

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. Hérité :—
 - 1° Hérité des phénomènes émotifs et de leur expression ; 2° Hérité des particularités dans la perception des couleurs ; 3° Hérité des mémoires spéciales ; 4° Hérités 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° Hérité

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 personnalité 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. Brisaud, 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, Troitzky; 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.

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."

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 saltiness, 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.]

"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 *prima 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

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.

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,

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

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

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

¹Several 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.

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

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

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,

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

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

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,

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.

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

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 Soffiotti, '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 Soffiotti 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.

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

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

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 Mingr lie, 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 Lamuni re, 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, P re de Ravnigan, 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 (Marth ze), 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.

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*

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 *prima 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 13th, 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

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

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.

27th January, 1889.

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 Beomanda, 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.

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.

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 an 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

¹In 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.

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

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

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.

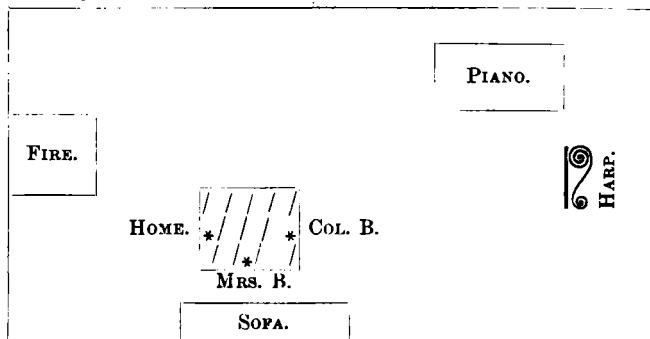
GENERAL BOLDERO'S ACCOUNT.

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 tablecloth 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

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

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

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 *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 but 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-

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

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.

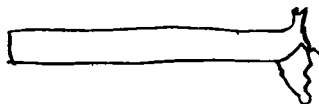
APPENDIX J.

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.

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-

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

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. Honeywood, 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

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.*