

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

#### CORRESPONDING MEMBERS.

- BOWDITCH, PROFESSOR, H. P., M.D., Harvard Medical School, Boston, U.S.A.
- FULLERTON, PROFESSOR G. S., Pennsylvania University, Philadelphia, U.S.A.
- HALL, PROFESSOR STANLEY, Johns Hopkins University, Baltimore, U.S.A.
- JAMES, PROFESSOR W., Harvard University, Cambridge, U.S.A.
- LEWIS, PROFESSOR CARVILL, Academy of Sciences, Philadelphia, U.S.A.
- PICKERING, PROFESSOR E. C., The Observatory, Cambridge, U.S.A.

#### MEMBERS.

- BUSHBY, HENRY NORTH GRANT, Trinity College, Cambridge.
- MARSHALL, JOHN WILLIAM, M.A., The Holt, Godalming.
- SCOTT, SYDNEY C., Hatherleigh, 28, The Avenue, Gipsy Hill, London, S.E.
- SWAN, JOSEPH WILSON, Lauriston, Bromley, Kent.
- VICARS, GEORGE RAYLEIGH, B.A., Woodville House, Rugby.

#### HONORARY ASSOCIATE.

- DOUGALL, J. R., 294, Drummond Street, Montreal, Canada.

#### ASSOCIATES.

- BEAZLEY, LIEUTENANT-COLONEL GEORGE G., 74, Redcliffe Square, London, S.W.
- CUMIN, MRS., 16, Chester Square, London, S.W.
- DEBENHAM, ERNEST RIDLEY, Trinity College, Cambridge.
- DEWAR, JAMES, M.D., Drylaw House, Davidson's Mains, Midlothian, N.B.
- HADLAND, MISS, Milton Mount College, Gravesend.
- HARPUR, REV. GEORGE, B.A., Clifton Vicarage, Newark.

HOWE, EDWARD R. J. GAMBIER, 7, New Square, Lincoln's Inn, London, W.C.

JONES, MISS CONSTANCE, Girton College, Cambridge.

MORTLOCK, REV. E., M.A., Snailwell Rectory, Newmarket.

PARKER, KENYAN C. S., 13, Old Square, Lincoln's Inn, London, W.C.

SELLIN, PROFESSOR C. W., 59, Borgfelde, Mittelweg, Hamburg.

STILLMAN, W. J., Office of *Evening Post*, New York, U.S.A.

WINGFIELD, MRS., The Redings, Totteridge, Herts.

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

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### MEETINGS OF COUNCIL

A Council Meeting was held on the 31st ult., the President in the chair, when Professor Barrett, Messrs. Alexander Calder, Edmund Gurney, Richard Hodgson, F. W. H. Myers, Edward R. Pease, Frank Podmore, and Henry A. Smith were present.

The Minutes of the previous meeting were read.

On the proposition of Professor Barrett, and as a result of his journey in America, six Corresponding Members and one Honorary Associate were elected for the year 1885, whose names and addresses are given in another page. Eight new Members and Associates were also elected, whose names will be found elsewhere.

A letter was received from Mrs. Boole, expressing her continued interest in and appreciation of the work of the Society, but desiring to resign her membership on account of the pressure of other engagements.

Donations to the Research Fund were announced as follows, in addition to those previously reported :—Mrs. H. Sidgwick, £30; Mr. F. W. H. Myers, £25; Mr. Hensleigh Wedgwood, £20; Lady Mount-Temple, £5, and Mr. R. Pearsall Smith, £5.

The First Report of the Committee on Theosophical Phenomena was laid before the Council. After consideration, it was agreed that the Report should be presented to a special meeting of Members and Associates only, to be held on the 14th of November, and that it should afterwards be issued as already arranged.

The Council agreed to meet next, at 3.30. p.m., on the 14th of November.

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At an intermediate meeting of the Council, held on the 14th inst., the President in the chair, the following members were present :—Messrs. Alexander Calder, Edmund Gurney, Richard Hodgson, F. W.

H. Myers, Frank Podmore, E. Dawson Rogers, and Hensleigh Wedgwood.

The Minutes of the previous meeting having been read, 10 new Members and Associates were elected, whose names and addresses are included in the list given on another page.

Information was received of the death, in May last, of Miss Osler, of Birmingham, an Associate of the Society.

A further donation from the President of £100 to the Special Fund was announced.

It was agreed that a General Meeting, open to Members and Associates *only*, should be held at 4.30 p.m. on Friday, the 28th inst., at the Garden Mansion, Queen Anne's Mansions, St. James's Park, at which the concluding part of the first Report of the Committee on Theosophical Phenomena should be read.

A letter was read, which had been addressed to Professor Barrett by Mr. N. D. C. Hodges, of Cambridge, Mass., U.S.A., in reference to the American Psychical Society, of which Mr. Hodges is acting as Hon. Secretary. He stated that the Committee of Organisation was making good progress, and asked what arrangement could be made as to the supply of the Proceedings of the Society for Psychical Research to members of the American Society. In reference to this question it was agreed that the following proposal should be made:—

“That the Proceedings of the Society for Psychical Research (past and future), should be supplied to the American Society at the price of 1s. 3d. a copy, on the understanding that no person received any copy so supplied who did not pay an annual subscription of at least ten shillings (or a composition sum representing at least that annual amount) to the American Society; and on the further understanding that some corresponding arrangement be made in favour of the Society for Psychical Research when the American Society should publish its Proceedings.”

A unanimous vote of thanks was passed to Professor Barrett for the services which he had rendered to the cause of Psychical Research during his recent visit to America. The Council cordially welcomed the prospect of co-operation with American workers in the same field.

## DONATIONS

*Received since last announcement.*

	£	s.	d.
Professor H. Sidgwick ... ..	100	0	0
Mrs. H. Sidgwick ... ..	30	0	0
Anonymous ... ..	20	0	0
Lady Mount Temple ... ..	5	0	0

## GENERAL MEETINGS.

A General Meeting of the Society was held in the Hall of the Society of British Artists, Suffolk Street, Pall Mall, on Friday, October 31st. The chair was taken by Professor Barrett, who delivered the following address on *The Prospects of Psychical Research in America*.

The meeting of the British Association this year in Montreal, took me across the Atlantic in August last, and the opportunity seemed to be a good one to do something towards advancing the objects of our Society in America. Before leaving England, the Council were good enough to entrust me with power to take whatever steps I might deem expedient for this purpose. I am here this evening to render some account of my visit. And at the outset permit me to apologise for what I fear will be the unavoidably egotistic character of my remarks.

I left Liverpool on August 16th in the special steamer, "Parisian," which carried over the principal contingent of members of the British Association, nearly 200 saloon passengers in all. We were fortunate in having on board, not only the President of the Association—our Vice-President, Lord Rayleigh—but also several Presidents and Vice-Presidents of Sections, together with the Earl of Rosse, the Hon. Secretary, and the Treasurer of the Association, besides many other known and unknown scientific men. As I happened to be previously acquainted with very many of my fellow passengers, the Society for Psychical Research was freely discussed on board, and it was a most noticeable and gratifying fact that the distinctly hostile attitude which was so generally prevalent in scientific circles two or three years ago, was now confined to a comparatively small number of persons. There will always be some who are never weary in maintaining that our investigations are utterly futile, that life is too short for such trivialities, that our methods are wrong and our results fallacious, that trickery explains everything, or else pure chance, or perhaps muscular action. No! they have never read our Proceedings, but they have seen Stuart Cumberland and Maskelyne and Cooke, and advise us to do the same!

But putting aside these once familiar comments, there is generally noticeable on the other hand a growing, an intelligent, and a more respectful interest in the difficult problems this Society has set itself to face. In response to a general request from the passengers, I gave a lecture in the saloon on the work of the Society for Psychical Research, and a most interesting discussion followed;—in spite of the difficulty of speaking on a seesaw, with one's audience alternately below and above the level of the eyes. Sir Leonard Tilley, Dr. Protheroe Smith, Canon Rogers, and others contributed valuable facts coming within their own

experience. There were several who wished to hear more of the work of the Literary Committee, and a few disputants also wished to have a second evening of it, and so we had, boring, I fear, a few of the passengers. Very much the same experience repeated itself on my return journey in the "Sardinian." Here we had about 100 saloon passengers, fully one half of whom were returning members of the British Association. At the request of the captain and many passengers, I lectured in the saloon, on the work of the Society for Psychical Research Dr. Kerr, of Glasgow, taking the chair. Some useful facts were contributed in the favourable discussion that followed, in which the Bishop of Rochester, the Rev. Brooke Lambert, Professor Vernon Harcourt, and others took part.

The net result of these cross-Atlantic passages may be said to be information given, misconception removed, interest awakened, new allies made (some becoming members of the Society), the contribution of several cases of value to the Literary Committee, and the promised commencement of independent experiments on Thought-transference.

At Montreal I was the guest of Mr. J. R. Dougall, the editor and proprietor of a flourishing and high-toned newspaper in that city. He had read the paper by Messrs. Myers and Gurney in the *Nineteenth Century* and had printed copious extracts from them in his paper. He warmly took up the project of enlisting Canadian support for the Society for Psychical Research, and devoted a most thoughtful and encouraging leading article to the work of the Society in general, and to myself in particular. Mr. Dougall subsequently got up a meeting to discuss the Society for Psychical Research, and for the trouble and expense to which he put himself, our thanks are due.

During the meeting of the British Association, I was able to procure the sale of our Proceedings in the Reception-room, allowing a reduced price to members of the Association. The contents of the parts were advertised in the local papers and announced in bills in the Reception-room. In this way a good deal of inquiry and interest was awakened, which led to some useful results, to which I will refer directly. I did not attempt to bring the subject of Thought-transference before the Association—though we may fairly claim to have obtained definite results of the highest scientific value—simply because last year a paper on this subject, which I sent to the British Association meeting at Southport, was returned to me with a most courteous note, stating that any phenomena which lie outside the recognised channels of sense perception also lie outside the scope of the British Association.

Here at Montreal, I met Professor Carvill Lewis, of Philadelphia, one of the energetic hon. secs. of the American Association of Science; he became much interested in the objects of the Society for Psychical

Research and the results it had attained, and promised to give whatever aid he could render in forming an affiliated local committee of scientific men. After some consultation with his co-secretary, Dr. Minot, of Boston, he suggested I should address a preliminary meeting of scientific men at Philadelphia, the rooms of the American Association in the Lafayette Hotel being kindly placed at my disposal for this purpose. It was thought not unlikely that a paper on "Thought-transference" might be acceptable to the American Association, and if so, it would open the way for the proposed meeting on the general work of the Society for Psychical Research. As the American Association held its annual meeting at Philadelphia immediately after the Montreal meeting, I wrote to the Standing Committee of that body, giving a brief outline of my paper, at the same time frankly stating what had been its fate in England. After the usual reference to the Sectional Committees, I received a note of thanks, informing me the paper was accepted and put down for the section on Biology. The Committee, moreover, with the extreme courtesy and generosity that characterised the whole behaviour of the American Association towards its English guests, did not even enforce their rule of requiring the paper to be submitted to them, trusting to reliable testimony that I was "neither a long-haired man nor a short-haired woman," that is to say, not one of the family of *cranks*.

A *crank* is a monomaniac who believes in perpetual motion, or in squaring the circle, or in the flatness of the earth, or also in other things we deem more proveable. To be labelled a crank is to ensure ostracism from any worthy scientific society. Albeit numerous species of this family of cranks hover around every scientific gathering in America, trying to air their hobbies whenever opportunity occurs. It is, therefore, not surprising to find the careful attempts which are always made by the responsible officials to steer clear of these irrepressible unfortunates. It was a novel and gratifying experience to find I had so far escaped being included among the circle-squarers.

On the hottest day of the hottest week known in Philadelphia for many years, my paper came on. Speaking in a large hall for an hour at mid-day, with the thermometer at 96°, is a task I never wish to try again. Notwithstanding the heat there was an interesting discussion afterwards, and a very full report in the local papers. The only objections were raised by two English biologists, one of whom remarked that if Thought-transference were true he would have to abandon science, as it was opposed to all we knew; and he ended with a triumphant challenge: "I have written five figures down; let Professor Barrett tell me forthwith what they are, and then I will concede there may be something in the claim he makes

on our credulity"—an argument which one expects to hear from a newspaper editor, but not from a scientific man, as I had especially disclaimed the possession of any abnormal powers. The President of the section, in closing the discussion, pointed out that the natural feeling of incredulity should not stand in the way of evidence, but he urged a larger accumulation of evidence from various observers.

After this we had two meetings in the Lafayette Hotel to discuss the work of the Society for Psychical Research. Among others present at one or other meeting, I may name Professor Simon Newcomb,—the distinguished astronomer—Professor E. C. Pickering, Professor W. H. Pickering, Professor Morse, the President of the Anthropological Section; Dr. Minot, Professor Peckham, Professor Fullerton, Professor Harkness, of Washington; Professor Brewer, Dean of Yale University; Professor Rains, Dean of University of Georgia; Professor Graham Bell, of telephone fame; the editor and publisher of *Science*, the leading scientific journal in the State, and others. In the little preliminary gathering, Professor Newcomb urged the need of extreme caution in arriving at any conclusions, pointing out how pure chance coincidences must inevitably come in as a misleading factor in the collection of evidence bearing on what appeared to be truth-telling dreams and hallucinations.\* For a couple of hours matters were discussed, and I was glad to elicit from one and the other a serious and decided opinion as to the importance of scientific inquiry into the subjects before our Society, and in some cases a hearty, in others a guarded approval of forming a similar society, or a branch of our English Society, in the States.

At the second meeting, invitation to which was put in the local newspapers, reporters were present, and after I had spoken, a resolution was moved by Dr. Minot, and seconded by Dr. Parrish, the editor of the *American Journal of Psychology*, that it was desirable to form a Psychical Research Society in America. A local committee was then proposed, the names on it having been very carefully selected by Professor Carvill Lewis. Mr. Pearsall Smith, a respected merchant in Philadelphia, who was present at the meeting and warmly in favour of the project, consented to act as hon. sec. Professor Fullerton's admirable speech from the chair ought not to pass without notice.

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\* Professor Newcomb has since extended and published his remarks in *Science* for October 17th, 1884. Professor Newcomb remarked that he was in these matters a "confirmed" sceptic, to which Professor Lodge, whose weighty support I was glad to have at the earlier meeting, replied that "he presumed, therefore, Professor Newcomb had already satisfied himself by experiment." "By no means, I have not made a single experiment," replied Professor Newcomb. "Then I may take it," rejoined Professor Lodge "that you are an *unconfirmed* sceptic."

Boston, which was well represented at our little gathering, felt it ought not to be behind Philadelphia, and hence I was asked to go over there and hold a similar meeting, to which I agreed.

Before leaving Philadelphia the Committee met at Mr. P. Smith's house, and after arranging for future work, they expressed a wish to witness some mesmeric experiments. I agreed to try, and luckily a lady present turned out to be a most admirable subject. Though she had never been mesmerised before, in less than 10 minutes she was utterly unable to open her eyes, and fell into that early hypnotic state when the subject's reason and experience are unable to withstand any grotesque suggestion made by the mesmeriser. Giving her salt with the assurance that it was sugar, and *vice versa*, she heartily endorsed what I said, but added, "How extremely curious this is: I know it is a lump of sugar you have given me by its shape, but it is so intensely salt that I really cannot bear to eat it." On telling her to open her eyes, I showed her the sugar and salt, and offered her the choice; and so anxious was she for more salt, saying "the salt was really deliciously sweet," that she would have emptied the salt cellar. Similar perversion of taste with regard to mustard and biscuit, milk and vinegar, was exhibited. Perversion of sight and judgment were then tried, and repeating an experiment I had made long ago, I placed some shoes on a chair, and told her to look at me, as I was about to jump into the shoes and float round the room. On asserting that I was actually doing so, she exclaimed, "Well, that is the oddest thing I have ever experienced. I know you are standing close by me, but I see you near the ceiling, with your head towards the curtains, floating horizontally. I see you up there perfectly clearly; now" (at my suggestion) "you are coming down." Making a few reverse passes, she was quite free from the power of being deluded, and yet the recollection of her experience was as vivid as possible, and still remains so. Upon awakening, it was most comical to see the curiosity with which she afterwards cautiously tried a little sugar to see if it had regained its sweetness.

Though these experiments were of the most elementary and perfectly well-known character, yet they excited much interest, partly, no doubt, as affording a plausible explanation of certain spiritualistic phenomena.

From Philadelphia I went to Boston, to fulfil my promise. Harvard University is at Cambridge, a suburb of Boston, and among the professors at Harvard few carry more weight than the head of the Astronomical Observatory, Professor E. C. Pickering, a man still young, but of great sobriety of judgment, genial manner, and of wide attainments. Hence it was peculiarly fortunate that it was under his auspices



that the work of our Society was introduced to the Harvard University and to the members of the American Academy at Boston. It was also a happy accident that our distinguished members, Professor Crouch Adams and Mrs. Adams, were staying with Professor Pickering at the time. A preliminary private meeting was held at Dr. Minot's house in Boston, at which I met Professor Stanley Hall, of Johns Hopkins University, Professor W. James, of Harvard, and one or two others. Professor James, who is the brother of the eminent novelist, was already acquainted with our hon. sec., Mr. Edmund Gurney, and had read the earlier parts of our Proceedings with much interest.

To the larger meeting in the American Academy, a body which to some extent corresponds to our Royal Society, a printed invitation was issued to the members, signed by Professor Pickering, Dr. Minot, and Mr. Hodges, who is the acting editor of the journal *Science*. We had a select and fair gathering of scientific and literary men, including Professors James, Runkle, Minot, Watson, Dolbear, Hall, W. H. Pickering; Professor E. C. Pickering was in the chair. After I had spoken, a resolution was moved and carried, that a committee be formed to consult as to the best means of carrying on the work of Psychical Research in America, and to arrange a basis of co-operation with our English Society. The names of the Committee, all of whom agreed to act, were as follows:—

Professor E. C. Pickering, Chairman; Professor Stanley Hall, Professor of Experimental Psychology in John Hopkins University, Baltimore; Professor W. James; Professor H. P. Bowditch, M.D.; Professor W. Watson; Professor C. S. Minot, M.D.; Professor Hyatt; Mr. Scudder; and Mr. Hodges, hon. sec.

Dr Bowditch is a physiologist of European repute; he is Dean of the Harvard Medical School and Professor of Physiology. Professor W. Watson, the Hon. Sec. of the Academy, kindly allowed all correspondence to be addressed to him at the Academy.

The main difficulty seems to be the want, in America, of persons able and willing to devote their time to the work merely for the work's sake. To meet this difficulty, one gentleman present offered to give 500dol. (£100) towards the payment of a secretary.

Whilst at Boston, I received a telegram from Montreal, stating arrangements had been made for a meeting at the Windsor Hotel, Montreal, where I might expect a good audience of those anxious to hear of the work of the Society for Psychical Research; so I started off by the night mail, and on arriving found a large room full of people. After my address, a resolution was moved that a local committee be formed to interest the Canadian public in the work of Psychical Research. An able and energetic Oxford graduate, a Mr. S. W. Boodle,

agreed to act as hon. sec., and a committee was formed consisting of a number of influential residents in Montreal.

Undoubtedly the general feeling of those I met with was that of good will towards us; in some cases rising to an earnest wish to help us.

In conclusion, let me say I am afraid I have nothing more to show for my tour in America, than the kindling in new quarters of, I hope, a fruitful interest in our Society; if any results should accrue from my visit it will be due, not so much to the small efforts I may have made, as to the dignity and support which is given to the objects of the Society by the officers and members of the Society itself, and to the fearless love of truth which is the motto of the Society.

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Mr. F. W. H. Myers then read the first of what is intended to be a series of two or three papers, "*On a Telepathic Explanation of some so-called Spiritualistic Phenomena.*" This first paper dealt mainly with cases of automatic writing, where the substance of what is written, although not consciously in the writer's mind, is such as may conceivably have originated in that mind. This led to a description of unconscious cerebration, to which the speaker was disposed to ascribe a yet further range of action than had been claimed for it by Dr. Carpenter and others. The value of the little instrument called "Planchette" was explained to lie in its enabling feeble impulses to automatic writing to manifest themselves without the check which the conscious mind of the writer imposes when he perceives what is being unconsciously written. In conclusion, some cases were given where the matter written included names or allusions which the writer's brain could not be conceived as supplying. In the instances cited *other persons* had been present whose minds could have furnished these names, &c.; and it was urged that telepathic influence had here come into play. Further instances of this kind were promised in a second paper; the speaker, however, intimating that there were some still stranger recorded cases where even the telepathic explanation would scarcely cover the alleged facts.

The practical lesson to be drawn was that a great number of accurate experiments with Planchette should be forthwith made; the primary object being to test the existence of telepathic influence on automatic writing, by trying whether the Planchette can be made to write words fixed on by other persons present, who are not themselves touching the Planchette, and who give no hint as to the word which they have chosen. This experiment may have a scientific value; whereas the usual aimless questions asked of Planchette, as though some superior source of intelligence were present, are likely to end only in disappointment and absurdities.

Planchettes can be procured from 14, Dean's Yard, at 2s. 6d. each, and reports of experiments therewith should be sent to Mr. F. W. H. Myers, or to the Secretary of the Committee of Thought-transference.

Another General Meeting was held at Queen Anne's Mansions, on Friday, November 14th, at 4.30 p.m., the President in the chair. This meeting was open to Members and Associates only, no strangers being admitted. The business was the *First Report of the Committee on Theosophical Phenomena*, a portion of which was read by Mr. F. W. H. Myers.

This Report, as already announced, is to be circulated among Members and Associates only. The concluding portion is to be read at a General Meeting (from which strangers will again be excluded), at Queen Anne's Mansions, on Friday, November 28th, at 4.30 p.m., and it is hoped that the Report and Appendices will be in the hands of Members shortly after that date.

The portion of the Report which was read on the 14th was mainly concerned with the alleged "astral excursions" of Mr. Damodar K. Mavalankar, one of which had been prominently brought under the notice of the Society for Psychical Research, at a General Meeting on May 28th. The sequel to that incident was described at length. Some alleged English cases of voluntary "projection of the double," or intentional apparition of one person to another, were also detailed, and their analogy with the Indian cases discussed. Some conversation followed, and the President pointed out the important element which any evidence of *definite intention* imports into telepathic apparitions.

The conclusion of the Report, to be read on November 28th, will treat of the alleged apparitions and powers of the Mahatmas. The Coulomb *esclandre* will also be discussed.

## CAMBRIDGE BRANCH OF THE S.P.R.

## Members and Associates

of the Society who have joined the Cambridge Branch.

- Professor Sidgwick, LL.D., Hillside, Chesterton Road, *President*.  
 Mrs. Sidgwick, Hillside, Chesterton Road.  
 Oscar Browning, M.A., King's College, *Secretary*.  
 F. W. H. Myers, M.A., Leckhampton House.  
 Mrs. F. W. H. Myers, Leckhampton House.  
 R. Hodgson, B.A., St. John's College.  
 W. W. R. Ball, M.A., Trinity College.  
 Professor Adams, The Observatory.  
 Mrs. Adams, The Observatory.  
 J. J. Thomson, M.A., F.R.S., Trinity College.  
 W. Bateson, B.A., St. John's College.  
 Miss Johnson, Llandaff House, Regent Street.  
 W. E. Johnson, B.A., Llandaff House, Regent Street.  
 J. P. Postgate, M.A., Trinity College.  
 H. T. Stearn, M.A., King's College.  
 E. C. Perry, M.A., King's College.  
 G. Bidder, Trinity College.  
 Mrs. Passingham, Milton.  
 Rev. W. Cunningham, M.A., 2, St. Paul's Road.  
 The Hon. Mrs. Lyttelton, Selwyn College.  
 Dr. Cunningham, 2, King's Parade.  
 Professor Macalister, M.D., F.R.S., 5, Harvey Road.  
 A. Paschkoff, Trinity College.  
 D. N. Pollock, King's College.  
 H. N. G. Bushby, Trinity College.  
 G. E. Wherry, M.B., M.C., Corpus Buildings.  
 C. S. Kenny, M.L., Downing College.  
 R. W. Hogg, B.A., St. John's College, *Treasurer and Librarian*.  
 W. P. Workman, B.A., Trinity College.  
 S. L. Hart, M.A., St. John's College.  
 Mrs. Latham, 17, Trumpington Street.  
 E. R. Debenham, Trinity College.  
 P. A. Robin, B.A., St. John's College.  
 R. N. Goodman, B.A., St. John's College.  
 G. F. Stout, B.A., St. John's College.  
 Mrs. Eaden, Little Shelford.  
 J. Cox, M.A., Cavendish College.  
 Miss C. Jebb, Girton College.  
 Miss L. Jones, Girton College.

Miss Morris, Girton College.  
G. H. Milnes, M.B., Addenbrooke's Hospital.  
J. J. Withers, King's College.  
A. G. Stevenson, Trinity College.  
Rev. Dr. Lumby, Grantchester.

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Affiliated Members of the Cambridge Branch.

Mrs. Prothero, 63, Trumpington Street.  
M. R. James, King's College.  
G. L. Dickinson, B.A., King's College.  
Rev. J. Southward, M.A., St. Catharine's College.  
C. R. Ashbee, King's College.  
G. W. Hodgson, Trinity College.  
H. C. Goodhart, M.A., Trinity College.  
Rev. W. J. Ball, M.A., 6, Pemberton Terrace.  
W. H. Stone, King's College.  
H. H. Daniells, King's College.  
J. Brough, B.A., Downing College.  
W. B. Ransom, B.A., Trinity College.  
A. V. Baillie, Trinity College.  
W. H. T. Gwatkin, B.A., King's College.  
R. J. Lucas, Trinity College.  
Sir John Stirling Maxwell, Trinity College.  
L. R. Holland, King's College.  
Sidney de Vere Beauclerk, Trinity College.  
C. Whitbread, Trinity College.  
J. G. Owen, B.A., Corpus Christi College.  
Miss B. Lindsay, Fern Cottage, Huntingdon Road.  
H. Walford, Trinity College.  
T. W. Arnold, Magdalene College.  
Hameed Ullah, Christ's College.

Meetings are held once a fortnight during term. They are open to Members and Associates of the Parent Society who have joined the branch, and to Affiliated Members. These last are elected by Members only, and pay a subscription of five shillings per term. Groups may be formed under the direction of the Parent Society for purposes of experiment.

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

## VII.

In the preceding papers we have made a rapid survey of the classes of cases where a phantasm has been perceptible to one person only,—*individual*, or *particular*, cases. We have styled those cases *individual* where the nature of the impression itself was such that there was no antecedent probability that it would be shared by others, even admitting that it had an objective basis. We styled those cases *particular* where the percipient's experience, if in any sense objective, might have been expected to be shared by certain other persons present, but was not so shared.

The logical correlative to these *particular* cases will consist of *collective* cases; where the experience is, in fact, shared by all the persons who might be expected to share it if it represented an objective fact.

But before we reach the *collective* cases we have to deal with a large mass of cases which cannot be classed either as *particular* or as *collective*, because we do not know whether other persons besides the actual percipient would have perceived the phantasm or not, the percipient having been alone at the time.

These we will call *neutral* cases. And it will plainly be right to include amongst them the cases where some other persons were *present* indeed, but asleep, or occupied in such a way that it is doubtful whether the phantasm (had it been a real human voice, or an ordinary intruder) would have attracted their attention.

Now in the first place we must observe that these neutral cases are very numerous in proportion either to particular cases or to collective cases. Among 530 cases analysed in our Provisional Index No. I there were about 250 neutral cases to 40 particular cases, and 100 collective. That is to say, out of every eight of these quasi-objective phantasms, five are alleged to have manifested themselves when the percipient was alone; two to have been seen or heard by several percipients together; and one to have been perceived by one person, but not by others who were present. Now if this proportion depended simply on the number of hours of solitude per diem in ordinary lives, it would give us fifteen solitary hours out of the twenty-four, a number probably larger than the real average.

To judge, then, by this statistical indication, it would seem as though these phantasms occurred more readily to persons alone and quiet than to persons in company. And this is what we might expect *à priori* on the telepathic theory. For we have shown that it is probable that our veridical hallucinations will, as far

as possible, follow the ordinary laws of mere illusive hallucinations, and these latter certainly occur most readily when the percipient is alone. To a certain extent, however, this argument cuts both ways. For if (as we must suppose probable) *some* of our alleged cases are cases of pure illusive hallucination, decked out by subsequent imagination into an appearance of having been veridical, then these malrecollections would probably group themselves around some *solitary* moment, and so would swell the list of *neutral* cases. It is easier, that is to say, to fancy that one saw a ghost when one was lying in bed in a lonely room than to fancy that one saw a ghost when one was sitting at dinner. Many of our *neutral* cases, in short, are *nocturnal* cases; and night is the time for false apparitions as well as for true ones.

But there is another point which seems to indicate that solitude and quiet afford real facilities for the presentation of the truth-telling phantasms with which we are concerned. There are a good many cases where the phantasm is observed some time *after* the apparent death of the agent,—we may even say some little time after his actual bodily death. Now in these cases the phantasm seems almost always to await a quiet moment,—generally at night,—for its appearance; and it seems plausible to suppose that the impression, received perhaps at the moment of the friend's death, has gone through a period of incubation in some sub-conscious region of the percipient's mental activity, and is developed or externalised as soon as the stimuli of active existence have ceased to engross the brain. But the force of this argument again is somewhat weakened by our ignorance as to the true nature of these apparently *post-mortem* appearances. We are at present dealing with apparitions of the living only (including persons at the moment of death); and we have good reasons for thinking this a prudent limit to draw, inasmuch as this evidence for apparitions of the living is in several ways stronger than the evidence for *post-mortem* apparitions. But we must remember that this limit is an arbitrary one, fixed by ourselves; and that while we are treating death as the *limiting point* of apparitions, it may be merely the point of *maximum frequency* of apparitions; and the phantoms seen a few hours after death may be not the mere developed images of the death moment, but images freshly excited by some cause which has come into operation since the death moment. We must not, in short, base negative conclusions on a mere working hypothesis. We must remember that death may have not only a momentary, but *persistent* phantasmogenetic efficacy. Here again, in short, as so often before, we are made to feel that, although a definite demarcation of our subject into many provinces is practically indispensable, we can never hope to master any one province until we have widely explored the rest.

But to whatever causes this accumulation of our so-called "neutral" cases is due, it has at any rate this convenience, that it enables us to enter with fairly abundant material on a classification of phantasms in one way more minute than any which we have as yet attempted. We shall arrange them in a series which will have reference partly to their absolute simplicity or complexity, and partly to the plausibility with which their details can be referred to the percipient's mind rather than the agent's. We shall begin with what may be called the phantasm reduced to its elements—the rudimentary, unrecognisable sound or sight which has no obvious connection with any given person whatever, and needs an appeal to a precise *time-coincidence* to show its veridical character. That is to say, if A hears a loud inexplicable noise, there is nothing to make him think of B; but if B is found to have died at that very moment, a *time-coincidence* is established which renders the possibility of a *causal connection* worth considering. Beginning, then, with these rudimentary, unrecognisable phantasms, we shall take first the *auditory* instances, as ranking in a certain sense *below* the visual; since among mere morbid hallucinations those of hearing are so much the commonest.

But we shall soon find that in our perplexing subject, simplicity from one aspect by no means implies simplicity from other aspects as well. Considered as a mere sensory percept, nothing can well be much simpler than the crack of a whip. But considered as a psychical phenomenon, its various analogies, and the circumstances under which it is alleged to have been observed, render it perplexing in a high degree. We will begin with an instance illustrating the way in which this sound apparently occurs as a form of death-wraith. The name of our correspondent must be withheld, as his mother is still living in great age and infirmity.

In the autumn of 1874 my elder brother, W.M., resided in Edinburgh with his wife and family. Taking advantage of the temporary absence of his household on a visit to Glasgow, he went to stay for a few days with a married sister who lived in the country, 18 miles east from town. Previous to this time he had been subject, at irregular intervals, to attacks of illness of a severe character, but, at the date at which I write, was in fair health, and attending to business. Two or three days after his arrival at our sister's house he was quite unexpectedly seized, late one evening, with serious illness, hematemesis supervened, and within two or three hours from the first seizure he was a corpse. The late hour, and distance from the railway station, prevented any communication during the night with our household in Edinburgh. My brother's wife being also expected to join him in the country next day, it was judged advisable to convey the intelligence to her *en route*, in case after receipt of it she might be unable to make the journey. I mention these latter facts to show that on the night when my brother's death



actually occurred, no intelligence of it could possibly have reached our Edinburgh house, where my aged father and mother at that time were residing, and also, for the night, my brother's wife on her way from Glasgow.

Between 11 and 12 o'clock that night my mother, aged then 72, but active and vigorous in body and mind, as indeed she is still, was alone in her bedroom and in the act of undressing. She occupied this room alone, and it was the only sleeping apartment on the dining-room flat which was in use that night, the only other bedroom there being the adjoining room, then untenanted, owing to my own absence in the North. My father, eldest brother, and sister-in-law occupied rooms on the flat above. The servants' accommodation was in the under, or sunk flat beneath, shut off from the upper by a swing door at the foot of a flight of steps. A small dog, the only other inmate of the house, slept that night, and indeed always, in the kitchen. My mother was in her usual good health, her faculties perfectly preserved, and her mind untroubled with any apprehensions of evil tidings. She had read, as usual, a portion of her Bible, and was in the act of undressing, when she was suddenly startled by a most extraordinary noise at the door of her room, which opened directly into the inner lobby. It was as if made by a person standing directly outside and close to the door, but it was utterly unlike any ordinary summons or alarm. In her own words it was like nothing so much as the noise of someone hastily and imperiously lashing the door with a heavy riding whip, demanding admittance. It was loud, and repeated three or four times, as if insisting on attention, with brief intervals between. Then it ceased.

My mother, though possessed of considerable coolness, was startled, but with a resolution which many might envy, she proceeded to light a candle, knowing the hall lights were extinguished, the whole of the inmates having before retired for the night, and went to the door. "I knew," she said, "that it was no one in the house seeking admission. Such an imperative summons would never have been made at my door." On opening it nothing was visible, the various doors opening on the lobby were closed, and the fastening of the front door undisturbed. Much surprised, though retaining self-possession, my mother debated with herself as to rousing the other members of the family, but ultimately resolved not to do so unless the sound was repeated, which it was not. It was about midnight, but my mother did not note the precise hour and minute. Early next forenoon, my father and sister-in-law having left, the news came that my brother had expired at midnight, 18 miles off by road from Edinburgh.

It may be noted that nothing near or in the door could possibly have occasioned the noise in question, the material being old, well-seasoned timber not liable to warp or crack. It afterwards appeared that the noise in question had not been heard by anyone in the house save by my mother, which no one will wonder at who knows how perfectly "deafened old-fashioned stone houses in Edinburgh invariably are.

Speaking for my own part, I would not have placed so much reliance on the narrative which I have from my mother's own lips, had it come from any other person in the house. The others might have been imaginative or nervous, or wise after the event, or possibly wholly mistaken. But with my

mother's clear and balanced judgment, little affected by matters which powerfully sway others, I have no room for hesitation whatsoever. I believe, as firmly as I believe in the fact of my own existence, that the circumstances happened exactly as she narrated them, and also, in her instinctive feeling, at the time of their occurrence, that the sound in question was not accidental or caused by any agency of which we have present cognizance, I believe she was right.

Now if this case had stood alone, or nearly alone, we might have been contented to point out the inexplicable *bizarrie* of this form of announcement of death,—if such it be—without attempting to explain it any more than one would attempt to explain the imagery of a casual dream. But the case does not stand alone. We have printed about a dozen cases more or less closely analogous. Many such occur in the existing collections, and we have come across many more, especially among the poorer classes, which we have not recorded in detail.

In short, this *whip-sound* is almost as common as a *call*, almost as common as a drowning man's dripping phantom; and it is surrounded, moreover, by a whole range of *cognate* sounds,—heavy blows on a wall, bangs on the floor, the rattle of gravel at a window, &c. Now, of course we are, strictly speaking, entitled to class all these sounds as varying kinds of summons, externalised in this form by the percipient's own mind, under the shock of the telepathic impact. But we must observe that the analogies of morbid hallucinations do not support us here; and that, on the other hand, there are new and perplexing analogies which in any comprehensive view of our subject we cannot ignore.

In morbid hallucinations a fancied *call* is a very common thing. The sound of one's own name is obviously the most likely of all sounds for a sudden act of attention to summon up. And, again, the morbid hallucination of the insane often takes the form of an imagined loud noise ascribed to devils or persecutors. But in these morbid cases there are probably intra-cranial noises—real hummings and buzzings—which the diseased mind transforms into an external din. It would be hard to find cases where a single isolated crash or short series of crashing sounds has been thus morbidly externalised.

On the other hand, there are two directions where phenomena parallel to these lashings and bangings are frequently attested. The whip-sounds are one of the commonest alleged occurrences in haunted houses. And the bangs or rappings seem to pass by continuous gradations into the raps which form the staple phenomenon of Spiritualistic séances.

This is not the place for any attempt to trace out this parallel in detail. One instance will suffice to show how hard it may be in concrete cases to distinguish between the phenomena which accompany

dissolution and those which are asserted to remain, as it were, adherent to some special locality.

The narrative—drawn up by a daughter of the percipient—is as follows :—

I cannot, unfortunately, introduce you to a spectre, and it is difficult to convey an accurate impression of the mysterious annoyances at my old home, which appealed rather to touch and hearing than to sight. They were none the less real and distressing. It was difficult for my mother to keep her servants any length of time, and guests seldom renewed their visits to the rectory.

Phantom feet trod the passages at night and were heard ascending the staircases, locks turned, doors opened and closed, furniture appeared to be dragged about in unoccupied rooms, viewless hands rustled the bed-curtains and moved across the pillows. Sometimes weird, unearthly screams echoed through the house ; and these manifestations were not confined to the hours of night. But these are generalities. I will now state a particular incident which appeared to point to influences beyond the ken of our philosophy.

My father was not the incumbent ; he was only the curate-in-charge. The rector, a wealthy country squire of old family, although he drew nearly £1,200 a-year from the living, resided on his own estate, never did any church duty, and left the parish entirely in my father's hands, merely paying him a friendly visit now and then. On one of these visits, when he came accompanied by his wife, my mother eagerly invited the opinion of the latter about the noises which so often disturbed our rest, and proved a constant source of terror to the servants. " I have no opinion to offer," she replied ; " all I know is that the house has so long enjoyed the reputation of being haunted that, in the case of servants, one might suggest superstition, working on an already excited and expectant imagination ; but this easy solution is, of course, inapplicable either to strong-minded persons like yourself and Mr. V——, or to those who had never heard the reports, like your visitors. One of the current legends you may some day have the opportunity of verifying, though I trust that that day is far distant. According to this tradition, no sooner does a rector of B—— die, than a strange, incompressible sound proceeds from the landing of the front staircase. This noise, I am told, has been compared to the slashes of a cart-whip falling on a metal tube." This unromantic comparison excited more merriment than credulity, and the matter was soon forgotten.

A good many months had elapsed, when one autumnal evening, about 9 p.m., my mother was startled by a most unusual disturbance : the loud slashes of a whip on some metallic substance echoed through the passage and down the stairs. No one was to be seen anywhere, and the origin of the sound could not be traced. Two days later, my father received the tidings of his rector's sudden death. The day and hour of this quite unexpected event coincided with the predicted supernatural warning.

At the time of the rector's sudden death he was on a visit to a country seat at least 50 miles from the rectory. He was apparently in his usual health and spirits until the moment of the seizure, which in half-an-hour ended fatally. Railways and telegraphs were not, and the place was 16 miles from a coach-road.

We may perhaps suggest that in this case some unconscious anticipation on Mrs. V.'s part determined the character of the sound in which a telepathic impact shaped itself. But if the evidence is to be taken as it stands, the whip-sound seems closely bound up with the cognate noises which already distinguished the rectory. Now suppose, on the other hand, that we give to these loud cracks or slashes their most obvious interpretation,—as intended simply as a startling mode of arresting the percipient's attention. May we then still ascribe this sudden sound to the percipient's own mind, a sub-conscious region of which has received the telepathic message and seeks instinctively to externalise that message in a form which shall at any rate compel attention? We might compare the instinct of the man in a nightmare, who vaguely tries to knock over a candlestick in order to wake himself with the clatter. On this view one would expect to find that the noise was sometimes not meaningless, like a rap or slash, but referred to some object familiar to the percipient, as the breakage of china and the like, which might be selected by the percipient's unconscious mind as likely to find his conscious mind most promptly on the alert. I may explain my meaning by citing an account given to me by an elderly woman in her cottage at Little Gransden, near Cambridge. She told me how, as she was lying in bed one morning, she heard the characteristic crash of a falling earthenware porringer sounding from her little scullery or larder, where her provision of milk stood. She leapt out of bed and rushed to the larder, to find the porringer in its place, as usual. A near relation died at about that time. I looked round the cottage, and at the porringer still standing in its place, and decided that had I wished to rouse her suddenly, the oversetting of the porringer from its shelf on to the stone floor would have been the readiest way.

A few more such cases we have,—mainly among uneducated persons, in whose narrow lives the thought of material objects of this kind will often recur. Thus we have the jingling of glasses in a bar, and the dancing of pots at the death of John Pott, though in this latter case the psychical paronomasia looks a little suspicious.

But what amount of credit—we may as well put the question here as anywhere—is to be given to uneducated witnesses in matters of this kind? The class of persons who send their children to public elementary schools is officially defined as including six-sevenths of the whole population. Considering the specific fact which is here selected as defining this large class, it seems hard to brand this vast majority of our fellow creatures as too uneducated to be listened to. And in the criminal courts, of course, most of the witnesses are of this calibre. But although a poor ignorant man's evidence is good enough to hang his neighbour, it is hardly good enough (if I may so

say) to raise him up again. Such, at least, is the view which I am disposed to take. I attach little weight to cases vouched for by one uneducated person only; I feel bound to ask for some independent corroboration by a mind more carefully trained. So long as our aim is *evidential* first, and only in the second place *theoretical*, some such distinction as this must probably be made. Yet, from the glimpses into the psychical experiences of the *humiliores* which our inquiries have afforded to us, I venture to say that the genesis of apparitions, &c., is not likely to be traced with any completeness until "popular superstitions" have been sifted far more thoroughly than has as yet been attempted from any side.

But to return from this slight digression to the topic which suggested it—namely, the amount of connection between these sudden phantasmal noises and any such sound of *breakage* as the unconscious mind might conceivably have chosen (so to say) in order to startle the *conscious* mind,—our conclusion must be that, except among the poorer classes, there is not as yet much evidence of any such connection. The *typical* noise of this group of narratives is certainly the apparently meaningless lashings of a whip, or the familiar *rappings*, which are explained by some writers as being simply an explosive noise, which is the sound most easily produced by agencies operating on a "spiritual" or "akâsic" basis of things. Such theories lie altogether outside our present scope. But we must in fairness note that any telepathic explanation of these sounds is pressed with the serious objection that we cannot as yet find cases where one person has heard these lashings and others have *not*; while, on the other hand, we find many cases where several persons have been present together, and all have heard the startling sound. Reserving this constantly-recurring difficulty for later discussion, we may next inquire whether these arbitrary noises are observed to shade into, or to connect themselves with, other forms of message or summons, which bear a more recognisable relation—a relation of something more than mere *synchronism*—to the catastrophe announced. Assuming, then, that a loud sound, not directly suggestive of any particular person, is to be the groundwork of the phenomenon, in what way can we imagine that such sounds might indicate their telepathic origin? The sounds *ex hypothesi*, must be *vague*; but three modes suggest themselves. (1) They might be vaguely *symbolical*; (2) they might be vaguely *representative*—*repercussive*, we may call it, of cries, &c., actually uttered in the distant catastrophe; or (3) they might, though themselves meaningless, occur in close *association* with some more definite phantasm.

And the evidence before us does, in fact, speak to the occurrence of all these transitional cases. As an instance of incipient symbolism in a loud and startling noise we may cite the following case:—

This account, sent by Mrs. Brietzcke, is from her aunt.

August 1st, 1884.

My mother had been superintending the bathing of her children, and had sent them up to bed. She washed her hands in the bath they had and turned half way back, and was drying her hands when she heard a great splash as if someone had fallen into the bath. She looked round hastily, and was amazed to find not a ripple on the water. She noted the time and date, and afterwards learned that her brother had been drowned at that very time, in a storm at sea. This my mother related to me herself, when I was a girl.

R. A.—N.

The evidence for this case is second-hand, but it is a daughter's account of a brief and distinct incident, narrated by her mother. The interest to us lies in the possibility that the presence of the bath, the direction of the percipient's thoughts towards water, may have enabled the telepathic impact to externalise itself, not in a mere crash or bang, but in a splashing sound, vaguely symbolical of the actual manner of death. What one would like to get, to illustrate this point, would be the hearing of a pistol-shot or rifle-shot at the moment when a friend was shot dead, or (so as to make sure that it was symbolism and not psychical repercussion) at the moment when a friend died of the effects of a gun-shot wound. We have as yet no case of precisely this type; but there is a certain interest in noting beforehand the types which seem theoretically likely to occur.

Next, as to the gradual merging of *vague* noises into noises which reproduce the actual utterance of the agent at the time. The following case seems precisely transitional:—

From Mrs. Purton, Field House, Alcester.

In the autumn of 1859 we were expecting my youngest brother home from Australia, after an absence of eight years. He was a passenger on board the "Royal Charter." The night, or rather in the early dawn of the fatal morning of the wreck of that unhappy vessel, I suddenly started out of my sleep and found myself seizing hold of my husband's arm, horrified at the most awful wail of agony, which appeared to me to fill the house. Finding my husband still asleep—he was a medical man, and had been out the whole of the previous night, so was unusually tired—I slipped out of bed and went round to look at all the children and to the servants' room, but found all quietly sleeping, so thinking it must have been the wind only which so disturbed me, I lay down again, but could not sleep. I noticed that day was just breaking. In the morning I asked different people if they had been disturbed by any unusual noise, but no one had heard it. The post brought a letter from a cousin in Liverpool, telling us the "Royal Charter" was telegraphed as having arrived at Queenstown, and we might expect to see Frank very shortly. We passed the day in most joyful anticipations of the meeting. My mother had his room prepared, a good fire burning, and his night-shirt and slippers laid out for use, and a nice supper ready. Wheels

were heard, but, instead of Frank, my cousin appeared. - She, as soon as the awful news of the wreck reached Liverpool, started off herself to bring us the melancholy tidings. Even then I did not connect the fearful sounds I heard with the wreck, but when the newspapers came and I read the accounts of the eye witnesses of the wreck, and of the screams which rent the air as the ship broke her back and all on board were overwhelmed in the waves I could only shudder and exclaim, "THAT was what I heard." It was months before I could forget the horror which thrilled my very soul at the remembrance of that awful night. A full month later my poor brother's body was recovered with several others, and was brought home to be laid in the dear little churchyard at Kinwarton.

FRANCES A. PURTON.

March 16th.

In answer to inquiries, Mrs. Purton adds :—

I never have had, at any other time than the one I mentioned to you, a vivid dream of death, or an auditory hallucination of any kind.

The following is an account from a letter written to Mrs. Purton by her daughter, Miss Sarah Sophia Purton, who was about 12 years old at the time :—

I distinctly remember your speaking of the cry of distress you heard when the "Royal Charter" was lost. My remembrance of it is that you woke with this cry ringing in your ears, and got up at once, quietly, without disturbing my father, who had been out late somewhere to a patient. You found it was about 3 o'clock. You then went to the nursery and to each room where anyone was sleeping, but finding all quiet and right you went back to bed. I fancy you inquired next morning if anyone had heard the sound which disturbed you, but could not swear to this.

The following evening came the letter from Alice telling of the wreck, Aunt Jane having come from Birkenhead to break the news.

It may be remarked in passing that (as this narrative indicates) there is often nothing to be learnt as to the subjective or objective character of a noise, or other nocturnal disturbance, from the fact that of two sleepers one is awakened by it and one is not. In this case the tired man who was not awakened even by a grasp of his arm, would probably not have been aroused had the shriek been real. On such occasions the excited waker sometimes fancies that the companion's stolid repose is in itself supernatural; but it is difficult to place limits to that intensity of somnolence which has allowed so many sleepers to be robbed, murdered, and burnt in their beds.

We shall find that the *cry* thus vaguely heard on the confines of sleep and waking, and suggesting no definite catastrophe, no well-known voice, reappears with clearer and clearer significance in other narratives, till it is recognised, though still inarticulate, and gives its message without need of speech.

Lastly, as regards the *combination* of a mere arbitrary sound with other signs of more definite meaning, the following case precisely illustrates my point.

From Mr. Thomas Hume, 109, Warrender Park Road, Edinburgh.

August 19th, 1884.

During a night in the year 1812, or thereabouts, somewhere about 1 or 2 o'clock, as my mother lay half awake, after her first sleep, as it is termed, she was suddenly startled and alarmed by a terrible crash on the window of the bedroom, by which the whole glass was apparently shivered to pieces in a moment; and immediately thereafter, as if in the distance, a low, melancholy wail, though quite distinct, of "O Vale, Vale." My mother, in great trepidation, instantly awoke my father, and informed him that the whole window was smashed to pieces, so strongly was the circumstance impressed on her mind, begging him to procure a light instantly and ascertain what was wrong, for there was some one outside in terrible distress. My father immediately proceeded to make the necessary investigation and found as perhaps he somewhat expected, the window quite intact, nor was there any storm, the night being comparatively calm, to account for the delusion under which my mother was labouring. She was, however, terribly agitated and insisted that inquiry should be made in the morning of the wife of the captain of a little vessel in which they were all interested, and who lived in the town about a mile distant. Now, to understand properly the full bearing of all the circumstances attending the singular phenomenon, it will be necessary to relate some previous circumstances and arrangements entered into betwixt my father and certain other parties. My mother had a special school companion and friend of the name of "Vale" Fenwick (whatever contraction the Christian name may indicate) who married a young sailor who had been employed as a ship captain, but he had fallen out of employment after their marriage, and, in order to get him a more lucrative appointment, my mother, at her friend's instigation, induced my father to join him in purchasing a nice little brig for £900, of which each paid the one-half. The speculation turned out a very satisfactory one till the time that the curious little incident recorded above happened. In the morning following the little episode related above, after a sleepless night, my mother's nervous agitation and anxiety for the safety of her early friend's husband, were little allayed, and a messenger was at once despatched to inquire of the captain's wife if she had had recent intelligence from her husband. She replied that she had had a letter from her husband a few days previously, from a port in the Moray Firth, and that they were all well. Some little time afterwards, on communicating with the authorities at the port, from which the captain's last letter had been sent, my father was informed that the vessel had sailed thence, about eleven o'clock, at the flood-tide, without having *shipped* any ballast, having only a short distance to sail to another port, where she was to load a cargo, and this was ascertained to be on the very night on which my mother's singular illusion took place; and it was added that there was a rumour that a vessel of her size had been sighted by some boats setting out for the fishing early in the morning on her beam ends or bottom up, somewhere about 3 or 4 o'clock in the morning, and that she had settled down before they had lost sight of her, and this was the last that ever was heard of the ill-fated vessel or her crew. When the melancholy facts were fairly brought home to the poor wife, she lost her reason for a time, and was ever after so nervous that she could never be trusted alone.

There was no previous circumstance, whatever, that could form an association of ideas, or other connecting link, to account for the apparition, or rather, telepathic (?) influence. Of course, my evidence is, in a manner, second-hand, but as young people have always a hankering after the supernatural or ghost stories, we induced my mother to relate the circumstances to us over and over again, and all the minutiae seemed quite indelible from her mind, as naturally the loss of the money was a serious consideration for the family, even without the vexation for an early friend, suddenly left in



ruin and despair. As these narrations generally took place in my father's presence, we had his acquiescence in all the circumstances; and as to my mother's veracity, no one could possibly stand higher in the opinion of her family as a lover of the truth.

In reply to inquiries Mr. Hume says:—

I believe the only hallucination of the kind ever experienced by my mother, was the one of which I furnished you with the particulars.

Mr. Hume is trying to get corroborative evidence. He has ascertained that the name of the ship was the *Fingal*, and that of the captain, James Drysdale, an old man-of-war's man.

If this case, which—though second-hand and somewhat remote—seems carefully reported, be accepted as substantially true, it would seem probable that the appalling crash was but a precursive summons before the still voice of the last farewell.

F. W. H. MYERS.

## THE AMERICAN JOURNAL *SCIENCE* ON PSYCHICAL RESEARCH.

*SCIENCE\** is one of the most interesting and ably conducted scientific journals in America. Though published in the United States, it contains a lucid and excellent account of the progress made by European as well as Transatlantic science, and its typography and illustrations are all that can be desired. We can heartily commend this journal to those of our readers who wish for clear, succinct and trustworthy information in various departments of science.

To our members the journal is of special interest, as being the first scientific journal of any position that has had the courage openly to advocate the cause of Psychical Research. In one of the earliest numbers of *Science* there appeared a lengthy and appreciative review of the first four parts of the Society's Proceedings, several of the diagrams on Thought-transference being reproduced in its pages. Another article on Psychical Research in America, appeared in its columns on October 17th: the greater portion of this we have reprinted for the benefit of our readers. The same number also contains an able, but, we venture to assert, in some respects wholly fallacious criticism on the work of the Society, by Professor Simon Newcomb, to which our Hon. Secretary has replied.

### PSYCHICAL RESEARCH IN AMERICA.†

["A MEETING was held in Boston on September 23rd, to consider the advisability of forming an American Society for Psychical Research. Prof. W. F. Barrett, a vice-president of the English society, was present, and gave an account of the work in England. A committee was appointed to consider the formation of a society in this country, or in what way it may seem best to undertake the work; and at a meeting held last week, steps were taken for the formation of a society in America, of which we hope soon to report the complete organisation."—*Science*, October 10th, 1884.]

THE adjective "psychical" has come, through the use made of it by the English Society for Psychical Research, to be the label for a special class or

\* *Science* Publishing Office, 4, Bond Street, New York. † From *Science*, for October 17th, 1884.

group of phenomena, which to the unthinking are outright marvellous, even awesome, and to the thoughtful, either interesting or incredible, according to the individual mental cast. A few English scientific men believed that behind all the jugglery and deception of Spiritualism there lurked a foundation of reality, perhaps grossly misinterpreted, but still of reality. That belief led to the formation of the active society named above, the work of which has already been noticed in *Science*.

The evidence published by this society goes to show that there are a number of more or less rare psychological effects which are most singular, and so unlike what the orthodox psychology of the day admits, that no explanation of them can yet be offered. The effects are mysterious, not only as to their cause, but also as to their nature. One of them, hypnotism, was still scoffed at by the sensible until within a few years, but is now, by common consent, admitted even into the society of the best phenomena. Another of them, Thought-transference, is still begging for a general acknowledgment of its good standing, for there are those who avow their own wisdom through the announcement of an unreasoned disbelief in the transmission of thought from one person to another by any except the ordinary channels: if the transmission appear to occur, it is to be explained by some trickery,—so say these persons, and they have done with the matter. Now, among others of less prejudiced opinion are a number of American scientific men of acknowledged ability and unquestioned integrity, who maintain that the evidence in regard to this and other psychical phenomena cannot be thus set aside by a vague general accusation, but calls for further and more rigid investigation.

Prompted by the enthusiasm and suggestions of Professor W. F. Barrett, one of the most active members of the English society, and supported by their conviction of the serious nature and value of psychical inquiries, the gentlemen alluded to above have decided to form an American psychical society to promote systematic study of the obscure and abnormal facts alleged to exist by trustworthy observers.

They join in this enterprise cautiously, having previously satisfied themselves that the testimony is so good that it must be received as raising a series of problems, to settle which would be interesting and important. The occurrence of Thought-transference is naturally met at first by sober minds with incredulity; but, now the evidence on the subject is published, mere incredulity no longer suffices; either to prove or to disprove the reality of the transference would be equally desirable. If it be an error, it should be unmasked; if it be a reality, the discovery must appear to us momentous. In any case, there is a plain and interesting scientific duty to be performed.

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To those gifted with a clearer intelligence and purer moral sense, there is a moral duty in one aspect of the proposed studies. A hope that psychical research may liberate us from a baneful superstition is a stimulus to inaugurate the work of the American society; yet a scientific man cannot calculate all the after-effects of his labour, but must toil for the truth with blind devotion. It will be the endeavour of the new society to ascertain the truth in regard to the alleged psychical phenomena, by means of experiments of unquestionable accuracy, conducted with unprejudiced independence; it will try to steer safely between the Scylla of scoffing and the Charybdis of charlatan Spiritualism.

The names of the present leaders of the movement in America are a sufficient guaranty that the investigations will be thorough and serious; we shall await their outcome with great interest, and we hope, meanwhile, that the society will receive liberal public support and encouragement.

## In Memoriam.

WALTER R. BROWNE, M.A., F.R.G.S., F.G.S.,  
M. Inst. C.E., &c., Late Fellow of Trinity College, Cambridge.

As we announced in the last number of the *Journal*, death has suddenly removed from our midst a distinguished and valued member of our Society, Mr. Walter Raleigh Browne. At the early age of 42, in the midst of active work, he fell a victim to typhoid fever whilst attending the meeting of the British Association in Canada, and died in Montreal on September 4th, 1884. Only those who knew Mr. Browne intimately could form any adequate idea of the wide range of his powers, the activity of his many-sided mind, the breadth of his sympathies, and the nobility of his character. The chivalrous consideration which he showed for others, and his loyalty to truth led him to inquire into and espouse movements that appeared to be unfairly dealt with by the leaders of public opinion. It was this spirit that animated his thoughtful and temperate speech on "Spiritualism," before the Church Congress at Newcastle in 1881. Invited to attend the Conference which led to the formation of the Society for Psychical Research, he came, and consenting to act on the Provisional Committee gave much time to the organisation of our Society. It was, indeed, a matter for congratulation that from the outset the Society had the benefit of his wise judgment and willing services, both on the Council, of which he was a member from the foundation, and on the Physical Phenomena and other Committees.

A few words on Mr. W. R. Browne's career may be of interest to our readers. He won a Foundation Scholarship at Trinity College, Cambridge, in 1863, graduated in 1865 as 19th wrangler and 10th Classic, obtaining the Wrangham and Leigh gold medal, and the Dealty and College Prize for Greek Testament, and finally gained his Fellowship of Trinity in 1867. After this he studied engineering, and gained the Telford premium, and subsequently the Telford gold medal and premium for important original papers contributed to the Institution of Civil Engineers, and throughout the United Kingdom he was everywhere known and highly esteemed by his professional brethren. In addition to his engineering monographs, he contributed original papers

to the Royal Society, the Physical Society, and the French Academy. He also translated Clausius' classical work on the "Mechanical Theory of Heat," and other foreign works, besides writing and publishing two important engineering text books of his own. Outside his professional work he found time to contribute to numerous reviews and periodicals, to take an active part in the Philological, the Physical, the Aristotelian Societies, and the Alpine Club, besides our own Society. And as if this were not enough to tax his energies and far-reaching interests, he threw himself heartily into the question of emigration and of aid to discharged prisoners. Nor did this exhaust the philanthropic and religious side of his nature; a book on the "Inspiration of the New Testament," papers to the Church Congress, active work on, and lecturing for, the Christian Evidence Society, the conception and organisation of the important conference of leading scientific men which met at Lambeth Palace in 1881, under the presidency of the late Archbishop of Canterbury, and the literary work that followed therefrom,—these were some of the varied products of Walter Browne's zealous and consistent Christian life. The *Guardian*, in its hearty tribute to the memory of our friend, speaks of his other religious activities, and the outstretching influence of his life. To his wife and family we offer our sincere and respectful sympathy; to them, and to all who knew him, his name will be ever enshrined as that of a

"Just and faithful knight of God."

### SUPPLEMENTARY LIBRARY CATALOGUE.

*The following additions have been made since last month.*

- PROPHECIES (German Popular) An Article in Blackwood's *Edinburgh Magazine for May* ..... 1850\*
- ZOIST (The) A Journal of Cerebral Philosophy and Mesmerism.  
13 vol. (A second copy.).....London, 1844-56
- BARETY (Dr.) Force Neurique Rayonnante. (Pamphlet.).....Paris, 1882
- YUNG (Emile) Le Sommeil Normal et le Sommeil Pathologique  
Paris, 1883
- PERTY (Dr. Maximilian) Die sichtbare und die unsichtbare Welt  
Leipzig, 1881
- SEELBACH (Rev. C.) Fingerzeige der göttliche Weltregierung (2 vol.  
in one).....Stuttgart, 1864

\*Presented by the Rev. W. Whitear.