she was gone. Then they both thought she must be dead, and her spirit had come to them; so grandfather saddled his horse and came off to Hull at once, never doubting that she was dead, but instead of that she had taken the turn to getting better. She used to say it was so odd, they must have had strong sympathy with each other, and dreamt together.

(III. A^d P^n.) My mother's sister had also a strange experience. One of her daughters got married, and almost immediately afterwards started with her husband to go to Canada. They sailed from Hull in the ship *Aurora*, which was wrecked on the coast when she had only been two or three days gone. Some of the passengers were saved in the boats, but my cousin and her husband were drowned, went down with the wreck. As the last boat pushed off, she gave her Bible to a man she knew, saying, "Give it to my mother." At the very time that the *Aurora* struck, my aunt was standing ironing by the window, when she saw her daughter enter the doorway, which opened into the kitchen, and go upstairs. My aunt followed her, but when she got up there was not anyone to be seen. My aunt told me about it herself.

We next give four accounts of apparent thought-transference between persons in close proximity to each other.

L. 857. A^n P^n Thought-transference.

Mrs. Barber says that such instances frequently occur among her children, and gives the following extracts from her journal. Her account of a similar incident in which the same child was percipient was included in *Phantasms of the Living*, Vol. I., p. 236.

"*December 26th*, 1886.

"Last week E. came to see me before I was up and I began to speak to her about what her Christmas money should be spent in, and when I said, 'I'll tell you what I've been thinking you'd like to do with your money . . . ,' she burst in excitedly with, '*I* know! I *know* what you're going to say!'

"'Do you?' I said, amused. 'What makes you so sure?'

"'I *know*,' she said, 'it came into my mind just now. You're going to say that I might spend it in buying toys to teach a class of Miss Headdon's!' (Precisely what I was going to say.)"

N.B.—The child had keenly shared my interest in Miss Headdon's work, but as the thought with respect to the money had been an entirely new one to me, which I was taking the first opportunity of communicating to her, it was impossible that she could have heard of it in any way.

"On Wednesday J. went to London, and on getting his breakfast at a little inn in C——, he found a blackclock (*i.e.*, cockroach) floating in his coffee. He fished it out and supposed it was all right, but on pursuing the coffee he got one in his mouth! Next day, at breakfast, he said, 'What's the most horrible thing that could happen to anyone at breakfast? I don't mean getting killed or anything of that sort.' E. looked at him for a moment and said, 'To have a blackclock in your coffee!'"

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She was asleep in bed when her father returned the night before, and they met at the breakfast-table for the first time the next morning, when the question was asked quite suddenly. When asked how she came to think of it, she said, "I looked at the bacon-dish and thought a blackclock in the bacon,—no, he would see that—it must have been in the coffee."

She has a special horror of blackclocks, so the incident may merely have been one of the numerous instances of her unusually quick wit.

CAROLINE BARBER.

L. 858. A^n P^n Thought-transference.

Received from Mrs. H., through the American branch of the Society Mr. Hodgson is well acquainted with Mr. and Mrs. H.

March 30th, 1889.

Mr. H. came home one afternoon [recently], and said to me, "I saw Mulliken to-day (I do not know him and his name meant nothing), and whom do you think he has seen?" I replied instantly, "Edward S. R." Mr. H. looked astonished and asked me how I knew?—if I knew Mulliken?—if I knew he had been in Brazil? I said, "No," that I did not know why I said it, the name came to my lips without conscious thought. He said it was very strange, but Mr. Mulliken had been in Brazil; had been telling him of his travels, and of meeting Mr. R.

E. S. H.
G. S. H.

L. 859. A^n P^n and A^n P^s Thought-transference.

Also through the American Branch. From Mrs. D.

The rattlesnake incident, of which my brother, Dr. Abbot [an Associate of the American branch of the S.P.R.], spoke to you, happened, I think, about three years ago. I met in the horsecar a friend who had just come from Texas, where she had been passing the winter in a very lonely place, miles away from any other ranche. I asked her if anything strange or startling had happened to her in that wild place. "Yes," she said, "I killed a big rattlesnake with twelve rattles, and you can't guess what I did it with." "A flat-iron," was my instant answer, and my surprise was as great as hers when she told me I was right. The snake was near the house, and she caught up a flat-iron, which was placed against the door to keep it open, and throwing it at the snake nearly cut his head off.

January 3rd, 1889.

You ask if I had ever previously thought of a "flat-iron" as an instrument of attack upon anything obnoxious. When a young girl—at least fifty years ago, I had a great fear of burglars, and often threatened to keep a flat-iron in my room, with a string attached to it, that could be dropped upon the head of any burglar who should pass through the front entry of the house and be accommodating enough to stand still in the right spot, and let me carry out my pet plan of defence.

I did not consciously remember this when I answered my friend's ques-

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tion so promptly, but shortly after it all came back to me, and my brother reminded me of it the other day when we were speaking of the letter received from you. M. C. D.

If the coincidence of the flat-iron resulted from the re-awakening of an unconscious train of thought, the same explanation cannot be applied to the dream of the same percipient given below. Mr. D. is no longer living, so that his corroboration cannot be obtained.

January 6th, 1889.

In an early morning nap, about ten years ago, I dreamed that a servant rushed to my room in a state of great excitement, telling me that Mr. S. had sent me a present of a pair of lions! They had been shut up in one of the parlours, and were rushing wildly about, trying in every way to escape. The start and fright woke me, but the whole scene had been so real that I could not at first believe it was only a dream.

At dinner I said to Mr. D., "Mr. S. sent me a present of a pair of lions this morning"—not speaking of it as a dream, and you can imagine my astonishment when he quietly said, "Mr. S. ought not to have sent you those. They belong to Park. He bought them for you, and they have been in the store for some days, waiting to be sent out!"

It seemed that Mr. S. and my son had recently been sent to a small factory in the country to examine accounts, and had found there some very funny-looking hearthrugs, representing all sorts of strange animals, which had taken the fancy of the people about, who were buying them up eagerly. My son bought one as a curiosity, meaning to send it out to me, and, as I said before, had forgotten to do so. It came the next day after my dream, and although the lions were very queer-looking animals, they had really been made and meant to represent the "things of the forest."

Mr. S. was a salesman in Mr. D.'s employ, who was almost a stranger to me. I had not seen him, nor heard him spoken of for months. I had neither been reading nor thinking of lions or any other wild things, and heard not one word of the expedition to the country factory, nor what was seen there. M. C. D.

January 11th, 1889.

Your letter has suggested to me a possible explanation of the cause of my dream.

In the last 25 years of Mr. D.'s life he was a very early riser, getting up at half-past five o'clock and breakfasting at half-past six. That quiet morning hour, he has often told me, was the only time in the whole day he could really call his own. He had a pleasant dressing-room, which he always enjoyed, and he liked to move about at his leisure, thinking over and planning the work for the day. After breakfast he was driven into town, and the first thing he did there was to give to the coachman any articles which had been sent to the office the day before which were to be brought out to the house. These packages were always carefully arranged by him the last thing before he left the office in the evening.

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While my husband was planning in his room I was having my morning nap in mine, the nap in which the strange dream came to me, and I believe that he thought of that queer rug, which had been lying within his sight for several days, waiting to be sent to me, and that he felt annoyed at my son's neglecting to attend to it. Such little acts of carelessness always troubled him, as his own habits were very methodical.

My son, Park, does not remember much about it, as it made little impression upon him.

M. C. D.

L. 860. A^s P^s Simultaneous Dreams.

From Miss M. Bidder, Ravensbury Park, Mitcham, Surrey.

June 9th, 1890.

I was sleeping last night with my sister, with whom I have shared a room all my life. I was sleeping soundly, and my dreams, of which I now retain only the vaguest recollection, took their most usual form of a confused repetition of all the events of the past day jumbled together without meaning or sequence, and without even much distinctness. The whole scene of the dream was hazy and confused until I became suddenly conscious of the figure of a skeleton in the foreground, as it were, which disturbed me in my dream, with a sense of incongruity. I first made a half-conscious effort to banish the figure—which struck me with great horror—from my dream, but instead of disappearing it grew more and more prominent and distinct, while all the rest of the scene and the people in it seemed fading away. The figure of the skeleton, which I can perfectly recall, presented one of the most vivid impressions I ever remember to have received in a dream. It appeared to stand upright before me, with what seemed to be a dark cloak hanging about its limbs and forming a kind of background as of a black hood behind the skull, which showed against it with extreme distinctness. It was on the skull, which was facing me full, that my attention was chiefly concentrated, and as I stared at it, it slowly turned sideways, showing, to my horror, the profile of a very long, sharp nose in place of the hollow socket. The feeling of terror with which I perceived this (for the first time) was so intense as to awaken me, nor could I even then entirely banish it. So unpleasantly strong, indeed, was the impression of some horrible presence which still remained, that it was with difficulty that I resisted the desire to rouse my sister that she might help me to shake it off. Some movement of mine did in fact presently awake her, and I at once began to tell her of my horrible dream. Before, however, I had described it to her, she interrupted me to tell me of a dream which she had had, and which she said she had thought so amusing and so certain to amuse me that when she first awoke from it she had almost roused me then and there to tell me about it, and had lain awake for some time wishing I would show signs of stirring, until she presently fell asleep again. The dream, as she described it, was that she had been completing the excavation of a certain very ancient skeleton which we had found (among many others) in a field of ours, and concerning which she and I had been making observations together about a week ago. She had found, in her dream, a new plan of removing the earth in such fashion

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as to show the skeleton lying there undisturbed and completely cleared, and had been immensely excited by discovering in the skull the remains of a snout.

MINNIE BIDDER.

June 10th, 1890.

The night before last a curious case of what I cannot but call telepathy occurred between myself and my sister. (We sleep in the same room.) For the last two years the whole family have been very much interested in some skeletons and flint instruments found in a gravel pit in one of the fields. They have never been properly excavated, and about ten days ago my sister and I had been amusing ourselves pulling out, bone by bone, one of these "paleolithic men," as we pleased to call them. He was a particularly interesting one as we found a flint arrow-head in his hip-bone, but we only got to his ribs. On the night in question I dreamt that my father was excavating in a more approved method, taking off the top mould and leaving the bones in their original position in the brown earth so that you could see the form of the man to whom they had belonged. In this way we lifted out the rest of the skeleton at which my sister and I had been working, and behold! when we got to the skull it had a snout. We were delighted to be able to prove this extraordinary fact respecting paleolithic man, and the doctors crowded down from town to see the creature; but my sister was nowhere about, and in my anxiety to tell her of our discovery I woke myself and nearly woke her. I stopped myself just in time, thinking what a shame it was to spoil her night's rest for a dream. Still wishing she were awake to hear, and thinking again of the curious effect of the black earth-filled skull, with its projecting snout, and dreaming of my dream, I turned over and dropped into another. Before I had got well started in this, however, I was awakened by my sister trying to light the candle. "What is it?" I said. "What's the matter?" "I've just had such a horrid dream," she answered; "it haunts me still." But I do not think I need repeat her dream, which I believe she has written.

INA BIDDER.

Additional information about some Cases already printed.

Mr. Hodgson sends the following notes of an interview with Mr. F. G., the percipient in the first case given in Mr. Myers' paper "On Recognised Apparitions Occurring more than a Year after Death." (*Proceedings S.P.R.* Part XV., pp. 17-20.)

St. Louis, Mo. *April 16th*, 1890.

In conversation with Mr. F. G., now 43 years of age, he says that there was a very special sympathy between his mother, sister, and himself.

When he saw the apparition he was seated at a small table, about two feet in diameter, and had his left elbow on the table. The scratch which he saw was on the right side of his sister's nose, about three-fourths of an inch long, and was a somewhat ragged mark. His home at the time of the incident was in St. Louis. His mother died within two weeks after the incident. His sister's face was hardly a foot away from his own. The sun

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was shining upon it through the open window. The figure disappeared like an instantaneous evaporation.

Mr. G. has had another experience, but of a somewhat different character. Last fall the impression persisted for some time of a lady friend of his, and he could not rid himself for some time of thoughts of her. He found afterwards that she died at the time of the curious persistence of his impression.

Mr. G. appears to be a first-class witness.

R. HODGSON.

An abstract of the incident referred to in the corroborative letter given below was published in *Phantasms of the Living*, Vol. II., p. 690, and repeated with additional information in Mr. Myers' paper "On Recognised Apparitions Occurring more than a Year after Death" (*Proceedings S.P.R.* Part XV., pp. 31, 32).

Marahu, Bahia. *March 4th*, 1890.

DEAR SIR,—With reference to the request in the letter you have enclosed to me from your correspondent, I remember, when you and I were living together at our works near Marahu, that you had a warning, or presentiment, or knowledge (I am not up in these matters, and do not know which is the proper term to use) of the danger or death of the gentleman referred to in Mr. Myers' letter. I recollect also your making sketches at the time, almost mechanically, of an apparently fainting or dying man, with the head sunk downwards on the breast. That the death actually took place at the time of your presentiment was verified later on when the mails of that date arrived from Europe. If my memory does not play me false, I think the feeling of your being likely to get news of the death was strongly re-excited in you shortly before the arrival of the mail.—Yours faithfully,

EWEN CATTANACH.

John Cameron Grant, Esq.

CORRESPONDENCE.

Mr. Charles L. Money writes to us, under date November 24th, complaining that in our report of the General Meeting on July 11th last (which he has only just seen) the ground of his objection to the phrase, "Hallucination of the senses," as used by the S.P.R., was not stated, and expresses a desire,

"to again urge upon the Society my conviction that serious detriment is being, and will continue to be, done to its character and usefulness by the branding of *all* such phenomena as may be or have been exhaustively investigated, indiscriminately and in the face of forcible and authentic evidence, in so many cases carefully weighed and tested by intelligent and impartial investigators, with the condemnatory nickname of sense-illusions or 'hallucinations.'

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"Whatever meaning we, as a body, may agree to attach to this descriptive noun, the word has but one signification for the 'man in the street'—for the outside world, and it appears to me most strongly that—bearing in mind the bitter scathing contempt we have to encounter at the hands of the materialistic Press, the cynical and lofty sneers of the votaries of the 'Higher Philosophy,' and the still open hatred and bigotry of religious coteries—it is little short of fatuous self-stultification on our part to dub researches—for which alone (or words have no meaning) the S.P.R. exists—into admitted Facts carefully authenticated, as mere investigations into 'sense-illusions,' or, what means the same thing, 'hallucinations.'

"'A Census of Hallucinations.' Why, sir, such a description would fittingly apply to the 'researches' of a body of Lunacy Commissioners, or the labours of a fraternity of mad-doctors engaged in tabling the brain-vagaries of their distraught patients, rather than the scientific examination of sane and well-balanced evidence, the careful collation and recording of authenticated facts, with a view to their unprejudiced consideration, tending to a closer knowledge and keener study of certain laws hitherto unsuspected, and imperfectly judged, and of occurrences in connection with them which we can only justly at present characterise as unexplained phenomena.

CHARLES L. MONEY."

It was our impression when Mr. Money made his remarks—and this impression is confirmed by the perusal of his letter—that he had not read either the discussion of this subject in *Phantasms of the Living* or the President's address on the "Census of Hallucinations," on July 8th, 1889 (in *Proceedings*, Part XV., pp. 7-11), in which his objection is anticipated and answered. To repeat the arguments there used would occupy too much space; we will, therefore, merely remind our readers that what is required is a word or phrase which will include all kinds of apparitions, whether veridical or purely subjective, or known to have their origin in hypnotic suggestion—apparitions representing living people, dead people, unrecognised people, the percipient himself, fragments of human beings, animals, and inanimate objects, &c. The word must also include auditory and tactual impressions similarly unconnected with the ordinary external world. The expression, "Hallucination of the senses," denotes all such experiences for the psychologist and, we think, for most educated persons, without any idea of "branding" them with "a condemnatory nickname." But if anyone will suggest some other word or phrase which will equally well express our meaning, while avoiding the objections which Mr. Money feels so strongly, we shall be glad to give the suggestion full consideration. The word "appearance," suggested by Mr. Money at the meeting, is clearly at the same time too wide and too narrow. It excludes auditory and tactile impressions, and includes an indefinite number of phenomena with which our investigations have nothing to do.

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CATALOGUE OF UNPRINTED CASES.

(Continued from the November JOURNAL.)

Further information improving the evidence in any of these cases will be gratefully received.

B L 48. 2nd hand. Vision or impression.—Captain M. relates that in the winter of 1877-78 Mrs. R. had a "vision" of an accident to a dog-cart and Mrs. W., who was in it, coincidently with the event. Mrs. R. knew that Mrs. W. was out driving. The accident happened a mile away.

B L 49. Visual. 3rd hand.—Miss Creagh relates, on the authority of her mother, that Mr. W. Creagh (Miss C.'s uncle) saw the phantasm of a sister pass across the room. The sister died exactly at the time, as noted by watch. No dates given.

B L 50. Visual. Borderland. 2nd hand from person cognisant of impression before event.—Lord Emly relates in 1889 that "about 24 years ago" he mentioned to an old family boatman that his (Lord E.'s) cousin was ill. The old boatman at once asserted that she was dead, explaining that, the night before, he had seen Lord E.'s grandfather, and his face was so sad that percipient knew something was going to happen to the family. Next morning news of the cousin's death arrives.

B L 51. Dream. 2nd hand.—Mrs. S. has heard her mother relate that in 1842 she dreamt 3 times in one night that one of her young daughters had fallen out of a window. Next day news came that the dreamer's own sister had so fallen while sitting with the daughter, nearly dragging the child with her. Exact time of accident not stated. Recorded February, 1889.

B L 52. Visual. 2nd hand.—The narrator's mother (now dead) sees tall figure near her, in the house, coincidently with the death of her sister abroad. Death unexpected by percipient. The figure was not recognised as that of her sister at the time. No dates given. Recorded January, 1889.

B L 53. Dream. 2nd hand.—The same percipient, whilst nursing a sick son, dreams of her husband, then in W. Indies, saying "I need your care so much more." Her husband is at the time taken ill of fever, and dies. No dates.

B L 54. Visual and Auditory.—Mrs. Potts at school is awakened by hearing her name called. She thinks it is her friend and turns round to answer, when she sees a man's figure bending over *another* schoolfellow's bed. She hears next morning that this girl's father died in the night. No dates given.

B L 55. Mr. Edmund Dickson has impression of his wife sending telegram to say that she is ill and cannot keep appointment. His wife at the time intends to send such a telegram, but gets better and does not do so. Experience, January, 1885. Recorded July, 1889.

B L 56. Impression.—A lady narrates in August, 1888, that she had an "impression of something bad happening to her father" at the time he was thrown from gig and injured. No date.

B L 57. The same lady records a similar impression which she had when her mother broke a blood-vessel in 1850.

B L 58. The same lady also records that she had a similar impression when her brother died abroad in 1871. This impression is confirmed by the narrator's daughter, who heard it mentioned before the letter containing the news was opened.

B L 59. Visual. Unrecognised.—Mrs. Sidebottom narrates in 1888 that she once saw a dark shadow gliding by her in the passage and fading away. She did not recognise the figure; but she quite expected to hear of a death in the family. A cousin, much attached to her, died at the time. No date.

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