

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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VOLUME VI.

1893-94.

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*FOR PRIVATE CIRCULATION AMONG MEMBERS AND  
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THE SOCIETY'S ROOMS :

19, BUCKINGHAM STREET, ADELPHI, W.C.



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GENERAL MEETING.

The 55th General Meeting of the Society was held at the Westminster Town Hall on Friday, December 2nd, at 8.30 p.m.; the PRESIDENT in the chair.

Mr. R. PEARSALL SMITH read a paper on "The Lourdes Miracles and other cures by Mental Impression." The paper was chiefly occupied with a number of cases, most of which had occurred in Mr. Pearsall Smith's own family, of sudden and complete cures of more or less serious disorders that had followed on a religious faith or a determined expectation on the part of the patient or the operator that the disorder would be cured. In three cases he was himself the operator, once on himself and twice on two of his children. In another case, a boy of 12 years old, the son of his family physician, had broken his arm and had it set by a surgeon at Chicago. Two days later the boy, being convinced that, as the result of prayer, the arm was cured, had the splints removed and it was found to be fit for use. The case was related to Mr. Pearsall Smith at the time by the two physicians, but the subject, now a physician himself, writes that he believes that the arm was not seriously injured and that it recovered in the ordinary way. With regard to the miracles of Lourdes, Mr. Pearsall Smith said that the statistics of failure and of relapses should be given as well as the narratives of success. He spoke of the expectant mental attitude of the pilgrims, intensified as it was by religious fervour, and the contagious excitement of the crowds gathered together, and said that under the circumstances it was not remarkable that numbers of them should be healed; whereas the cures he had described from his own experience had all occurred under circumstances of quiet, mostly with

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Combr. Brown in of the Soc. for Psychical Res. with

very few persons present. He thought that both classes of cures, however, were attributable to the same causes, and concluded by expressing the opinion that "religion may not claim as a special miracle the healings which are constantly effected by other means."

MR. MYERS remarked that there was a considerable literature in America on the subject of "Faith-healing," but the diagnoses of cases and the details given were mostly so loose and inadequate as to be utterly worthless for scientific purposes. He urged that any member of the S.P.R. who knew of such cases, whether American or English, should send the details to him for investigation by medical experts.

PROFESSOR BARRETT said that he had seen the subject of the case at Chicago described by Mr. Pearsall Smith, and heard from him that he did not now regard his cure as in any way supernatural. He himself had seen cases of "faith-healing," but none that he considered altogether satisfactory, viz., none in which the necessary medical examination before and after the alleged cure had been conducted by the same medical man.

The REV. R. F. CLARKE, S.J., maintained that none of the cases quoted by Mr. Pearsall Smith would have been claimed as miracles at Lourdes except that of the boy at Chicago. At Lourdes, certificates are required from the doctors before and after the alleged cures, which then are not counted as miracles until 12 months have passed without a relapse occurring. He gave the case of a stone-cutter whose eyesight had been entirely destroyed by a small piece of stone having entered the eye. He was cured instantly after washing it with some Lourdes water. Another man, who, according to the medical certificate, had had the bones of his leg broken into several pieces by the trunk of a tree falling on it, was cured instantly at Lourdes. He did not deny that there were many failures—the proportion of successes being only about two or three per cent. Neither did he deny that a certain number of the cures—*e.g.*, of paralysis, hysteria, etc.—might be accounted for by ordinary means. Such cures were not called miracles at Lourdes, but "graces" or "material favours." There were, however, some cases of the healing of organic lesions that were absolutely incurable, or would take many months to be cured, by ordinary means. No one was so careful not to admit the occurrence of miracles as the authorities of the Catholic Church. At Lourdes, the shrine was not recognised by the Bishop for a long time. A few cures took place in the crowd, where excitement might be supposed to play a part, but the greater number occurred in the bath, in the presence of two or three witnesses only, where there could be no excitement. The patients were examined by sceptical and critical doctors, one of whom, Dr. Boissarie, had published the results of his inquiry in a book called *Lourdes* ;



*Histoire Médicale* (published by Victor Lecoffre, Paris, 1891). The speaker hoped that the whole matter would be subjected to the same kind of careful and strict investigation that characterised the work of the S.P.R.

The PRESIDENT said that he should like to add a few words to what had been already said, chiefly to enforce one point on which all previous speakers were agreed, that the whole group of facts brought before us this evening is one to which it is very desirable that serious attention should be directed. He thought that he might fairly claim for the S.P.R. that those who had systematically taken part in its work during the last ten years would be likely to be among the very small number of persons really able to approach the inquiry in an impartial frame of mind. He was very glad to hear from Father Clarke that their investigators would be cordially received at Lourdes, and he felt sure that it would only be the absorption of their energy in other work that would delay their undertaking this.

The question how to draw the line between natural phenomena and miracles, to determine when—if ever—a phenomenon, alien to ordinary experience and apparently inexplicable by any known laws, was to be regarded as clearly outside the complex system of causally connected changes which we call nature, was a question of profound difficulty. He was not himself prepared to attribute to the authorities of the Catholic Church that penetration into the secrets of the physical world which appeared to him necessary to answer this question; but he was equally of opinion that the leading scientific authorities had failed to show philosophic insight in their attempts to draw this difficult line. As an instance of the limited insight of both classes of authorities, he might refer to the phenomena of stigmatisation. These phenomena not long ago were not only regarded by the Catholic Church as evidences of special divine interference, but were also confidently declared by an eminent physiologist to be “either miraculous or fraudulent.” But now, by means of hypnotic experiment, they had been brought within the range of the natural action of the mind on the bodily organism. He thought this an instructive warning, both to the religion and to the science of their day, to recognise humbly the narrow limits of their present knowledge of the ways of Nature and the ways of God.

MR. F. W. H. MYERS read a paper on “Some Further Cases of Crystal Vision,” which will be included in his paper on “Sensory Automatism and Induced Hallucinations,” to appear in the next number of the *Proceedings*. He mentioned the development of an allied automatic power of “shell-hearing” in Miss X, with whose experiments the Society are already familiar; and among several new cases he

especially instanced the power of retrocognitive and other visions possessed by a lady who wished to be known as Miss A, in connection with whom he invited Sir Joseph Barnby, who was present, to relate certain striking experiences.

SIR JOSEPH BARNBY then read an account, which will appear in Mr. Myers's paper, of his own testimony to some veridical experiences which had occurred to Miss A in his presence.

[Glass balls, well suited for crystal-gazing, can be obtained from the Assistant Secretary for 2s. 6d., and Mr. Myers would be grateful for accounts of any experiments which may be tried.]

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## EXPERIMENTS IN THOUGHT-TRANSFERENCE.

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L. 946.

The following sets of experiments in thought-transference have been carried out at intervals from November, 1891, to October, 1892, by Miss R. C. Despard and Miss C. M. Campbell. Miss Despard was in all cases the agent, and Miss Campbell the percipient. They tried some experiments in which these parts were reversed, but obtained no success. Notes were made at the time, and the notes of all the experiments so far tried with Miss Despard as agent have been sent to us, except those of the first trials made in the transference of diagrams, these having been lost. With this exception a complete account of all the experiments tried is printed below.

Both Miss Despard and Miss Campbell are known to Mr. Myers.

All the experiments except the two last described were made with agent and percipient in the same room, and Miss Despard thus describes their relative positions:—

“[Miss Campbell] as percipient sat in an armchair, behind and rather to one side of a large square table at which I (agent) sat, I having my back to her. I placed the cards or colours on the table in front of me and then drew the one to be thought of from the pack. In this position, the view of the cards was quite shut out by my body. Further, the percipient found she could do better by removing her glasses and closing her eyes, as she was not then distracted by outside objects.”

The first experiments, in the guessing of cards, were as follows:—

*November 22nd, 7.30 p.m.*—C. M. Campbell, Percipient; R. C. Despard, Agent.

*Note.*—“No contact—agent well behind percipient—much noise in street, which distracted the attention of both—whole of the pack used, except the court cards, and the cards drawn at random from the shuffled pack.”

<i>Cards Drawn.</i>	<i>Cards Guessed.</i>
1. 6 hearts	7, no, 7 diamonds
2. 2 clubs	3 clubs—2 spades
3. 4 diamonds	6 clubs—4 clubs
4. 9 diamonds	3 hearts—3 diamonds
5. 3 hearts	2 hearts
6. 5 clubs	4 clubs—2 diamonds
7. ace clubs	4 diamonds—6 diamonds
8. 3 spades	2 clubs—5 clubs
9. ace hearts	4 hearts—5 hearts
10. 10 hearts	10 spades—diamonds
11. 4 clubs	11 clubs—ace clubs

In the next set of experiments, tried on January 24th, 1892, Miss Campbell tried to guess merely the *colour* of the card drawn by Miss Despard.

Four series of fourteen cards each were tried; in these the numbers of successes obtained were respectively, ten, twelve, ten, eleven. Thus the total number of successful guesses was forty-three in fifty-six trials, where the most probable number of successes by chance alone would have been twenty-eight.

On January 31st, 1892, experiments were tried in guessing the *suits* only of the cards, in three sets.

- (1) Fourteen trials; eight successes, and three deferred successes.
- (2) Fourteen trials; six successes, and two deferred successes.
- (3) Fourteen trials; one success, and two deferred successes.

*Total*: Forty-two trials; fifteen successes: most probable number of successes by chance alone, ten or eleven.

A note is made: "Last series, *marked* diminution in clearness of visualisation. Percipient and agent several times felt shape undergoing change."

On February 7th, 1892, experiments were tried in the guessing of numbers and colours. The numbers were written on paper in ink, and only numbers under 21 were used.

SERIES I.		SERIES II.	
Number drawn.	Number guessed.	Number drawn.	Number guessed.
5	5	3	2
17	10	7	4
8	6 or 9	15	5
1	2	11	7
9	4	6	11
15	15	16	8

SERIES I.		SERIES II.	
Number drawn.	Number guessed.	Number drawn.	Number guessed.
10	20	2	4
12	8	5	5
4	12	20	9
3	3	13	14
16	16		

*Total*: twenty-one trials; five successes (four in the first series, and one in the second); most probable number of successes by chance alone, one.

#### COLOURS.

<i>Colour thought of.</i>	<i>Colour Guessed.</i>
Scarlet.	Pink.
Yellow on blue.	Yellow and green.
Orange.	Brick-red.
Brown.	Brown.
Light blue.	Sky-blue.
Yellow.	Green-brown.
Black.	Black.
Green	Crimson.
Pink.	Lilac.
Blue.	Orange-red.

Two sets of experiments in the transference of diagrams were made. The original drawings and reproductions were sent to us. The first set, in December, 1891, consisted of three experiments.

(No. 1.) *Original*, a triangle painted red. *Reproduction*, a triangle, in the same position as the original, and with angles about equal to the corresponding angles of the latter, but with two of its sides produced. *Note made*: "Seen instantaneously as a black shape; asked what colour; red named as distinct impression."

(No. 2.) *Original*, a yellow disk, with a peacock-blue central spot. *Reproduction*, two concentric disks, the smaller marked "white," the larger marked "yellow."

(No. 3.) *Original*, a Maltese cross, arms yellow, the centre and the enlargements at the ends of the arms a dark peacock-blue. *Reproduction*, a roughly drawn triangle, shaded, marked "dark-blue or black." *Note made*: "Something else (yellow on each side), shape indistinct. Both tired, left off before completing figure."

The second set, on June 26th, 1892, consisted of six experiments.

The diagrams were drawn in outline, in thick black lines on white paper. None of them were reproduced accurately. A *snake* was

described as a "tobacco pipe with long stem, twirling about as if held by someone at centre of stem."

Miss Campbell thus describes the impressions that she had as percipient :—

"The impressions were sometimes visualised by the percipient ; *e.g.*, the colour diagrams ; [the red triangle (No. 1)] being very distinct as to *shape*, but the colour being the result of a different kind of impression, more nearly approaching the auditory than the visual, but in [the yellow disk (No. 2)] of the same set, colour and shape were visualised at the same time. None of the cards or numbers were visualised, the percipient merely feeling as if impelled to name the particular card or number. In the colour experiments, the impression was received sometimes one way, sometimes the other. In the experiment of June 22nd (scalpels) the impression was visualised, in that of October 25th (gloves) there was first an auditory impression, as if someone had said the word "gloves" and then the gloves themselves were visualised."

Miss Despard adds :—

"The agent invariably visualises her thoughts."

The two last experiments referred to in the above letter are of the greatest interest, since in them the agent and percipient were in different places.

The account of them is as follows :—

(No. 1.)

"June 22nd, 1892.

"Arranged that R. C. Despard shall, when at the School of Medicine in Handel-street, W.C., between 11.50 and 11.55, fix her attention upon some object which C. M. Campbell, at 77, Chesterton-road, W., is by thought-transference to discover."

#### PERCIPIENT'S ACCOUNT.

"Owing to an unexpected delay, instead of being quietly at home at 10 minutes to 12, I was waiting for my train at Baker-street, and as just at that time trains were moving away from both platforms, and there was the usual bustle going on, I thought it hopeless to try on my part, but just while I was thinking this, I felt a sort of mental pull-up, which made me feel sure that Miss Despard was fixing *her* attention, and directly after I felt 'my—compasses—no scalpel' and seemed to see a flash of light as if on bright steel, and I thought of two scalpels, first with their points together, and then folding together into one; just then my train came up.

"I write this down before having seen Miss Despard, so am still in ignorance whether I am correct in my surmise, but as I know what Miss Despard would probably be doing at 10 minutes to 12, I feel



that that knowledge may have suggested the thought to me—though this idea did not occur to me until just this minute, as I have written it down.”

C. M. CAMPBELL.

77, Chesterton-road, W.

AGENT'S ACCOUNT.

“At 10 minutes to 12 I concentrated my mind on an object that happened to be in front of me at the time—two scalpels crossed with their points together—but in about 5 minutes, as it occurred to me that the knowledge that I was then at the School of Medicine might suggest a similar idea to Miss Campbell, I tried to bring up a country scene, of a brook running through a field with a patch of yellow marsh marigolds in the foreground. This second idea made no impression on Miss Campbell—perhaps owing to the bustle around her at the time.”

R. C. DESPARD.

(No. 2.)

*October 25th, 1892.*

“At 3.30 p.m. R. C. Despard is to fix her attention on some object and C. M. Campbell, being in a different part of London, is by thought-transference to find out what that object is.”

PERCIPIENT'S ACCOUNT.

“At 3.30 I was at home at 77, Chesterton-road, North Kensington, alone in the room.

“First my attention seemed to flit from one object to another while nothing definite stood out, but soon I saw a pair of gloves which became more distinct till they appeared as a pair of baggy tan-coloured kid gloves, certainly a size larger than worn by either R. C. D. or myself, and not quite like any of ours in colour. After this I saw a train going out of a station (I had just returned from seeing someone off at Victoria), almost immediately obliterated by a picture of a bridge over a small river, but I felt that I was consciously thinking and left off the experiment, being unable to clear my mind sufficiently of outside things.”

AGENT'S ACCOUNT.

“At 3.30 on October 25th I was at 30, Handel-street, Brunswick-square, W.C. C. M. C. and myself had arranged beforehand to make an experiment in thought-transference at that hour, I to try to transfer some object to her mind, the nature of which was entirely unspecified. I picked up a pair of rather old tan-coloured gloves—purposely not taking a pair of my own—and tried for about 5 minutes to concentrate my attention on them and the wish to transfer an

impression of them to C. M. C.'s mind. After this I fixed my attention on a *window*, but felt my mind getting tired and therefore rather disturbed by the constant sound of omnibuses and waggons passing the open window.

October 25th, 1892."

R. C. DESPARD.

Miss Campbell writes later :—

77, Chesterton-road, North Kensington, W.

*November 24th, 1892.*

"With regard to the distant experiments, the notes sent to you were the only ones made. In the first experiment (scalpels) I wrote my account before Miss Despard's return, and when Miss Despard returned, before seeing what I had written [she] told me what she had thought of, and almost directly wrote it down.

"In the second experiment (gloves), I was just going to write my account when Miss Despard returned home, and she asked me at once, 'Well, what did I think of?' and I told her a pair of tan gloves—then sat down and wrote my account, and when she read it through, she said 'Yes, you have exactly described Miss M.'s gloves, which I was holding while I fixed my attention on them,' and then she wrote her account."

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#### CASES RECEIVED BY THE LITERARY COMMITTEE.

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L. 947. A<sup>d</sup> P<sup>n</sup> Apparition.

The following account of an apparition seen at the time of death by an accident refers to an event that took place many years ago, but seems to have been carefully investigated at the time and was written down the day after it happened by the late Sir Thomas Fowell Buxton.

For a copy of the original manuscript we are indebted to Mr. G. Pagenstecher, who writes in sending it :—

206, Portway, West Ham, E., *January 24th, 1891.*

The enclosed story [was] taken down by the distinguished philanthropist, the late Sir Thomas Fowell Buxton, M.P., from the lips of the person to whom the vision appeared, the day after the event. It was on the 2nd of September, 1834, that at Northrepps Hall, the seat of Sir Fowell Buxton, about a mile from Cromer, the family kept the birthday of their eldest son (the late Sir Edward North Buxton). In the evening several guns were fired, one of which burst and killed the gamekeeper Curtis.

Sir Fowell adds: Dinner began at 6.15 p.m., and the accident took place when the dessert was brought on the table. Curtis saw the vision when it was still light enough to see a person 200 yards off.



About 25 years after, I lived in the Buxton family as tutor ; one evening the conversation turned on visions and apparitions, and among others Curtis's story was told. The next day I copied Sir Fowell Buxton's original M.S., and called upon Curtis, a very quiet, unimaginative, matter-of-fact person, and asked him about it. His answer was, that every word of it was true, and that he distinctly remembered all the circumstances, as if they had happened only the day before.

G. PAGENSTECHER.

*Copy of the original M.S. of the late Sir Thomas Fowell Buxton, M.P., of Northrepps Hall, near Cromer; the words are the ipsissima verba of Curtis, to whom the vision appeared.*

I went to the Cottage<sup>1</sup> on the night of Mr. Edward's birthday, together with my brother, the gamekeeper, as we had been asked to fire the guns, which we took with us. My brother was in excellent spirits, and talked and laughed all the way, and said what a pleasure it was to him to show respect to the family (the Buxtons). When we arrived at the Cottage, we were told that positive orders had been given that *no Cromer* guns should be fired ; so I returned home, and my brother, very much disappointed, said he should go to the Hall, to look to one of the horses' feet. When I got to Cromer, and was going into the Brick Hill field, opposite Mr. Gurney Hoare's house, I was surprised to see my brother coming to meet me. He had on his velveteen shooting jacket, and walked in his usual manner. It was quite light, and I distinctly saw him. I turned my eyes away for a moment to look at the gate, and then he was gone. It was so light that I saw a gentleman walking on the cliff, about 200 yards off, and recognised him as Mr. Gardon. I was much struck with the apparition, but I passed it off my mind, and went to the eliff, and heard some people singing for about half an hour—when a boy said to me, "Have you heard of the accident to your brother at Northrepps Hall?" I replied, "No, but if an accident has happened to my brother, I *know* he is dead."

We afterwards received independently through Mr. R. H. Inglis Palgrave a third-hand account of the same incident, written by Mr. Henry E. Buxton, on October 5th, 1891, which we print below :—

Colne House, Cromer.

On the occasion of the marriage of Mary Upcher to Edmund C. Buxton, September 3rd, 1834, there were some festivities at Northrepps Cottage.

Two brothers Curtis proposed to fire off their cannon there (they were blacksmiths). My grandfather (Sir T. Fowell Buxton) did not wish this ; but they persevered. On the way one brother said, "Well, as Mr. Buxton (afterwards Sir T. F. B.) does not wish it, I shall go home." When he got near Cliff House, Cromer (Mr. Hoare's residence), his brother, who had gone on to the Cottage to fire the cannon, passed him on the road, but although addressed did not answer, and soon disappeared.

He went home and told what had happened *before* he heard that his brother had been killed by the cannon exploding.

<sup>1</sup> "The Cottage" was the home of the late Miss Anna Gurney, and is about one mile from Cromer, and a quarter of a mile from Northrepps Hall.

Richard Hoare (son of Mr. Hoare mentioned before, and now living) was not present, but remembers the facts perfectly, and that his father satisfied himself that Curtis had mentioned the apparition and disappearance of his brother before he heard of the accident.

HENRY E. BUXTON.

It will be seen that there are a few minor details in which Mr. Buxton's narrative differs from the account written at the time, but these hardly affect the evidence, which is further strengthened by some information given by Mr. Inglis Palgrave himself. He says:—

“My father (Sir F. Palgrave) had been told of [the incident] at the time it occurred, and had made a note [of it] in a book containing similar stories. . . . I have been unable to trace the existence of the book. . . . The story [given by Mr. Buxton] is to my remembrance substantially the same as that in my father's notebook. There are, I think, rather more details in my father's account, which I believe was taken down from the statement of the survivor. I think it is mentioned either that the survivor spoke to the appearance and received no answer or that he was surprised at not being spoken to by his brother, but the main story is to the same effect—that the appearance was seen before the news of the accident had reached the survivor. The *time* of the appearance is stated, I think, in my father's account as being identical with that of the accident.”

R. H. INGLIS PALGRAVE.

L 948. A<sup>d</sup> P<sup>s</sup> Dream Impression.

Sent by the Rev. Aug. Glardon, M.A., to Mr. Myers.

Tour-de-Peilz, Vaud, Switzerland, *October 1st, 1892.*

In 1868 I had in my Bible-class a young man, aged 16, to whom I was very much attached. He became consumptive, and died after a few months illness. I used to go and sit by him for an hour every day during his illness. He had an intense love for me, and was very anxious that I should be present at the moment of his death. During the last day I spent more time with him, and took leave of him only at 9 o'clock at night. I expected he would continue living for a day or two.

During the following night I was sleeping soundly, when I felt that Adrien Hary was beside me. I did not see him, nor did I hear his voice. I just felt that he was close to me, intimating by his presence that he was going away into the other world. He remained a very short time—say, one second—and went away.

The moment he left me, I felt drawn away after him, my whole being being, as it were, on the point of melting, of getting dissolved and following him. The impression was so powerful that I feel it now in my memory. With a great effort I awoke. My forehead was covered with cold dew. I woke my wife, saying to her: “Adrien has just left, and has been with me to let me know.” She struck a match; it was a quarter past two.

We slept again till sunrise. A little after six o'clock the gate-bell was rung, and soon after one of our servants came behind our door to say: "Mrs. Hary sends word that her son died last night."

"At what o'clock?"

"A little after two."

I made immediately a memorandum of the whole in my diary. I have never had another experience of the same kind.

I insist on this: that Adrien did not come to me in the body, but as a spirit, without shape and without voice. Still I have not had the least hesitation in recognising him.

AUG. GLARDON.

In answer to Mr. Myers's inquiries, M. Glardon said that the diary in which he had recorded his experience had been destroyed, but he continues:—

*October 14th, 1892.*

I send you an official extract of the obituary register of our town, concerning my young friend. I see that the hour of his death is put down as being one o'clock in the morning. It is a discrepancy for which you can account as you like. I affirm that I woke up at a quarter past two, and that the maid told us: "A little after two," or "some time after two." My friend's relations were in very humble circumstances, no instruction at all—I dare say they were not very careful of the time. The mother sent word: "A little after two." The father, when interrogated by the Civil Secretary, may have said: "One o'clock."

I have subjoined some lines by my wife. She does not remember about the precise time.

The following is the official obituary notice sent by M. Glardon:—

Tour-de-Peilz, *le 14 Octobre, 1892.*

Extrait du Régistre des Inhumations de la Commune de La Tour de Peilz, du 19 Juin, 1868. Hary, Adrien Henry, âgé de 15 ans 5 mois, décédé à La Tour le 17 Juin, 1868, à 1 heure du matin.

Pour extrait conforme l'atteste: J. TROTTETS, *Secrétaire.*

Mme. Glardon writes:—

The only recollection I have of the event related by my husband is that, during one night in June, 1868, he woke me up to tell me that his young pupil, Adrien Hary, had just died, and had come in the spirit to tell him of it; and that when the news of his death was brought to us in the morning, it was found to correspond with the time of my husband's dream.

Tour-de-Peilz, *14th October, 1892.*

AUGUSTA GLARDON.

### G. 229. Visual. Haunted House.

In the following case the ground for regarding the experience as not purely subjective is the evidence that it occurred independently to more than one person in the same house. This evidence, however, is only third-hand and cannot now, probably, be improved. We may observe that complicated visions of the sort here described are shown by our

census of hallucinations to be much less common than apparitions of single figures.

*Statement by Mary Mortlock, now servant to the Rev. F. Hall, Rector of Fryern Barnet, North Finchley, Middlesex. Taken down by Mr. F. W. H. Myers from her lips, April 5th, 1888; then revised and signed by her.*

I never heard or saw anything in any way extraordinary until I went to be cook at — Lodge about December 18th, 1883. I had heard nothing whatever about the house. I was engaged by a Mrs. Bain, who had taken the house for 6 months from Mrs. Jackson, I believe. As I came up to the front door of the house for the first time I saw a face looking out at me from the windows above the door. It seemed to be a woman's face, very serious and stern, with the hair close to the head. It did not smile when I came up, but still I thought it must be one of the maids, and I said to them, "I saw you were expecting me and looking out." They said that no one had been in the room or looked out of the window.

I was put to sleep in that same room, along with another maidservant. We went to bed and turned down the gas till only a little button of gas was alight. Then it seemed to me that the gas turned red and there came more light in the room than the gas would make. The wall opposite my side of the bed, a few feet away, seemed to disappear, and I saw a round table with a red cover and an old lady reading at it, and girls sitting round it. They seemed to be about 12 years old, in high dresses, but I could not see more than their heads and shoulders. They made no noise. Then they disappeared, and then came men with daggers and hilts and girdles, and a sort of capes and plumes in their hats, and sandals on their feet, who seemed to fight. These made a loud noise. When one of them was struck he seemed to fall down. The fight seemed to take place in daylight. All this seemed to last about half an hour, then all vanished. I was so terrified that I could not move or speak while it went on. I perspired so much with fear that the mattress was soaked on the side where I lay.

This happened night after night about 20 times, the same figures appearing, except that sometimes there would be a man with spectacles reading at the table instead of the old lady. And one night a white figure seemed to leave the group of men who were fighting and to pass round by the end of the bed and disappear into the wall.

I told my fellow servant something of what I saw, and asked her to notice that the gas turned red as soon as it was turned low. But she could not see this, and laughed at me, and said that it was all nonsense, and always went to sleep before the figures came. I did not dare to say any more about the figures, and I got very ill with the fright. I could hardly eat anything, and was too weak to do my work. A doctor was sent for and said that I had had some great mental shock. I did not dare to mention the figures, and I had had no other shock. I became a regular invalid and should have had to go to the hospital but that my mistress very kindly wished me to stay, though I could only sit down in the kitchen and direct the cooking, which the gardener's wife, Mrs. Hoe, did for me. But after the doctor came the gas was always left high all night, and I saw the figures no more. I was seriously



ill for four months, and it was more than a year before I got over it. I stayed in the place till Mrs. Bain left, in May, 1884.

During my stay the gardener, who lived in a separate building a few yards from the house, repeatedly complained of noises in a lumber-room next to his bedroom and accused us girls of going there and playing tricks on him, which we did not do. The house is an old one, I believe of Queen Elizabeth's time.

I have never seen or heard anything strange since then, and my health is now good. I have heard from Mrs. Judd, the wife of a former gardener at ——— Lodge, that the house has long been haunted, and that a servant-girl had to leave it from being made ill by fright, long before my time. Mrs. Wallace, an old inhabitant of Finchley, has also told me that the house was haunted. Of this I knew nothing when I went to the place.

(Signed) MARY MORTLOCK,

Oxford House, North Finchley.

April 12th, 1888.

Mrs. Hall, in whose house Mr. Myers saw Miss Mortlock, writes:—

The "Judd" to whom Jane [Mary Mortlock] referred was gardener before she went to Finchley, and has been dead about six years. He slept over the laundry *by himself*, to look after the fires—his wife and children, 11 in number, living elsewhere, there being only this one sleeping room. He often heard and saw terrible things, he told his wife, but *never* would reveal them.

I have sifted Mrs. Wallace well. All that I can elicit is, that she had been told by a Mrs. Moore, who many years ago had stayed at ——— Lodge, that she had seen exactly the same figures which had troubled Jane. She has been dead about six years, so it is impossible to follow up her statement. Its one value is, that it is a corroboration of Jane's story. Mrs. Wallace has never seen or heard anything herself, and has never been in the house.

## CATALOGUE OF UNPRINTED CASES.

(Continued from the November JOURNAL.)

*Further information improving the evidence in any of these cases will be gratefully received.*

B G 35. The Rev. E. H. Newenham tells us that he saw the figure of a child at gate of churchyard. When he reached the gate, he spoke to the child, which immediately vanished. One or two persons to whom he mentioned the incident said the figure was probably the spirit of child supposed to have been buried alive some years before in that churchyard. No date given. Recorded February, 1889.

B G 36. Reference sent by Mr. E. Westlake to an oration on "The Apparitions at Llanthony" (1880) by "Father Ignatius," published in 1886.

B G 37. Visual. Collective. 2nd hand. (See B L 86.) M. A. de Rochas informs us in 1889 that his father and a child in different rooms saw the cousin of the former by their beds on the night after his death. This occurred in the house where the corpse was lying. No date given.

B G 38. Visual. Mr. F. Sidebottom sees in church during morning service appearance like "black clear mist" in outline of a man; transparent.

It moved about the church for some time, and finally vanished. About a fortnight later, Miss Maclean told Mr. Sidebottom that she had seen the same thing, but we have not been able to procure this lady's account. No date given. Recorded October, 1888.

B G 39. Correspondence *re* "Sayer's Ghost," of Pulham, St. Mary's, Norfolk. Date, 1500-1600.

B G 40. Visual. 2nd hand. Lady B. in Continental hotel sees man in her bedroom at night. After repeated orders to retire he mysteriously disappears—certainly not by door or window. Next day Lady B. makes landlord prove that there is no secret exit from the room. In the course of the day she hears that a visitor died in the hotel during the past night. Getting permission to view the corpse, Lady B. immediately recognises it as that of the man seen in her room. Recorded in November, 1890, by gentleman who heard the matter discussed with Lady B. in the autumn of 1841, but he does not tell us the date of the events.

B G 41. Abstract printed in connection with L. 848 in *Journal* Vol. IV., p. 307.

B G 42. Two or three years after death. Visual and afterwards Tactile. Percipient, Lady Jenkinson. Mrs. V. appears to her in boudoir coming in from drawing-room and disappears. Lady J. then goes into drawing-room. As she passes a cabinet in which she used to keep letters from Mrs. V. which she believed she had destroyed, she feels a hand on her shoulder—characteristic of Mrs. V.—feels impelled to look in cupboard, and finds an old letter from her. Date of record 1890, but that of experience not given.

B G 43. Noises. Miss E. G. A. Jackson and her father and mother lived in a new house for nearly three years, in which they were constantly troubled by unaccountable footsteps in the passage, staircase, and rooms. Once when sitting up nursing she heard a loud scream in the room, which was also heard by the patient and by a nurse upstairs. Date, "Some years ago." Recorded March, 1886.

B G 44. Noises. The Rev. W. M. H. Church and his family when living in a very old country rectory heard great crash like heavy chest of drawers being dashed down. After they left, caretaker's boy heard similar noise, and later the caretaker and his wife also heard it together. Other unexplained noises were also heard by the family and visitors. Date, about 1870. Recorded August, 1886.

B G 45. Ad Pn Visual and Auditory. Borderland. Miss M. W. P., who was in no anxiety about her brother, was wakened by hearing his voice call her several times. She sat up and saw him standing at the foot of her bed. Apparition said: "I could not go without telling you good-bye," and disappeared. Miss P.'s sister testifies that the above was mentioned to her and to several schoolfellows next day. About six weeks later, news arrived of the brother's death by drowning, which occurred in Texas at about 2 p.m. on a Friday, while the dream took place in New York at about 1 a.m. on the Sunday. Date, April, 1865. Recorded March, 1885.

B G 46. Transitional. 2nd hand. Mr. Coulson Kernahan informs us that, some days after his mother's death, his sister, when kneeling at her bedside, looked up and saw her mother standing beside her. She smiled and vanished. There had been a promise to appear after death if possible. Date not given. Recorded June, 1887.

B G 47. Through American Branch. Mrs. K. E. Alexander and her daughter, at different times, hear toilet set rattle, and daughter feels dress pulled. Subsequently, when in bed, Mrs. Alexander felt the bedclothes pulled and her face slapped. She concluded that dead relative to whom toilet set and dress had belonged was displeased about distribution of effects; she therefore addressed the supposed presence, explaining that no unfair

division of property had been made. There were no more disturbances. Date of events, 1889. Recorded, December, 1890.

B G 48. Visual. Collective. Mr. and Mrs. Morris at country house 3 miles from anywhere saw in the evening a man accompanied by a woman in white approach. Suddenly the figures unaccountably disappeared, and though carefully searched for could not be found. Date, September, 1884. Recorded December, 1884.

B G 49. Mr. H. M. L. sleeping at house near Leeds saw a patch of light on the ceiling. There was nothing to account for it—no gas or fire in room, foggy night, no moon. Mr. L. retired under the bed-clothes for 20 minutes, and when he looked up light had gone. He then heard footsteps cross the room. House reported haunted. No date. Recorded April, 1884.

B G 50. Fixed local. Returning home in the evening after a long drive the Misses Leslie passed through a valley. Here the "steady cob" suddenly jumped into the air, kicked violently, and destroyed the carriage. They afterwards discovered from guide-book that valley was regarded as haunted since a certain murder, travellers being warned not to venture through it at eventide. Date, October, 1881. Recorded, August, 1889.

B G 51. Visual. 2nd hand. The Rev. W. K. W. Chafy-Chafy informs us that a young man-servant of his rented a cottage at Church Lench. Retiring tenants had stated that during past 40 years they frequently saw the ghost of a woman. Within the first week the new tenant saw the ghost two nights running; and refused to sleep there again. Persons who subsequently watched in the house saw nothing. Events, October, 1886. Recorded same month.

## SUPPLEMENTARY LIBRARY CATALOGUE.

*Additions since the last list ("Journal" for August, 1892).*

### THE EDMUND GURNEY LIBRARY.

- RIBOT (Th.), *The Diseases of Personality*. Authorised Translation, Chicago, 1891
- GROSSMANN (Dr. J.), *Die Erfolge der Suggestionstherapie (Hypnose) bei Influenza* ..... Berlin, 1892
- RINGIER (Dr. Georg), *Erfolge des therapeutischen Hypnotismus in der Landpraxis*. Mit einem Vorworte von Prof. Dr. Aug. Forel ..... München, 1891
- ZEITSCHRIFT FÜR HYPNOTISMUS, Suggestionstherapie, Suggestionstheorie und verwandte psychologische Forschungen. Redigirt von Dr. J. Grossmann. Heft 1 and 2..... Berlin, 1892

### THE GENERAL LIBRARY.

- BATCHELOR (Rev. John), *The Ainu of Japan* ..... London, 1892
- DODDRIDGE (P., D.D.), *The Life of the Hon. Colonel Gardiner* ..... London, N.D.\*
- GARRETT (Mrs. Julia E.), *Mediums Unmasked. An Exposé of Modern Spiritualism* ..... Los Angeles, Cal. 1892
- PROCEEDINGS OF THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN 1875—1879. Privately Printed ..... London, 1880
- SCOTT (Rev. Walter), *The Existence of Evil Spirits Proved*, London, 1853\*

BOISSARIE (Dr.), *Lourdes; Histoire Médicale, 1858—1891*, Paris, 1891

\* Presented by Mr. Robert H. Howard.



# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

#### CORRESPONDING MEMBER.

PROFESSOR SABATIER, Montpellier, France.

#### HONORARY ASSOCIATE.

GOODRICH FREER, MISS A., Holy Trinity Vicarage, Glo'ster-gdns., W.

#### MEMBERS.

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SHARPE, JAMES W., M.A., Woodroffe, Portarlington-road, Bournemouth.

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LIBRARIAN, School of Arts, Brisbane, Queensland.  
 LOEWE, HUGO L., 3, Southampton-street, London, W.C.  
 STEVENSON, R. L., Vailinia Plantation, Upolu, Samoan Islands.  
 SWIRE, HENRY, CAPTAIN, 198, Herbert-road, Woolwich.

### THE AMERICAN BRANCH.

#### MEMBERS.

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 GREELEY, MRS. C. A., Nashua, Iowa, U.S.A.

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 GLEASON, DR. ADELE A., The Sanatorium, Elmira, N.Y., U.S.A.  
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 JONES, GEORGE H., 561, Madison-avenue, New York, N.Y., U.S.A.  
 KELLEY, W. C., Shelbyville, Ill., U.S.A.  
 LIBRARIAN, Cassadaga Lake Library Association, Lily Dale, N.J., U.S.A.  
 MACLEOD, MISS GERTRUDE E., 1, Berkeley-st., Cambridge, Mass., U.S.A.  
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 TILTON, HOWARD W., 12, Pearl-street, Council Bluffs, Iowa, U.S.A.  
 VIELE, HERMAN K., 1,722, Connecticut-avenue, Washington, D.C., U.S.A.  
 WATSON, MRS. F. S., 263, Clarendon-street, Boston, Mass., U.S.A.  
 WHITE, MRS. HARRIET B., 49, E. 73rd-street, New York City, U.S.A.  
 WILSON, TOM L., Room 10, Chapin Block, Buffalo, N.Y., U.S.A.

## ANNUAL BUSINESS MEETING.

The Eleventh Annual Business Meeting of the Members of the Society was held at the Westminster Town Hall on the 27th of January, the President in the chair.

Referring to the continued growth of the Society, the President said that during the year 1892 the total number of Members of all classes had increased from 759 to 804. During last year the American Branch had also increased from 398 to 480.

The President held in his hand an audited statement of the receipts and expenditure for 1892 which would appear as usual in the *JOURNAL*, and a letter from the auditor in which he said: "It gives me pleasure to say that I have audited your accounts for the last year, and duly certified their accuracy, finding the same care exercised by Mr. Bennett as has been always shown in these periodical examinations." A statement of assets and liabilities at the close of 1892 showed an excess of assets of £170 as against the corresponding amount of £135 a year ago. As in previous years, no account is taken of the value either of the Library or of the stock of *Proceedings*. Calling attention to one or two items in the accounts, the President remarked that an amount appeared as having been invested, which represented the greater part of what had been received for Life Subscriptions, and that they would be in a position very shortly to invest the remainder. The financial position of the Society was steadily improving and quite secure, though not yet so strong as he desired. An interesting item which would be noticed among the receipts was "Second-Sight Inquiry Fund, £150." This sum had been placed at the disposal of the Society by one of its members—the Marquis of Bute—in order that an exhaustive inquiry into Second-Sight in Scotland might be instituted. Arrangements were being made for carrying this out. The President invited remarks on the financial position of the Society.

Proceeding to the annual election of a portion of the Council, the President said that they would see by the notices which had been sent round to Members, that all the five members of the Council who retire in rotation offer themselves for re-election. No other nominations having been made, he had only to declare these five to be duly elected as follows:—Professor Macalister, M.D., F.R.S., Frank Podmore, Esq., H. Arthur Smith, Esq., Professor J. J. Thomson, F.R.S., and J. Venn, Esq., D.Sc., F.R.S.

There being no response to an invitation for remarks on the general position or work of the Society, the President declared the meeting at an end.

## MEETING OF THE COUNCIL.

The Council met at the close of the Annual Business Meeting, the President occupying the chair, and there being also present: Col. Hartley, Dr. A. T. Myers, and Messrs. T. Barkworth, Walter Leaf, F. W. H. Myers, F. Podmore, S. C. Scott, and R. Pearsall Smith.

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

G. W. Balfour, Esq., M.P., Thos. Barkworth, Esq., the Earl of Crawford and Balcarres, K.T., and Sydney C. Scott, Esq., were co-opted as members of the Council for the ensuing year in accordance with Rule 17.

The election of Members of the Council at the Annual Business Meeting was reported as stated above.

The Right Honourable Arthur J. Balfour, M.P., F.R.S., was elected President of the Society for the ensuing year.

Professor H. Sidgwick was elected a Vice-President of the Society, and also co-opted as a member of the Council for the ensuing year.

Mr. H. Arthur Smith was elected as Hon. Treasurer, and Messrs. F. W. H. Myers and F. Podmore were elected as Hon. Secretaries for the ensuing year.

The Committees were re-elected as follows, with power to add to their number:—

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

*Literary Committee.*—Mr. Thos. Barkworth, Rev. A. T. Fryer, Dr. Walter Leaf, Mr. F. W. H. Myers, Mr. F. Podmore, Professor Sidgwick, and Mrs. Sidgwick.

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

*Finance Committee.*—Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Lieut.-Colonel G. L. Le M. Taylor.

On the proposition of Professor Richet, brought forward by Mr. F. W. H. Myers, Professor Sabatier, of Montpellier, France, was elected a Corresponding Member for the current year. Miss A. Goodrich Freer was elected an Honorary Associate of the Society for the current year. Four new Members and eighteen new Associates, whose names and addresses are given on the preceding pages, were elected. The election of three new Members and thirty new Associates of the American Branch was recorded. Several more resignations from various causes at the end of 1892 were recorded.



The lists of Corresponding Members and Honorary Associates elected for the current year are published in Part XXIII. of the *Proceedings*.

The Finance Committee was directed to prepare an estimate of income and a scheme of expenditure for the current year, to be presented to the next meeting of the Council.

The Council agreed to meet at 19, Buckingham-street, W.C., on Friday, March 10th, at 4.30 p.m.

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### GENERAL MEETING.

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The 56th General Meeting was held at the Westminster Town Hall, on Friday, January 27th, Prof. Sidgwick in the chair.

PROF. SIDGWICK began by announcing that he took the chair no longer as President, but as Vice-President of the Society. It had always been the view of the Council—a view in which he himself cordially shared—that it was desirable that the annual re-elections of Presidents should be a reality, and that a change should be made from time to time in the holder of that office. He had now the pleasure of informing the meeting that Mr. A. J. Balfour had accepted the Presidency for the year 1893. Mr. Balfour had other avocations, which might interfere with his frequent presence at the meetings of the Society, but his interest in its work was strong, and had been manifested from the earliest days of the Society's existence. It was, of course, Mr. Balfour the philosopher, rather than Mr. Balfour the statesman, whom they had invited to preside over their deliberations; and he (the speaker) might remind his audience of the proof of the Society's political neutrality afforded by the presence on the list of its honorary members of the name of Mr. W. E. Gladstone.

MR. F. W. H. MYERS being then called upon for the announced paper on "Motor Messages from the Subliminal Self," asked leave of the meeting to begin by dwelling at more length than had been possible at the last meeting upon the experiments in crystal-gazing to which he attached so much importance. He was glad to hear that a good many of the half-crown glass balls which the Assistant Secretary had on sale had been purchased, and he hoped that several series of experiments had been begun. Mr. Myers then explained the way in which this experiment attached itself to various other experiments now beginning to be tried in better-known departments of experimental psychology. The substance of his remarks will be found in Part XXIII. of the *Proceedings*, which has since been issued. In conclusion, he urged the essential similarity of these sensory automatisms and the motor automatisms on which he now hoped to dwell at the next meeting.

In the discussion which followed, Mr. Myers stated in reply to questions that he had found it thus far impossible to say which form of subliminal message was the most likely to convey truth. Crystal-vision, automatic writing, table-tilting, raps (for in spite of the added difficulties which they presented, he thought that raps would have to be dealt with as a genuine phenomenon)—all these modes of communication conveyed a vastly larger percentage of nonsense and error than of provable truth. Yet by each method in turn he held that provable truth not previously known had been communicated in a proportion quite beyond what chance could explain. Only prolonged experiment could show which method was the best for each inquirer to follow, or by what signs the veridical answers could be best discriminated from amid the rubbish in which they often lay concealed.

MR. BARKWORTH remarked on the part probably played by self-suggestion in crystal-vision, and on the consequent need of keeping the mind as blank as possible during the experiments.

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#### CASES RECEIVED BY THE LITERARY COMMITTEE.

The two cases that follow are instances of apparitions seen collectively, about which there is little or no evidence to show that they coincided with any event going on at a distance, or represented any actual person, living or dead. A possible explanation seems to be that a purely subjective hallucination on the part of one of the percipients was transferred to the other, apparently by mental suggestion.

##### G. 230. Collective Apparition.

From Mr. Reginald Barber.

24, Lorne-grove, Fallowfield, Manchester, *January 21st*, 1891.

In April of last year, while the light was still good, I was returning home from a walk with my wife, and when within a few yards of the gate, which opens into a straight path leading to the house, both my wife and I saw a woman pass through the open gate and walk straight to the house, when, on reaching the door, she disappeared. I ran to the door, opened it with my latchkey, and expected in my astonishment to find her inside, for she seemed to have walked through the door. It all seemed so real that I at once searched the house, but in vain. We were the only two people in the street, and did not see the figure until she entered the gate, when we simultaneously exclaimed, "Who is that?" She seemed to come out of space and go into space again in a most marvellous manner. She wore a plaid shawl, and her bonnet was a grey-black with a bit of colour in it. We could not remember hearing any sound as she walked, but otherwise we have never seen anything more apparently substantial. It is impossible for us to conceive how she could have disappeared if she had been of flesh and blood.

If only one of us had seen this figure, I should have thought little about it, as such cases of hallucination seem sufficiently common, and may be accounted for by some physical or mental disturbance; but the evidence in this case points to the existence of something exterior to ourselves.

We are neither of us believers in ghosts or the like, but are two ordinary matter-of-fact people.

REGINALD BARBER.

In answer to our inquiries, Mr. Barber wrote as follows:—

DEAR SIR,—I received your letter this morning, and [will] now . . . reply to your inquiries. “Did I or my wife see the figure first?” My wife points out that I must have seen the figure first, for she did not see it until it was well inside the gate. “Was there any expectation of a visit?” Not the least. “Give the distance of the apparition when it disappeared.” A few yards, I could not say exactly. When I have heard Mrs. Barber telling friends of our experience, I have noticed that the figure presented to her mind does not seem to have been exactly the same as that which was evident to my mind. That would appear to support your theory that no real figure existed. Again, Mrs. Barber is sure she spoke first (though I thought we spoke at once), and, as she points out, I *saw* the figure first. This shows that the figure was not suggested by one to the other in any ordinary manner.

Mrs. Barber, I trust, will send you an account of our experience while I am from home.

I shall be glad to answer any further questions if you think the case calls for them.

REGINALD BARBER.

Mrs. Barber writes:—

24, Lorne-grove, Fallowfield, *January 30th, 1891.*

I shall be much pleased to give you my account of “our ghost.”

I may begin by saying that Lorne-grove is a very quiet thoroughfare of no great length. During April last year the road was being paved, and consequently in a very chaotic state—full of loose stones, &c. The pavement on the opposite side to our house was already laid, so on returning from our walk on the 19th of that month my husband and I kept on that side of the road until we were exactly opposite our own gate. Up to this time we had seen no one in the Grove.

My husband now began to cross the road, bidding me follow, and take care not to fall on the loose stones. I did so, naturally looking down at my feet, until a little more than half way across the road, or about 6 yards from the gate, when on raising my eyes I saw a grey figure walking up the path to the door. She was then about a yard inside the gate, and although she had appeared so mysteriously, I felt no surprise, she looked so thoroughly commonplace and substantial. My husband saw her *enter* the gate, so there can be no question as to which of us *saw* her first, but I was certainly the first to exclaim: “Who is that?” although my husband’s exclamation followed so quickly that they might almost be considered simultaneous, as indeed I believe Mr. Barber described them in his letter to you. I next said: “Stop a moment and let us see who it is,” but he answered, “No, it is no good letting her ring,” and hurried forward with his latchkey. The



distance from the gate to the door is  $7\frac{1}{2}$  yards, and when I first saw the figure I should be about 6 yards from the gate.

My husband would be at least a couple of yards in front of me, and as he saw the figure actually turn in at the gate he had a better view of her shawl and bonnet. I only saw that she was in grey, and that it was no one we knew. She walked quietly up the path and then up the two steps to the door, and I always fancy I saw her raise her hand as though to ring the bell, but of that I cannot be sure, and then against the dark door she vanished completely, certainly not more than 4 yards from where my husband was standing. We were expecting no visitor, and our thoughts were far away from the supernatural, for just before crossing the road we had been saying how hungry we were, and how we should enjoy our supper.

I took special note of the date and hour, fully expecting we should hear of some occurrence which nearly concerned us, but nothing has, so far, transpired.

GERTRUDE BARBER.

Mr. Barber wrote later:—

24, Lorne-grove, Fallowfield, Manchester, *February 6th, 1891.*

Mrs. Barber thinks the time we saw the apparition would be as nearly as possible seven o'clock; I merely remember it was about sunset. I am sure it was light enough to see to read outside, and within there was no artificial light burning. I remember searching the house by daylight to find the figure we had seen. It was a beautiful, clear, calm evening. We do not know that we have seen anything hallucinatory before or since. If we saw a figure pass by in the street like the one we have described, its naturalness would cause us to make no observation. Mrs. Barber says she has often thought she has seen a cat, though perhaps not with the distinctness of nature. Suddenly seeing an object resembling a cat might, of course, provoke the illusion.

Mr. Barber says that he has sometimes experienced an auditory hallucination—namely, fancying that his wife was calling him by name from another room so distinctly that he rose to answer it, but as he reached the door fancied he heard her calling him back again. He has heard her call him in this way three times, but has had no other visual experience besides the one described above.

Mr. Myers called on Mr. Barber on August 1st, 1891, and gives the following account of his interview:—

*August 2nd, 1891.*

I saw Mr. and Mrs. Barber yesterday, and inspected the scene of the apparition. It is quite clear that there was no real person on the step. When Mr. and Mrs. Barber turned into the street, a very short and quiet one, no one was visible. The figure appeared suddenly, entering the gate through which you pass over a few yards of flagged walk and up two steps to reach the front door.

The figure struck Mr. Barber at the time as noiseless. It is not certain that the figure looked the same to Mr. and Mrs. Barber. Mr. Barber, who was in front and saw it best, noticed a check in the shawl. Mrs. Barber

did not look carefully at the dress, but took it to be grey. Both thought the woman a beggar, or something of that kind.

Mr. and Mrs. Barber have been about seven years in the house. No servant has died there, nor did the figure resemble the previous occupant.

Neither of them has ever had any other similar experience.

F. W. H. MYERS.

G. 231. Collective Apparition.

From Mrs. B.

*February 2nd, 1892.*

I may say that I am not a believer in ghosts, and have no sympathy with Spiritualism in any form; am a member of a Baptist church in this city. I give the following facts, to the best of my recollection, for what they are worth, having never been able to find any satisfactory explanation thereof. Our family was living in a large, comfortable house, called — Hall, which had recently been taken for a term of years by my father, F. M., of —. There was a passage leading from the outside back door, past the pantry and cellar doors to the servants' hall. On the left hand side of the passage, looking towards the back door, there was an opening into the cellar, which was reached by steep stairs. At the time of which I write I was sixteen years of age, my sister, now Mrs. W., being one year older; the year probably being 1866 or 1867. It was towards twilight; the time of the year I have forgotten. My sister and I were walking together down the passage towards the back door, when we distinctly saw the figure of an old woman, dressed in shawl and bonnet, coming towards us, and pass us. We immediately turned round, and saw the figure glide towards the cellar steps, where she disappeared, the impression left upon our minds being that she had gone down. As far as my memory serves me, I believe the phantom, or whatever it was, was of a transparent, or, at any rate, of an ethereal nature, as she passed us without inconvenience in the narrow passage. We were surprised at seeing this strange figure, and followed her to look down the cellar steps, but saw and heard nothing. I cannot say certainly at this distance of time whether we were very much frightened, or whether we experienced any particular sensations: but what is very clearly stamped upon my mind is the ridicule heaped upon our story by any who heard it: for whenever we mentioned it we got so laughed at we soon ceased to speak of it at all. I may say, in conclusion, my sister and I were in good health and spirits at this time, and that nothing was further from our thoughts than the possibility of seeing anything supernatural. The figure was that of a total stranger. I have never had a similar experience either before or since. The impression always remained upon my mind that I had seen an apparition, and I believe my sister shared that impression. I related this incident to my husband soon after we were married, and it is his interest in this story that has kept it in my mind.

I declare the above to be correct to the best of my knowledge and belief.

[Signed] M—— B——.

[Signed] W—— W—— (Witness to Mrs. B.'s signature).

We first heard of this incident from Mr. B., who gave an account substantially the same as the above, but much less detailed. He says:—

The old hall was afterwards occupied by J. M., but I never heard whether he or his family ever heard or saw anything. There was a hazy report or legend in the district, but nothing that was ever definite. . . .

Personally I am and always have been greatly impressed by this incident. My wife mentioned it quite incidentally soon after we were married (1872) and has always preserved the same story. I do not think I ever heard my sister-in-law refer to it. They apparently felt that they were only laying themselves open to ridicule by repeating the story. They could not explain it, so dropped it.

The evidence of the other percipient, Mrs. W., was obtained through Mr. B.'s kindness. In a later letter to us he says:—

I learn from Mrs. W. that she is going to send you her statement of the apparition she and Mrs. B. believed they saw at —— Hall. My wife wrote her to send her own impressions quite independently of her account, as what you wanted was simple facts or statements apart from any *leadings up* to any conceivable theory.

Mrs. W.'s account, enclosed in a letter dated March 12th, 1892, was sent direct to us later, and is printed below. It will be observed that the vague legend of "haunting" referred to by Mr. B. here takes a somewhat more definite form.

*Statement regarding a Ghost or Apparition seen at —— Hall.*

Our family was residing at a large old-fashioned hall, called ——, which had been taken for a term of years by our father, F. M., of ——. Before we went to reside at the Hall we heard it was haunted, and the form of a lady was supposed to have been seen about the place at certain times.

My sister, Mrs. B., was with me on the evening we beheld the apparition. We were on our way to the kitchen, where the servants were having a party, and had just entered a long passage, which led to the servants' hall, when we beheld the form of a female, I cannot say whether young or old at this distance of time, for this must have happened in 1866 or 1867. The figure advanced towards us, then silently glided past, went slowly down the long passage, we watching all the time, until passing through the servants' hall, which was empty, it went through the doorway into the cellar. Instant search was made by the servants, to whom we communicated our experience, but nothing could be found, no trace of the mysterious being brought to light. Most surely was it seen by both of us, and it was an unearthly presence, as its whole appearance was semi-transparent and ethereal.

We related our adventure to the rest of the family, but receiving nothing but scornful derision, we ceased to speak of what we had seen, though its reality will ever be stamped on our minds.

[Signed] L. S. W.

The next two cases are instances of a kind of auditory hallucination, the hearing of music, that seems to occur much more rarely than the hearing of voices. Some similar cases were published in *Phantasms of the Living*. (See Vol. II., pp. 221, 223, and 639.) The fact that the sounds were heard collectively suggests at first sight that they may have been real—an explanation which it is always more difficult to exclude in auditory than in visual cases. But the whole circumstances, when closely examined, make this explanation an extremely unlikely one.

L. 949. A<sup>d</sup> P<sup>n</sup> Collective.

The following account was given by Miss Horne, daughter of the percipient, in a letter to Miss Ina White, through whose kindness we received it. The letter was afterwards sent back for Mrs. Horne's signature, which was added, so that the account, though written in the third person, is really a first-hand one.

508, Union-street, Aberdeen, *November 25th, 1890.*

It is nearly thirty years ago now, but it is as vividly impressed on her memory, as if it had happened yesterday.

She was sitting in the dining-room (in a self-contained house), which was behind the drawing-room, with Jamie, my eldest brother, on her knee, who was then a baby scarcely two years old. The nurse had gone out for the afternoon, and there was no one in the house except the maid downstairs. The doors of the dining-room and drawing-room both happened to be open at the time. All at once she heard the most divine music, very sad and sweet, which lasted for about two minutes, then gradually died away. My brother jumped from mamma's knee, exclaiming "Papa! papa," and ran through to the drawing-room. Mamma felt as if she could not move and rang the bell for the servant, whom she told to go and see who was in the drawing-room. When she went into the room, she found my brother standing beside the piano and saying "No papa!" Why the child should have exclaimed these words was that papa was very musical, and used often to go straight to the piano when he came home. Such was the impression on mamma that she noted the time to a *minute*, and six weeks after she received a letter saying her sister had died at the Cape, and the time corresponded exactly to the minute that she had heard the music. I may tell you that my aunt was a very fine musician.

[MISS] EMILY M. HORNE.

(Signed) December 11th, 1890. [MRS.] ELIZA HORNE.

In answer to further inquiries, Miss Horne wrote to Miss White:—

*December 11th, 1890.*

I am sorry to say the note, which mamma took at the time, has been lost, though she had it for more than twenty years after the event occurred.

The name of my aunt was Mary Sophia Ingles, she died on the 20th February, 1861, at Durban, Natal. Mamma has lost sight of the servant



for many years, which is a pity, as she might have been able to corroborate the story. Mamma bids me say that her note corresponded not only to the hour but to the *minute* of her sister's death.

G. 232. Collective. Auditory.

Sent by Mr. J. P. Quincy, a Member of the American Branch, well known to Mr. Hodgson.

From Miss Sarah Jenkins.

Hotel Mt. Vernon, 18, West Cedar-street, Boston.

*March 31st, 1891.*

In the year 1845 Mr. Herwig, a German, and a much esteemed musician, who had for several years resided in Boston, Massachusetts, died suddenly in that city. I was then a young girl, and knew him only through his high reputation, and my own great enjoyment of his delightful performances on the violin in public concerts. The only personal association I ever had with him was, that in the winter before his death, in returning to my home from that of a friend who was studying with me, I chanced for many weeks to meet Mr. Herwig almost daily on a certain part of Beacon-street. It seemed to be only an accident, but finally it became such a constant occurrence that he smiled on me kindly, and gave me a respectful little bow, which I ventured as respectfully to return.

The following autumn he died, as I have said, very suddenly, and his funeral took place on November 4th, 1845, in Trinity Church—then on Summer-street, Boston. It was a solemn and touching service, attended by a crowd of musicians and other eminent citizens, for all mourned the loss of such an accomplished and valuable man. I was present with my sister, and, in the midst of the services, there came to me a most unaccountable and inexpressible feeling that he might then and there at once rise from the coffin and appear in life again among us. Hardly knowing what I did, I caught my sister's hand, exclaiming almost aloud, "Oh, he *must*, he *must* come to life again!" so very earnestly that she looked at me in wonder and whispered "Hush! hush!" That evening my mother, my two sisters, a friend (Mr. S., from Cuba), and myself—five of us in all—were sitting in our dining-room, No. 4, H. Street, Boston, while my sister and I were describing the funeral. My sister had just told of my singular exclamation while there, and I was repeating the words, when suddenly the room was filled with a burst of glorious music, such as none of us had ever heard. I saw a look of astonishment and even fear on every face, and, in a sort of fright myself, I continued speaking incoherently when, once more, after a slight pause, came a similar full swell of harmony which then died softly away. My sister and I at once rushed to the hall door, which was but a few steps from us, to discover if outside there were any music, but we heard not a sound save the hard drizzle of a dark rainy night. I then ran upstairs to the parlour over the dining-room, where was only a Quaker lady reading. A piano was in that room, and, though it was closed, I asked, "Has anyone been playing?" "No," she replied, "But I heard a strange burst of music. What was it?"

Now, let it be understood that, as a family, we had never been superstitious, but, on the contrary, had been educated to scoff at the idea of ghosts, omens, &c., so that none of us announced this occurrence as supernatural, but could only look at each other saying, "What was it?" The Quakeress, however, we found more excited than ourselves. She related the experience to her daughters, who were absent at the time, and they spent much time in perambulating the neighbourhood to discover if there had been any music in the houses near ours; but it was distinctly proved that there had been none, nor had any been heard from the street. In fact, what we heard seemed to be close around ourselves, as we each described it, and unlike any we had ever heard.

It may seem strange that, after so many years, I should be able to describe so particularly this event. But I own it made a deep impression upon the minds of all the hearers. I have often narrated it, and heard the others narrate it in exactly the same way, and my sister, the only one now living of that little company, will verify my description word for word.

I add my replies to some questions which have been asked.

When we went to the hall door we looked up and down the street, which was well lighted. Street performers upon musical instruments were absolutely unknown in Boston at this period.

Mrs. S., the Quaker lady of whom I have spoken, was staying in the house as a guest. I asked whether anyone had played upon the piano, not because the music bore any resemblance to that of a piano, but to connect it, if possible, with some natural cause.

The music appeared to all of us to be in the room where we were sitting. It seemed to begin in one corner, and to pass round the room. I said that it was like a burst of sunshine in sound, and can give no better description of it.

My mother and Mr. S. agreed that the music was utterly inexplicable.

My sister and I, as well as the daughters of Mrs. S., made thorough inquiries at all the houses about us, but could hear nothing that could account for the phenomenon.

SARAH JENKINS.

Miss E. Jenkins corroborates as follows:—

I have carefully read the above account written by my sister, and testify to its accuracy.

Boston, 1890.

ELIZABETH JENKINS.

L. 950. A<sup>e</sup> P<sub>n</sub> Apparition.

From the Rev. Sören Pederson, Pastor of the Scandinavian Church of Melbourne, Australia.

282, Williams-street, Melbourne, *January 12th*, 1892.

I saw a very dear friend, about 70 years old, living in Christiania, at 7 o'clock in the afternoon, when walking about a year ago with some Australian friends in one of the streets of Melbourne. I saw his face as in prayer, and quite suddenly and near, so I did almost touch him. I was talking of singing with my friends, as we were going to practice at the time. I was

quite well and have never had hallucinations or anything like this before or later. It was daylight and quite full of passers-by and vehicles, &c., in the street.

I had not seen him since a year before, but it struck me so vividly that I wrote home to Christiania, Norway, asking what did friend G. at that hour (subtracting the 9 hours we are before here in Melbourne) and got the answer: "Praying *very* intensely for you and your mission in Melbourne."

Two [other persons were present] who saw nothing and were quite outside the whole incident.

I never studied "telepathy," but it occurs to me that this fact must be connected with such a thing.

SÖREN PEDERSON.

In answer to our inquiries as to whether the letter in which Mr. Pederson had described the incident had been preserved, and whether any corroboration of his experience could be obtained, we received some time later the following letter from his father, Mr. Gustav Pederson, of Christiania:—

Christiania, 9th June, 1892.

DEAR SIR,—My son, the Rev. S. Pederson, Melbourne, having requested me to give you an exact report of the vision he had, and of which he informed you, I, in compliance herewith, must tell you, to my regret, that the letter concerning this event has got lost in some way or other and has not been found yet in spite of all rummaging. Nevertheless, I, as well as my wife and son here, remember very well the contents of that letter running about as follows:

"What is the matter with Gundersen? I stood yesterday in the street (of Melbourne), conversing with a friend (a Scandinavian), when, without in the least thinking then of Gundersen, he appeared on a sudden before me all alive, with his pale face and black hair and beard, but looking very serious. The clock struck just 8 p.m. here on the—— (the day we cannot remember), answering exactly to 11 o'clock a.m. with you. Do tell me, is he ill, or dead perhaps?"

On seeing Mr. Gundersen after receipt of this letter, he told me he could remember well enough having been about five weeks ago (then), together with other friends of his (my son), namely Mr. and Mrs. Jacobsen, and two other ladies at the house of Mr. Jacobsen, conversing about my son, he (Mr. Gundersen) after having read a chapter out of the Scripture, together with the said friends, went on their knees in a fervent prayer to the Almighty for him and family. Mr. Gundersen could not, however, on the spot, state date and time when this took place, but told me a couple of days later that he, on examining at home some loose notes he used to put down, and after having moreover conferred with the said friends thereabout, could now affirm the exact day and hour of the said event to have occurred just at the same time as said above.

Unfortunately Mr. Gundersen can also no longer find those notes, but I shall continue my researches for that missed letter of my son, and if I succeed, give myself the honour to procure for you further particulars as to date, &c.

GUSTAV PEDERSON.



## CORRESPONDENCE.

To the Editor of the JOURNAL OF THE S.P.R.

Enniscorthy, December 23rd, 1892.

DEAR SIR,—Some startling evidence of the extent to which the "Spirit" photograph fraud is carried on in America having come into my possession, and also directions as to how frauds of this kind could be palmed off on the deluded public, I communicated the same to three photographic friends of mine in different places, requesting that they would experiment in this line and report result to me. In two cases out of the three, the operators secured good results—results well calculated to deceive a sitter as to their genuineness—yet produced by mechanical means. Mr. M. Glover, photographic artist, 124, Stephen's-green, Dublin (one of the friends alluded to), has kindly consented to place at the disposal of any well-known Spiritualist, or Committee of Spiritualists, an entire gallery and all necessary mechanism for the development of *genuine* spirit photographs, *if such can be secured*, and he invites the co-operation of all parties interested. Moreover, it would be well for intending experimenters to remember that there is so much unconscious hallucination and deliberate fraud in this "spirit" photograph business that "the nucleus of reality is hard to find," as the late Edmund Gurney used to say. Of two "spirit" photographers I once knew, one is at present in an asylum and the other in gaol.—Yours truly,

JOSEPH W. HAYES.

## CATALOGUE OF UNPRINTED CASES.

(Continued from the January JOURNAL.)

*Further information improving the evidence in any of these cases will be gratefully received.*

B G 52. Visual. Collective.—Mrs. Scnhouse and Mr. J. M. Wilson sitting in the garden about 10 p.m. see white figure like a woman, about 40 yards away. It does not move. They observe it for some time and then it disappears. Both percipients send accounts. Event, May or June, 1886. Recorded August 1888.

B G 53. 2nd hand. From Mrs. H.—(a) Her husband, after his death in 1879, was seen by her daughter and by the servant. (b) Her mother was seen by her husband and aunt collectively soon after her death, undated. (c) First-hand. Mrs. H., in 1862, saw a sister, then in Australia, at the time of her death. All recorded in 1890. Further inquiries unanswered.

B G 54. Visual. Fixed local.—Mr. J. B. K. sees figure of former tenant standing in doorway of room in which he died. There was dim light from window, which the figure obscured. Date, August, 1884. Recorded July, 1885.

B G 55. Visual. Collective. Animal.—Mr. F. A. Paley and friend walking home at night on lonely road see a large black dog rise from it, slowly walk to the side, and disappear. They search in vain. Mr. P. hears subsequently that this mysterious dog is well known, and is the terror of the neighbourhood; but no such real dog is known. Date, summer, 1837. Recorded June, 1884.

RECEIPTS AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1892.

Dr.		Cr.	
1892.		1892.	
Jan.	£ s. d.	Dec. 31.	£ s. d.
1.—To Balance in hands of Treasurer ...	148 10 9	By Literary Committee .....	£ s. d.
Do. " " Secretary ...	10 0 0	Library .....	9 14 2
		Printing:—	15 10 8
Dec. 31.—	158 10 9	Proceedings, Part XX. ....	104 11 6
Subscriptions:—		" " " " XXXI. ....	115 19 6
Members ...	295 1 0	" " " " on a/c of 99 1 0	86 12 0
Associates ...	407 8 0	Journal, Nos. 83-92 .....	4 17 6
	702 9 0	Title Page and Index (Proc. Vol. VII.) ...	32 3 0
Life Subscriptions... ..	63 0 0	General ... ..	443 4 6
Sale of Publications:—		Covers and Binding .....	9 0 11
Per Kegan Paul, Trench, Trubner & Co. (July, 1891, to June, 1892) .....	68 17 6	Early Numbers of Journal .....	0 12 0
" " Secretary of American Branch (1891) .....	43 2 6	General Meetings .....	33 13 6
" " Secretary (English) (1892) .....	25 19 6	Advertising .....	3 18 6
Glass Balls ... ..	137 19 6	Salary to Secretary (Sept., 1891, to Sept., 1892) and Commission on Subscriptions ...	133 13 10
Rent—(Rooms not required at 19, Buckingham-street, 3 months to Christmas, 1891) .....	2 5 6	Rent (12 months to Michaelmas, 1892) .....	45 0 0
Second-Sight Inquiry Fund .....	6 5 0	Housekeeper (12 months, 19, Buckingham-st.) .....	14 15 0
Interest on Investment ... ..	150 0 0	Reading Room and Stationery .....	5 5 10
	6 8 8	Glass Balls, Planchettes, &c. ....	5 11 10
		Storage of Proceedings .....	6 0 0
		Postage (Secretary's) .....	76 16 11
		(Publications to America, Branch a/c) .....	35 17 7
		Gas... ..	3 16 4
		Repairs .....	1 1 7
		Furnishing... ..	17 5 3
		General Expenses .....	43 2 11
		Balance—Invested .....	195 10 6
		" " in hands of Treasurer .....	117 6 7
		" " Secretary .....	10 0 0
			322 17 1
	<u>£1,226 18 5</u>		<u>£1,226 18 5</u>

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

January 25th, 1893.

MORELL THEOBALD, C.A.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### CORRESPONDENCE.

#### THE LATE MR. S. J. DAVEY'S EXPERIMENTS.

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

SIR,—In reference to the explanations of Mr. Davey's methods of conjuring, given by Mr. R. Hodgson in the *Proceedings* of July last, I wish to make a few remarks. It is, of course, quite clear, from the facts now given, that Mr. Davey was a very clever conjurer ; that he possessed the somewhat rare natural faculties of the high-class prestidigitateur ; and that he had cultivated these faculties in the special department of imitating *slate-writing* and other spiritualistic phenomena. It also seems clear to me that he possessed the faculty of thought-reading and thought-impressing in a high degree ; and, further, it seems probable that he also possessed mediumistic power, which occasionally took part in his performances.

In regard to some of the sittings, Mr. Hodgson's explanations are so full as to show that all was performed by clever trick, but in others there is no explanation given, except a general reference to the "methods" used in other cases. I have neither time nor inclination to go into these cases in detail, nor would there be any use in doing so. The important question is, whether the methods which Mr. Davey used in his trick-performances are such as will serve to explain most, or all, of the slate-writing of professional mediums. I shall, therefore, accept Mr. Hodgson's challenge (in *Proceedings*, Vol. IV., Part XI., p. 404) to point out exactly where the difference lies between Mr. Davey's performances and those of mediums.

I have not myself had so much experience of slate-writing as many other Spiritualists, nor have I received such marvellous and demonstrative tests as have occurred to others. But I have witnessed successful slate-writing with four different mediums ; and their proceedings, in the three best cases, afforded none of the opportunities for trickery on which Mr. Davey appears to have mainly relied. I will now point out some of the conditions and arrangements on which Mr. Davey's performances depended, and which were not present on the occasion of either of my sittings.

1. Mr. Davey on several occasions asked his visitors to bring *three* slates with them, which afforded him the opportunity of writing on one of them, and substituting this for one of the others after they had been cleaned for the experiment.

On no occasion were any slates asked for previous to my sittings, but a single slate was once taken, and writing obtained on it without its leaving my sight or that of my brother.

2. During the greater number of Mr. Davey's sittings he left the room, either before or in the midst of the performance, often more than once, giving him the opportunity required for some of his best tricks.

At none of my sittings did the medium leave the room.

3. Many of Mr. Davey's tricks depended on the slate being held *under* the table.

At none of my sittings, except the first (with Slade), were the slates ever put under the table.

4. Mr. Davey had a duster and blotting-paper on his table, used ostensibly for cleaning and drying the slates, but which were of great use to him in concealing and transposing them.

At none of my sittings were either of these articles on the table, a small piece of sponge being the only thing used for cleaning the slates.

5. Long waiting, during the sittings, to relax the attention of the sitters, was used by Mr. Davey.

At none of my sittings did I have to wait more than five or ten minutes, in several much less. At my best sitting, with Fred Evans in San Francisco, seven slates filled with writing or portraits, including letters signed with the correct Christian name or initials of several long deceased members of my family, together with six portraits produced on paper touched by no one but myself, were obtained in a sitting of about half an hour.

6. At some of Mr. Davey's sittings the visitors were in the room an hour before the séance began, during which time some of their slates were taken away and written on.

7. During some of the slate experiments, other tricks, with glasses, coins, etc., were sometimes interpolated, at other times three or more sitters were intermixed in one experiment, thus causing confusion and affording the opportunity for writing on or transposition.

Nothing of this kind occurred during either of my sittings.

8. Mr. Davey asked his sitters to change places, sometimes more than once during the same sitting; thus offering other opportunities for manipulation of the slates.

No such change was made during my sittings for slate-writing.

9. Apparently all Mr. Davey's visitors sat at the table, or if there were any onlookers they were, like Mr. Hodgson, in the secret.

At one of my best sittings (with Keeler at Washington) a friend sat about a yard back so as to see all that passed at the table where I and the medium sat. On this occasion I examined two slates, tied them together, placed my hand on them, on the table, the medium placing his hand on mine, and in a minute or two I opened the slates and found several lines



of writing inside. Nothing else whatever happened, and any substitution was simply impossible.

At the sitting with Evans, I and my brother sat with the medium at the table, and two friends, who had had numerous sittings before, sat about three yards off, so as to see all that passed, while leaving the séance wholly to us. These conditions are, I submit, the most unfavourable to any trickery by the medium.

I have now pointed out nine distinct features which differentiate Mr. Davey's performances from those of the slate-writing mediums I have had the opportunity of observing. These features, either singly or in combination, constitute the essential conditions of most of Mr. Davey's conjuring performances; and they correspond so closely with those used by all conjurers, and are so different from those adopted by most mediums, that the difference would have been at once noticed had those familiar with the slate-writing of a number of different mediums been allowed to witness Mr. Davey's experiments.

There are a few points in connection with Mr. Davey's power of thought-reading and willing, and perhaps of mediumship, which call for notice. In *Proceedings*, Part XI., p. 406, Mr. Davey tells us that he was affected a good deal during his first experiments with "involuntary movements." Such movements are almost universal in the earlier stages of mediumship. Many of his sitters report that he was "violently agitated," that electric shocks seemed to pass through him; that he exhibited great nervous strain with beads of perspiration. These are usual phenomena with some mediums, but Mr. Davey does not tell us whether or no they were all simulated by him.

At p. 412 of same *Proceedings*, Mr. Davey describes how he asked a gentleman to *think* of a number, apparently with no limitation as to number of digits. He then writes on a slate what he *thinks* is the number, and it proves to be correct, namely, 98. He adds that he has had "several somewhat similar experiences." This faculty, with the corresponding one of impressing his thoughts on others, he evidently calculates on; for Mr. Hodgson tells us (*Proceedings*, Part XXII., p. 275) that he draws a figure or number that *he thinks* the sitter is most likely to choose. Also, in his book experiments, he calculates on *forcing* a sitter to choose the book he requires. The record of his sittings shows that he tried this experiment with ten different sitters; with four it failed or was inconclusive, but with the other six it succeeded more or less completely. Now it is certain that with sitters whose choice was uninfluenced, not more than, if so many as, one in ten would choose the one book, out of a hundred or more, placed conspicuously in order to be chosen. Most people would avoid such a book. Not only the book has to be forced, but the line or page, chosen by chance and sometimes neither spoken nor written down, has to be accounted for. In several cases the words found on the slate were correct for either line or page, and sometimes for both, as in Sitting VII., of which no explanation is given. Then we have Mr. Dodds' case, where he chooses *Taine on Intelligence*, because he had been reading another work of Taine's that morning, and only *thought* of a page and line; yet words were written from that line of another page of the book. Again, in Sitting XVI., Miss Symonds has three book experi-

ments, choosing a different book each time, she says "at random." Yet passages or words from two of these books were written, in one case from the page and line chosen; and in the third case it was written that there was no such page, which was correct. Of these three experiments, also, no explanation or suggestion of any kind is offered.

In what is called the "Sitting for Materialisation," a confederate entered the room, and was enabled to do so by the complete darkness. I have witnessed numerous far better materialisation-phenomena in private houses, under circumstances which rendered the presence of a confederate impossible; and on none of these occasions was there darkness, but always light enough to allow all the persons in the room to be seen. The accounts of the sitters with Mr. Davey as to the locking and sealing of the door were so grossly inaccurate that I was led to suppose the phenomena were genuine.

I think I have now shown that there are *very great differences* between Mr. Davey's performances and those of mediums. This would have been of little importance had not his séances been given undue prominence by publication in the Society's *Proceedings*, and been thenceforth appealed to as proving that the slate-writing of mediums was also trickery. Mr. Davey's repeated refusal to exhibit his performances to those Spiritualists who had had a large experience of slate-writing in the presence of mediums, should, in my opinion, have been sufficient to exclude his paper from the pages of a scientific journal, since he thereby proved that to elicit the truth in the matter was not so much his object as to keep up his reputation as an exposé of the tricks of mediums. The *comparative* experiments, which could alone have given any scientific value to his performances, being absent, nothing remains to interest Spiritualists beyond clever conjuring intermingled with more or less of psychical or mediumistic power.

I venture to hope that other Spiritualists may now make known their experiences of slate-writing phenomena, under conditions very different from those present during Mr. Davey's performances, and such as to exclude the agencies he mainly employed.

ALFRED R. WALLACE.

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REPLY TO MR. ALFRED RUSSEL WALLACE.

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

SIR,—I must confess my surprise—after the various articles relating more or less to slate-writing which have appeared in our *Proceedings* and *Journal*, beginning with Mrs. Sidgwick's paper read on May 3rd, 1886, and published in Part X. of our *Proceedings* (Vol. IV., p. 45) and ending with my article in Part XXII.,—to find Mr. Wallace still affirming that "the important question is, whether the methods which Mr. Davey used in his trick-performances are such as will serve to explain most, or all, of the slate-writing of professional mediums." It is difficult to conceive a greater misapprehension of the point at issue. The chief object of the investigation with Mr. Davey was to estimate the true worth of testimony to "psychographic" and similar performances,—“to ascertain by definite experiment, *what sort of reports* honest and intelligent persons will make of conjuring performances

carried out in private, without any advantage of conditions, and directed to obtaining results as closely as possible resembling those on which Spiritualists rely." (*Proceedings*, Vol. IV., Part XI., p. 380.) In the Introduction to Mr. Davey's Experimental Investigation I tried to show in detail how far other records of psychographic phenomena "might be misdescriptions, and what were the chief causes of the misdescriptions." It was also pointed out clearly, in describing the object of the notes attached to the reports of sittings, that

"to explain the tricks would in itself be of little advantage to the investigator of the 'physical phenomena' of mediums, since many methods of producing 'psychography' may exist besides those which Mr. Davey has employed; and were all of those in present use to be made public property, others would doubtless be invented, and accidental opportunities for producing successful illusions would still arise";—

that it would be a great mistake

"to suppose that explanations of the methods in use would convince those who have testified from personal experience to the genuineness of the 'psychography' of Eglinton, Slade, etc., that such methods were used for the production of the phenomena which they witnessed. They will scarcely be likely to *remember* the occurrence of events which they perhaps never observed at all, or observed only partially and erroneously; which, whether correctly or incorrectly observed, they have afterwards continually misdescribed or completely forgotten; and which, in many cases, would be distinctly excluded by the acceptance of their testimony as it stands";—

and that the object of the notes was

"to show to investigators the kind and degree of mistakes which may be made by educated and intelligent witnesses in recording their impression of a performance the main lines of which are planned with the deliberate intention of deceiving them, but few, if any, of the details of which can be described as absolutely fixed."

After such explicit declarations as the above, repeated and emphasised in a variety of ways both in the *Journal* and in the *Proceedings* by Mrs. Sidgwick and myself, during the discussions on the subject in 1886-7, and reiterated in my article in Part XXII., where I have again drawn special attention throughout to the fact that the important point to notice is not how the trick was done, but what kinds of errors appear in the report of the witness,—after all this, I say, I am astonished to find Mr. Wallace still completely missing the point of the whole investigation. The obviously important question for him to ask is: *What kinds of mistakes may I expect to find in my own reports of "psychographic" phenomena?* and not the question which he practically does ask, viz., *Assuming my reports to be correct, how can Mr. Davey's methods explain the slate-writing which I witnessed?* This last question is of no importance whatever. The investigation with Mr. Davey establishes that the assumption of the correctness of



records of the kind under consideration is an absurd assumption. If we could get "behind the scenes" in all of Mr. Wallace's experiences, we might find that nearly every differential circumstance which he enumerates was present at one or other of his sittings.<sup>1</sup> In spite of Mr. Wallace's belief to the contrary, it is possible that the medium may have left the room, the slates may have been put under the table, there may have been a duster and a blotting paper, there may have been a long waiting, he may have been in the room an hour before the sitting began, other experiments may have been interpolated, and the sitters may have been asked to change places. There are misdescriptions of all these points in the reports of the sittings with Mr. Davey, and I may add here that misdescriptions of a similar character were demonstrated to occur in the records of sittings with Eglinton (*vide Journal*, Oct.-Dec. 1886). If then, in the light of the reports of Mr. Davey's performances, supplemented by the explanations given of the misdescriptions in those reports, we ask the really important question what kinds of mistakes we should expect to find in Mr. Wallace's and other similar reports of "psychographic" phenomena, we have to reply that although *as the events are described* trickery is not a sufficient explanation of the writing, it is a sufficient explanation of the writing when we correct the record as we are entitled to do; when allowance is made for the same kind and amount of misdescription as we have proved to occur in the accounts of Mr. Davey's

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<sup>1</sup> Mr. Wallace's No. 1 is curious. One might almost suppose that he regards it as a special glory to have, very nearly, succeeded in never trying any slates but the medium's. He apparently wishes to emphasise the circumstance that Mr. Davey had a great advantage when he got his sitters to bring *three* slates, and of course it is easier to play tricks with three slates than with two or one. On the other hand it is surely more satisfactory to get writing on one's own slates than on those of the medium, the latter being so much more easily prepared beforehand, as were probably the "*seven* slates filled with writing or portraits" which Mr. Wallace got from Fred Evans. The only detailed (!) account by Mr. Wallace of a psychographic performance which I can remember appearing in our publications was quoted by Mr. Massey in *Proceedings*, Part X. (Vol. IV., p. 84.) The medium was Monck (a detected trickster), and even in Mr. Wallace's account it appears that *four* slates were on the table. It would be interesting to know at how many of Mr. Wallace's sittings he believed that there were *fewer* than *three* slates, and by what kind of search he believes himself to have ascertained this.

Mr. Wallace thinks that it would be harder for the medium to trick when some of the persons present are sitting away from the table instead of being at the table. This depends largely on the trick, on the exact positions of the persons, and various other circumstances. "A yard back" would usually be a much worse position than at the table, especially if the actual sitter came between the onlooker and the medium. In nearly all slate-writing tricks, I think, for purposes of detection, I would rather be as near to the "medium" as possible. At a sitting with a Mrs. Gillett, where I sat about "three yards off," while a friend sat at the table for a sitting, I saw practically nothing from my position, whereas when I was sitting at the table myself I saw all her chief trick movements. (I gave an account of these in the *Religio-Philosophical Journal*, February 13th, 1892.) The other points of the nine which Mr. Wallace enumerates I have quite sufficiently dealt with above. Most of them are fallacious from other points of view, as will doubtless readily be seen by any reader of the reports who is at all familiar with the performances of professional mediums.



performances, the "mediumistic phenomena" in dispute are perfectly explicable by conjuring.

Besides Mr. Wallace's complete general misconception of the point at issue, I find a special misconception in his acceptance *now* of the challenge in my article more than four years ago that the "experienced Spiritualist" should point out exactly where the difference lies between Mr. Davey's performances and mediumistic phenomena. Surely the meaning of this challenge was obvious? Whoever accepted it was to compare the reports of Mr. Davey's performances with the reports of mediumistic phenomena, and give satisfactory reasons for holding that the one set of phenomena were explicable by conjuring and the other set not; or, as Mrs. Sidgwick put the question (*Journal* for July, 1887, p. 133): if he was able to distinguish conjuring performances from mediumistic ones, he had "an opportunity of showing it by explaining exactly how, if the accounts of Mr. Davey's performances and Mr. Eglinton's [or Monck's, or Slade's, or Keeler's, or Evans'] were presented to him for the first time mixed up and so that he did not know which was which, he would distinguish the genuine from the spurious." Mr. Wallace and other believers in the genuineness of psychography had four years in which to accept this challenge. So far as I am aware, no attempt was ever made to meet it. On the contrary, as appears from Mr. Wallace's letter printed in the *Journal* in March, 1891, he and others substantially confessed that they were unable to make the distinction demanded, and that they believed Mr. Davey to be a medium. Even now, indeed, Mr. Wallace thinks it probable that Mr. Davey possessed "mediumistic power," a term which he distinguishes from "thought-reading and thought-impressing," and by which I suppose he must mean the power of obtaining so-called "independent writing." I must confess that if what I have already said in the *Proceedings* and the further comments which I wish to make here on other but related points are not sufficient to convince Mr. Wallace that Mr. Davey was not a "medium," it seems to me unprofitable to say any more on the subject. As the matter stands, Mr. Wallace still makes no distinction between Mr. Davey's performances and the disputed mediumistic phenomena. To make this distinction, he must give satisfactory reasons for accepting the testimony to mediumistic phenomena as valid, while rejecting the testimony to Mr. Davey's phenomena as invalid. He gives no such reasons, and makes no attempt whatever to compare the testimonies in the two classes of performances alleged by him to be different. Why, for example, should I reject the statement of Mrs. Y.—"I am perfectly confident that my hand was not removed from the slates for one single instant, and that I never lost sight of them for a moment"—as positively erroneous, and accept Mr. Wallace's statement that "any substitution was simply impossible" as absolutely reliable? Mr. Wallace wants to get "behind the scenes" for one set of records and sit in the gallery for the other!

And let me here remind the reader that a similar conclusion as to the unreliability of the testimony to "slate-writing" performances might have been obtained by an investigation of the results of conjuring performances of another kind altogether. We should have reached the

same general conclusions concerning the untrustworthiness of testimony wherever the possibility of a conjurer's operations had to be allowed for, though the criterion would then have been less easy of application than it is now, owing to the close resemblance in all fundamental respects which the reports of Mr. Davey's performances bear to the accounts of those of professional mediums.

Mr. Wallace complains of Mr. Davey's "refusal to exhibit his performances to those Spiritualists who had had a large experience of slate-writing in the presence of mediums." Well, had the contemplated series of experiments to which I referred in *Proceedings*, Part XXII., p. 254, been carried out, I have no doubt that some "experienced Spiritualists" would be now affirming more strongly than ever that Mr. Davey was a wonderful medium, though they probably would not have known him under the name of Mr. Davey. For differences between reports of sittings with a person known beforehand to be a professed conjurer, and reports of sittings with a person regarded as a medium, see the *Journal* for October, 1886, pp. 410, 411; and as regards the supposition which I take to be implied in Mr. Wallace's remarks, that "experienced Spiritualists" would have been less easily deceived than were Mr. Davey's sitters, there are good reasons for thinking that "the presumption is strongly the other way." (Part XI., p. 404.)

So much, then, for the main point at issue, which is not whether the methods used by Mr. Davey will serve to explain most or all of the slate-writing of professional mediums, but whether—to vary the mode of presenting the point—when the reports of such slate-writing are duly corrected for their possible misdescriptions, the phenomena are explicable by conjuring.

There are now one or two subsidiary points which it may be worth while to clear up, if possible, concerning Mr. Wallace's opinion that Mr. Davey possessed some supernormal faculty.

A. Mr. Wallace states that it seems clear to him that Mr. Davey "possessed the faculty of thought-reading and thought-impressing in a high degree." Now, at the time of my investigation with Mr. Davey I considered the instances which Mr. Davey adduced in support of his idea that he had more success in guessing numbers, etc., than could be attributed to mere chance, and I concluded that he much over-estimated his successes. My knowledge of the circumstances is of course less now than then when it included a knowledge of sittings with Mr. Davey, which were never reported at all, but it may be worth while to consider the cases that occur in the detailed accounts given in the *Proceedings* and to ask ourselves whether Mr. Wallace's assertion can be justified.

Let us first look at the book-experiments. Mr. Wallace says: "He calculates on forcing a sitter to choose the book he requires. The record of his sittings shows that he tried this experiment with ten different sitters; with four it failed or was inconclusive, but with the other six it succeeded more or less completely." Mr. Wallace's analysis of the experiments is not

quite correct,<sup>1</sup> but it would be superfluous to enter into a detailed calculation of chances where the question is one of *forcing*, of the principle of which, as used in various forms by conjurers, Mr. Wallace appears to be entirely ignorant. In Part XXII., pp. 268-270, I have given a detailed description of the two instances in which Mr. Davey arranged a "force" among my own books; and it is amazing to find Mr. Wallace suggesting that thought-transference is involved in the success achieved in "forcing" a book under the circumstances of Mr. Davey's sittings, where probably not one of the sitters knew any more about "forcing" than Mr. Wallace does. I have frequently forced a card "several times running" on the same person, in the same way. Doubtless Mr. Wallace would have regarded this as evidence of thought-transference. He unconsciously but persistently continues to ignore a fundamental part of the conjuring performance. I have already indicated in the case of Miss Y. (Part XXII., p. 269) how she was led into choosing the required book partly from her very desire to take a book *at random*, not to inspect titles and make a reflective choice. I have shown how little dependence can be placed on the after-impression of the witness that the book was chosen strictly at random, pointing out clearly, as I thought, how it was forced upon her by the conjurer; yet Mr. Wallace quotes Miss Symons as using the phrase "at random" (as she does for only

<sup>1</sup> The ten sitters to whom Mr. Wallace refers are apparently the following, R signifying success and W failure:—

1.	Sitting II.	Miss Y. ... ..	R
2.	" IV.	Mr. Padshah ... ..	W
3.	" V.	Mr. Block ... ..	W
4.	" VI.	Mr. Ten Brüggenkate	R
5.	" VII.	Mr. Manville ... ..	W
6.	" VII.	Mr. Pinmock ... ..	R
7.	" VIII.	Mr. Dodds ... ..	R
8.	" IX.	Mr. A. B. T. ... ..	W
9.	" XV.	Mrs. Sidgwick ... ..	R?
10.	" XVI.	Miss Symons ... ..	R

Now, in the first place it should be noticed that prior to the successes with Miss Y. there were *three failures*, Mr. and Mrs. and Miss Y. having each taken a book, *not* the one required. Mrs. Sidgwick, as she explains in *Proceedings*, Part XXII., p. 272, failed several times to take the right book, and took the right one finally because she perceived that Mr. Davey wanted that one. This, therefore, counts as a failure. On the other hand, Miss Symons chose three different books, two of which can be counted as right. (I omit the third book, since this was a *Journal* or *Proceedings* S.P.R. and the message "no such page" was apparently written after its choice. It was doubtless known to Mr. Davey that the current number of the *Journal* or *Proceedings* contained no page under 10, and in any odd part of the *Journal* or *Proceedings* the chances are of course that the answer "no such page" would be correct.) This analysis gives fourteen trials and shows eight failures and six successes. Probably we should have to diminish even this percentage of success if we knew in every detail exactly what occurred at the sittings, *e.g.*, Miss Symons may have chosen one or two other books before she took the right one, and Mr. Davey may have objected to these on the grounds that he had read them, etc. Here, again, Mr. Wallace's estimate is open to error because of his assumption that the reports are accurate. And I refer him especially to the *Journal* for October, 1886, pp. 419-421, where I have pointed out just such an omission from the record of a sitting with Eglinton as I here suggest in Miss Symons' account of her choice of a book. Unreliability of testimony again.



one of the three book experiments); he apparently supposes that she is giving an accurate account of what actually occurred, and cannot understand that the book may have been forced upon her in much the same way as the book was forced upon Miss Y. Mr. Wallace's notion of the difficulty of forcing is as naïve as his judgments about conjuring performances generally. Further, he seems to think that there is only one method of forcing a book, namely, that particular method which I described in detail. There are modifications of "conspicuous forcing" and modifications of "inconspicuous forcing." For example, the conjurer moves with the sitter towards the shelves: "Take any book at random. Don't take a book that anybody would take"—touching a very conspicuous book, with a slight wave of the hand further to the right, which helps to lead the eye of the sitter to an insignificant looking book in an obscure position—just the book required. I repeat that it is manifestly Mr. Wallace's ignorance of conjuring that allows him to suppose that Mr. Davey's success in forcing the right book was any indication of thought-transference. The only case in my opinion that deserves any consideration from this point of view is that of Mr. Dodds. It was a "curious coincidence" that Mr. Davey should have placed, in a forcing position, a book by the same author as one which Mr. Dodds had been so recently reading. But we do not know what other books Mr. Dodds had been reading that day, and for every additional book that he had been reading, the oddity of the coincidence is diminished. Conscious reasoning, I believe, *so far as Mr. Davey was aware*, led him to choose the book as a likely one for Mr. Dodds to take if it should catch his eye. The "force" perhaps consisted of a slight displacement of the book, or the book may have been somewhat larger than those in its neighbourhood. Now it was the "force" doubtless which originally drew the attention of Mr. Dodds to this book. Whether he would have finally chosen it had he not been so recently reading another book by the same author we cannot tell. But he was consciously influenced to choose it by his remembrance of the aforesaid reading. Be it observed, therefore, that the remarkable thing is not that *Mr. Dodds* chose that book, but that *Mr. Davey* chose it, and from this point of view the reader will see that the case is less remarkable than Mr. Wallace seems to think. If the incident was telepathic, Mr. Dodds was probably the unconscious agent earlier in the day, and Mr. Davey the percipient, and at the time of the supposed thought-transference they had never met. It is, if telepathic, an unusual type of case, and can hardly be claimed as a proof of thought-transference in Mr. Davey's experience unless we find further evidence distinctly pointing in this direction. Let us then turn to Mr. Davey's selections of numbers and figures. The following table represents all the cases in the detailed reports of experiments in the drawing of figures.

*Sitting.*

*Chosen by Sitter.*

- I. { 1. Octagon (and square ?)  
2. Octagon (and square ?)  
3. Square.

*Drawn by Mr. Davey.*

Two indistinct lines.  
Two indistinct lines.  
Two lines perhaps intended to be at right angles to each other, but not at right angles and not touching.



<i>Sitting.</i>	<i>Chosen by Sitter.</i>	<i>Drawn by Mr. Davey.</i>
II.	$\left\{ \begin{array}{l} 4. \text{ Star.} \\ 5. \text{ Cross.} \end{array} \right.$	No result witnessed.
VII.		Attempt at a cross.
	6. Triangle.	No result witnessed.

This is scarcely a series to prove thought-transference even if we include (5); but as a matter of fact (5) should not be included, since Mr. Davey was aware that a cross had been chosen before he placed the chalks under the tumbler. My remembrance about this incident is that when Mr. Davey assured me (*vide* Part XI., Vol. IV., p. 489) that he intended to draw a cross, I conjectured that he had inferred what the figure was from possibly *hearing* Miss Y. draw it, but that he explained that he had not heard the sound of the drawing, but had heard Miss Y.'s whispered reply "cross" to her mother's whispered query as to the figure chosen. This, again, is another instance of Mr. Wallace's mistake in assuming that the reports are accurate.

The following table represents all the cases in the detailed reports of experiments with simple numbers,—choice being limited to *under 10*.

<i>Sitting.</i>	<i>Chosen by Sitter.</i>	<i>Written by Mr. Davey.</i>
III.	$\left\{ \begin{array}{l} 5. \\ 5 \text{ and } 7. \\ 5 \text{ and } 7. \end{array} \right.$	6.
XVI.		No answer.
	4.	7.
		4.

What little indication of thought-transference there may seem to some persons to be in this series, vanishes when they know of the old boy's trick with numbers: *viz.*, ask a person to think of a number under 10, and to name it. If it is either 4 or 7 you exhibit to him a piece of paper upon which you have previously written a number which is 4 from one point of view but turned the other way is 7. Here I must confess that I am somewhat surprised at the implication which Mr. Wallace reads in my words. Mr. Wallace says that Mr. Davey evidently calculated on the faculty (of thought-transference) "for Mr. Hodgson tells us that he draws a figure or number that he *thinks* the sitter is most likely to choose." I most assuredly was not thinking of thought-transference when I wrote:—

"While he is making a little heap of the chalks on the middle of the slate, before placing the tumbler in position, he also draws a figure (or a number, as the case may be) that he thinks the sitter is most likely to choose."

I was thinking of Mr. Davey's estimate of the sitter, the conversation, the surroundings, etc. Thus, Mr. Davey might conclude that one sitter would probably choose a very simple figure, such as a square or a triangle, and that another sitter would probably avoid choosing a very simple figure. Usually, indeed, Mr. Davey did not ask the sitter to think of a figure till after the chalks and tumbler had been placed in position and the figure had been drawn.

The following table represents all the cases, in the detailed reports, of experiments with lines and pages.

<i>Sitting.</i>	<i>Chosen by Sitter.</i>	<i>Written by Mr. Davey.</i>
II.	{ Page 8, line 8. Page 8, line 4. Page 7, line 9. Page 1, line 9.	{ Page 3, lines 1, 8, 9. Page 4, line 1. Page 5, line 1. Page 6, line 1. Page 7, line 1. Page 8, line 1. Page 9, line 1.
(The experiment was specially directed towards Mr. Y.'s numbers, viz., page 8, line 8.)		
VI.	Page 5, line 7.	Page 8, line 4.
VII.	Page 12, line 8.	Page 12, line 8.
VIII.	Page 28, line 8.	Page 15, lines 8 (say to) 13.
XV.	Page 9, line 4.	{ Page 6, last line. Page 7, line 1.
XVI.	Page 2, line 7.	{ Page 7, last line. Page 8, line 2. [down.] Page 8, "a few lines further
XVI.	Page 8, line 5.	{ Page 8, line 1. Page 8, line 5.

Omitting the case of Sitting VII.—which I shall describe in detail presently,—and taking first the *page* numbers, I find that in Sitting II. Mr. Davey had written passages from pp. 3-9 inclusive.<sup>1</sup> This case, therefore, may be dropped from our calculation. There remain five cases, in only one of which was the page correct, and in two of these wrong cases there were, so to say, two guesses.

Turning now to the *line* numbers, I find that in Sitting II. Mr. Davey had written passages from lines 1, 8, and 9, thereby increasing threefold his chance of getting one line right. In the remaining five cases, the line was apparently completely wrong in three cases (in one of which, moreover, there were two guesses, and in the other three guesses—apparently all wrong) and partially right in two cases. I say partially right because in Sitting VIII. the line 8 was chosen by the sitter,—and not only line 8 but several succeeding lines had also been written by Mr. Davey,—while for Sitting XVI. he had written words from line 1 as well as from line 5.<sup>2</sup> It must be remembered, further, that the numbers selected by Mr. Davey were not chosen strictly at random, and therefore that the question of number-habit cannot be excluded from the calculation. Further still, there may have been other lines quoted on the slate unknown to the sitter, just as there were in Sitting II. Taking, however, even the most favourable view possible of all these groups of cases thus regarded as experiments in Thought-transference, the reader may well be surprised that it "seems clear" to Mr. Wallace that

<sup>1</sup> The title of the poem on page 3 of the book chosen (*A Selection from the Poetry of E. B. Browning. Second Series.*) is repeated as a headline on pp. 4-7. The title of the poem on p. 8 is repeated as a headline on p. 9.

<sup>2</sup> In this case, Mr. Davey had been informed by the sitter what page and line she had chosen and in three other cases he had arranged with the sitters that they should choose numbers under ten.

Mr. Davey "possessed the faculty of thought-reading and thought-impressing *in a high degree.*" We shall rather be content at the most with Mr. Davey's more sober judgment expressed in connection with the "98" incident (Part XI., p. 413, footnote). "This may, of course, have been merely an odd coincidence, but the fact that I have had several somewhat similar experiences with other investigators led me to think that there might be something of the nature of thought-reading in it."

In connection with this I should quote another statement made by Mr. Davey (Part XI., p. 486):—

"In some of my earlier experiments I believed that there were indications of thought-transference between myself and my sitters. My later sittings have offered no support to this view, but, owing partly to my inexperience, I laboured sometimes under considerable nervous excitement in my earlier sittings, and I have not felt this latterly. This may have conduced to what occasionally seemed to me to be a certain amount of community of thought between my sitters and myself, and I hope at some time to make a special series of experiments for the purpose of ascertaining whether my conjecture is well-founded or not."

To return to the incident in Sitting VII., which Mr. Wallace specially instances, I give my not very clear remembrance of the case for what it is worth. It is at any rate one of the explanations obvious to any person at all familiar with "forcing" tricks. Page 12 and line 8 were chosen—by the sitters? No;—by *Mr. Davey*. First look at the two accounts:—

Mr. Manville writes (p. 456):—

"I took a pinch of crayons from a box, Mr. Pinnock doing the same. On counting, mine came to 6, Mr. Pinnock's came to 11, Mr. Venner's came to 3. Mr. P. and I divided Mr. V.'s, making mine 8 and Mr. P.'s 12, so we decided that it should be p. 12, line 8."

Mr. Venner writes (p. 452):—

"*The medium* requested each of us to take a small handful of chalks out of the box on the table. Mr. P. took 11, Mr. M. six, and I three. *The medium* divided the three chalks I had selected between the other two. We had previously agreed that Mr. P.'s number should represent a page, and Mr. M.'s number a line."

Now Mr. Davey had taken care that the box should contain just 20 (12+8) fragments of chalk. He then, let us suppose, begins by remarking that in choosing numbers for page and line it is well to avoid any possibility of thought-transference. The numbers should be taken entirely at random. "Now Mr. P., suppose you take a pinch of these crayons, the number to represent the page; take a good pinch, not too many, of course,—leave some for the line; now Mr. M.;—now Mr. V., suppose you take the rest. . . . 11, 6, and 3. Well, as Mr. V. knows me, Mr. M. had better choose the line and we'll divide Mr. V.'s chalks, 2 to Mr. M. because he has

the smaller number, and 1 to Mr. P. So we get—how many? 12 for the page and 8 for the line,—chosen in a purely haphazard way.” In this connection I refer the reader to my discussion of the records of a sitting with Eglinton, printed in the *Journal* for October, 1886, pp. 418-421, and to the remarks by Mr. Lewis (“Professor Hoffmann”) in the *Journal* for August, 1886, p. 370 : “The expedient of taking a number of bits of pencil, wax lights, or the like, though apparently excluding the possibility of prearrangement, is capable of a good deal of ‘management’ in skilful hands.”

B. Another point in Mr. Wallace’s letter that calls for some comment is the statement referring to the “involuntary movements” by which Mr. Davey found himself affected during his first experiments in the investigation of Spiritualism. Mr. Wallace really almost seems to be arguing that because certain mediumistic phenomena are attended with “involuntary movements,” therefore “involuntary movements”, are apro of of mediumship. Mr. Davey says, concerning these “involuntary movements” that he afterwards had “little doubt they were caused simply by nervous excitement.” He tells us more than this, in a passage which seems to have escaped the notice of Mr. Wallace. He says (Part XI., p. 407, the next page to that from which Mr. Wallace quotes) :—

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

I have now dealt with all the cases to which Mr. Wallace has made any specific reference in the preceding letter. In my article in *Proceedings*, Part XXII., I had already explained in detail all the cases which Mr. Wallace mentioned specifically in his letter printed in the *Journal* for March, 1891, as being presumably the most difficult of explanation. I am not aware of any other experiments recorded in the detailed reports, which are not so similar to those already explained that any intelligent reader can easily see for himself how they were performed. Whatever difficulty Mr. Wallace finds in understanding Mr. Davey’s performances doubtless arises from the strange inability which he has shown to appreciate the main object of our investigations with Mr. Davey. He still apparently assumes that the statements of the witnesses are reliable instead of allowing for misdescriptions like those which I have so frequently and so variously pointed out. He goes on further to make, about his own experiences, certain statements which the investigations with Mr. Davey prove to be unreliable. Mr. Wallace says,—I repeat the quotation :—“The important question is, whether the methods which Mr. Davey used in his trick-performances are such as will serve to explain most, or all, of the slate-writing of professional mediums.” On the contrary, I say again, this is *not* the important question.



As I have said in Part XXII. (p. 279):—"The question of primary importance concerns the value of human testimony under the circumstances involved. Why do we not accept such testimony? Because it is demonstrably fallible in precisely those particular points where it must be shown infallible before the phenomena can be accepted as supernormal." It has been shown conclusively, for example, that—under the circumstances involved,—intelligent and *bonâ fide* witnesses may affirm positively that a particular slate never left their sight, whereas in truth it did leave their sight, and ample opportunity was given for the conjurer to write upon it by ordinary means. Hence when Mr. Wallace states that in one of his experiences writing was obtained upon a slate of his own "without its leaving my sight or that of my brother," the statement has very little evidential value.

Similarly, there is little evidential value in his statement: "I examined two slates, tied them together, placed my hand upon them on the table, the medium placing his hand on mine, and in a minute or two I opened the slates and found several lines of writing inside. Nothing else whatever happened, and any substitution was simply impossible." Various instances of just this type of statement occur in the reports of Mr. Davey's sittings, and I have discussed several of them in Part XXII. (See pp. 261, 271, 281.)

We now know that under the circumstances involved, human testimony is so fallible as to be untrustworthy for the demonstration required, and that such statements as that of Mr. Wallace just quoted must be regarded as probably misdescriptions, and as practically worthless for proving any supernormal phenomena.

Once more and finally, the important question is not one of how particular tricks are done—or whether Mr. Davey's tricks in whole or in part are the same as those of alleged mediums,—the important question concerns the value of testimony where, in addition to the ordinary sources of error, "the possibility of an exceptionally disturbing influence has to be allowed for—to wit, the influence of a person skilled in particular forms of deception, whose chief object is to prevent the witnesses from perceiving many of the actual occurrences, and to persuade them, by ingenious illusions, to an erroneous belief concerning others." (*Journal* for Jan., 1887, p. 5.) The object of the investigation with Mr. Davey, as explicitly and repeatedly pointed out in our *Journal* and our *Proceedings*, was to obtain some criterion as to the value of testimony under such circumstances. The result of the investigation shows that the sort of testimony hitherto offered in favour of the genuineness of so-called "psychography" is worthless. The testimony is vitiated by the non-exclusion of possibilities of mal-observation and lapse of memory. And no testimony can be regarded as having any claim to serious consideration until such possibilities are excluded.

January 24th, 1893.

RICHARD HODGSON.

## MEETINGS OF THE AMERICAN BRANCH OF THE S.P.R.

## MEETING IN BOSTON.

A General Meeting was held in the Lecture-room of the Boston Society of Natural History on Tuesday, December 20th, at 8 p.m. About 100 persons present; Professor William Watson in the chair.

The SECRETARY read the records of the previous meeting, which were approved.

The SECRETARY then read a paper on "Crystal-Vision and the Subliminal Conscience," consisting chiefly of extracts from a paper by Mr. Frederic W. H. Myers.

The meeting then adjourned.

## MEETING IN NEW YORK.

A meeting of the New York Section of the American Branch was held in the rooms of Columbia College on Wednesday, December 21st, at 8 p.m. About 130 persons present; Professor J. H. Hyslop in the chair.

The SECRETARY of the Section read the records of the previous meeting, which were approved.

The SECRETARY of the Branch then read the paper given in Boston on the evening previous, and replied to questions. By permission of the chair, some remarks were also made by a visitor.

The meeting then adjourned.

RICHARD HODGSON,

*Secretary of the American Branch of the S.P.R.*

## EDMUND GURNEY LIBRARY FUND.

*Account for 1892, up to December 31st.*

RECEIVED.			PAID.		
	£	s. d.		£	s. d.
Balance from 1891 ...	13	12 1	By purchase of £33 14s.		
Dividend, Industrial and			5d. Consolidated Stock		
General Trust ...	0	6 10	2 $\frac{3}{4}$ per cent. ...	32	15 0
By sale of £20 Stock, In-	19	0 0	Transfer Commission ...	0	5 0
dustrial and Gen. Trust					
Interest on South Ameri-			Balance carried forward	£33	0 0
can Securities ...	6	18 0		6	16 11
	£39	16 11		39	16 11

Examined : Correct,

*February 4th, 1893.*

H. ARTHUR SMITH, *Hon. Treasurer, S.P.R.*

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

#### MEMBERS.

- CAILLARD, VINCENT, Constantinople.  
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 HUGHES, MRS., Gwynnondale, Llanarthney, R.S.O., Carmarthenshire.  
 JEFFREYS, MRS., Glandyfi Castle, Glandovey, R.S.O., North Wales.

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 CREWDSON, MISS GWENDOLEN, St. Regulus, St. Andrews, Fife, N.B.  
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 GRAY, EDWARD W., SURGEON-CAPTAIN, The Citadel, Cairo, Egypt.  
 HOPPS, JOHN PAGE, Oak Tree House, South Norwood Hill, London, S.E.  
 HOWARD, THE LADY MABEL, Greystoke Castle, Penrith.  
 LORD, MRS. ROBERT, Newstead, Albert-road, Bolton, Lancashire.  
 MACKAY, GEORGE D., Inveralmond, Cramond, Midlothian, N.B.  
 McLAUGHLIN, E. N., Trinity Villa, Spanish Town, Jamaica.  
 PITT-TAYLOR, F. S., The Lawn, Rock Ferry, Cheshire.  
 PUMPHREY, MRS., Shotley Bridge, Co. Durham.  
 RICHARDSON, HUBERT, Biddick Hall, Tyne Docks, South Shields.  
 SKEFFINGTON, JOSEPH B., M.A., LL.B., Downpatrick, Co. Down, Ireland.  
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### THE AMERICAN BRANCH.

#### MEMBERS.

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 FARMER, MOSES G., Eliot, Maine, U.S.A.

SHAW, MRS. G. H., 23, Commonwealth-avenue, Boston, Mass., U.S.A.  
 WYATT, M. H., Sparkill, Rockland County, N.Y., U.S.A.

ASSOCIATES.

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 HARTZELL, F. S., 73, Navarre-street, Canton, Ohio, U.S.A.  
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 NEY, G. S., M.D., 27, Adams-avenue East, Detroit, Michigan, U.S.A.  
 RANNEY, E. H., Kalamazoo, Michigan, U.S.A.  
 RICHARDSON, M. T., Ridgewood, New Jersey, U.S.A.  
 RUSSELL, DAVID, Houston, Texas, U.S.A.  
 SAVAGE, PHILIP H., 28, Holyobe House, Cambridge, Mass., U.S.A.  
 SCHENCK, MISS IDA Z., 114, East 19th-street, New York City, U.S.A.  
 SCOTT, MRS. L., The Amidon, 83rd-street, and Boulevard, N.Y. City.  
 SMITH, GEORGE R., M.D., Dover, New Hampshire, U.S.A.  
 SMITH, W. LINCOLN, Mass. Inst. of Technology, Boston, Mass., U.S.A.  
 WHIPPLE, L. E., 328, Madison-avenue, New York City, U.S.A.  
 WILKINS, MISS F. A., e/o G. A. Dewey, 146, Broadway, N.Y. City, U.S.A.

MEETING OF THE COUNCIL.

A Meeting of the Council was held on March 10th. The Chair was taken by W. Crookes, Esq., F.R.S. There were also present



Professor H. Sidgwick, Dr. A. T. Myers, and Messrs. F. W. H. Myers, F. Podmore and R. Pearsall Smith.

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

Four new Members and seventeen new Associates whose names and addresses are given above were elected. The election of four new Members and thirty-three new Associates of the American Branch was recorded.

The Council record with regret the death of M. H. Taine, one of the most distinguished of the Corresponding Members of the Society.

At their request the name of Mrs. R. N. Lucas was transferred from the list of Associates to that of Members, and the name of Miss Shove from the list of Members to that of Associates.

A vote of thanks was accorded to the donor for a present to the Library.

The Finance Committee presented a report as to the Income and Expenditure of the Society during the present year, which was received and adopted.

It was agreed to accede to a request to present a set of the *Proceedings* of the Society and a copy of *Phantasms of the Living* to the Psychological Library being formed in connection with "The World's Fair" at Chicago.

Various other matters having been disposed of, it was agreed to meet at the Westminster Town Hall at 3 p. m. on Friday, the 21st of April, previous to the General Meeting on that day.

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### GENERAL MEETING.

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The 57th General Meeting of the Society was held on Friday, March 10th, at the Westminster Town Hall, Mr. Pearsall Smith in the chair.

MR. F. W. H. MYERS gave an address on "Motor Messages from the Subliminal Self," the substance of which will appear in the next number of the *Proceedings*. He pointed out that besides the definite sensory messages already dealt with, there were a great variety of manifestations of the subliminal consciousness in the form of movements, either vague and unspecialised, or specialised as writing or speech. He cited some of Dr. Gibotteau's experiments with his subject (or rather *agent*) Berthe, as the only examples yet received of successful telepathic action upon the percipient's *sense of direction*, or general motor capacity. He went on to cite various automatically written messages, especially of Miss A.'s, discussing the degree of verification which they had received, and the canons of evidence which should help towards a clearer

view as to the origin of *retrocognitive* messages in general,—whether they should be attributed to the action of external intelligences, or to the subliminal powers of the automatist's own spirit.

MR. PODMORE then read a paper on "Telepathic Dreams." He began by pointing out that the evidence for telepathy afforded by dream-coincidences is weaker than that derived from waking impressions, (1) because of the greater frequency of dreams; (2) because of the vague and elusive character of the dream-impression; (3) because dreams have no landmarks either in time or space. The last two sources of error did not seriously affect dreams which were mentioned or noted in writing beforehand. As regards the first point, it was important to observe that coincident dreams presented very generally some exceptional features, such as extreme vividness, realism, or coherence, or left behind a painful impression, which persisted in the waking hours. Theoretically, dreams were of importance as presenting us with examples of hallucinations in miniature, in which many of the characteristic features of hallucination could be studied.

Mr. Podmore then proceeded to quote examples of the principal types of veridical dreams, pointing out as he did so their chief evidential features.

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#### CASES RECEIVED BY THE LITERARY COMMITTEE.

##### G. 233.

The following is a case of so-called "haunting"—inexplicable noises being constantly heard by the tenants of the house during an occupancy of about 6½ years, and unrecognised phantasms being seen three times, on one occasion collectively, while some time earlier a figure, which was said to have some resemblance to the late master of the house, had been seen there by one of his old servants. A similar case—that of the "Haunted House at Willington"—was printed in the *Journal*, December, 1892, and though the present one is even more remote, it has the same merit of having been fully and carefully recorded at the time by exceptionally intelligent and trustworthy witnesses.

For the loan of the pamphlet here reprinted, we are indebted to the Marquis of Bute, whose comments on the narrative are appended.

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\*                    \*                    \*                    \*                    \*

Mary Ricketts was the youngest child of Swynfen Jervis, Esq., and Elizabeth Parker, his wife. She was born at Meaford, near Stone, in Staffordshire, in 1737-8. From her early childhood she evinced a love for reading, and an aptitude for mental improvement, which were developed by the wise training of Nicholas Tindal, the learned continuer of Rapin's *History of England*.

Her veracity was proverbial in the family. Her favourite brother and

companion was John Jervis, who for his distinguished naval services was created Baron Jervis and Earl St. Vincent. Though his junior by three years, she rapidly outstripped him in book learning, and to her superior acquirements may be traced the unwearied pains which John Jervis took to make up for lost time, when, at the age of eighteen, he devoted his spare hours to study, instead of sharing in the frivolous amusements of West Indian life.

She married in 1757 William Henry Ricketts, of Canaan, in Jamaica, Esq., whose grandfather, William Ricketts, Esq., was a captain in Penn and Venables' army at the conquest of Jamaica. Mrs. Ricketts was called upon to accompany her husband in his visits to the West Indies, or to remain alone in England. The charge of her three infant children determined her to accept the latter alternative in 1769.

\*                     \*                     \*                     \*                     \*

During the absence of Mr. Ricketts in Jamaica, his wife continued to inhabit the old Manor House of H—, and it was there that the following series of strange disturbances occurred, the effect of which was to render her continued occupation of the house an impossibility.

Mrs. Ricketts was a woman of remarkable vigour, both physical and mental. Her steadfast faith, and sense of the ever abiding presence of God, carried her through many bitter trials, and preserved her intellectual powers unimpaired to the advanced age of ninety-one, when she calmly resigned her spirit into "the hands of the God who gave it."

MRS. RICKETTS TO THE REV. MR. NEWBOLT.

H—, *Wednesday Morning, August, 1771.*

MY DEAR SIR,—In compliance with my promise to you of yesterday, I would not delay to inform you of the operations of last night. It was settled (contrary to the plan when you left) that John, my brother's man, should accompany Captain Luttrell in the chintz room, and they remain together till my brother was called. Just after twelve they were disturbed with some of the noises I had frequently heard and described, and so plainly heard by my brother that he quitted his bed long before the time agreed on, and joined the other two; the noises frequently proceeding from the garrets, they went up just at break of day, found all the men servants in their proper apartments, who had heard no disturbance whatever. They examined every room. Everything appeared snug and in place, and, contrary to usual custom, the opening and shutting of doors continued (after the other noises ceased) till five o'clock. My brother authorises me to tell you that neither himself nor Captain Luttrell can account for what they have heard from any natural cause; yet as my brother declares he shall never close his eyes in the house, he and Edward are to watch to-night. At the same time that I derive satisfaction in my reports being fully accredited, I am hurt that the few days and nights he hoped to enjoy repose should be passed in the utmost embarrassment and anxiety.

CAPTAIN JERVIS TO MR. RICKETTS.

Portsmouth, *August 9th, 1771.*

The circumstances I am about to relate to you, dear Sir, require more address than I find myself master of; it is easy to undertake but difficult to execute a task of this delicate nature. To keep you longer in suspense would be painful. I therefore proceed to tell you H— House has been disturbed by such strange, unaccountable noises from the 2nd of April to this day, with little or no intermission, that it is very unfit your family should continue any longer in it. The children, happily, have not the least idea of what is doing, but my sister has suffered exceedingly through want of rest, and by keeping this event in her own breast too long.

Happy should I have been to have known it earlier, as I might have got rid of the alarm with the greatest facility, and dedicated myself entirely to her service and support till your return ; but engaged as I am with the Duke of Gloucester, there is no retreating without the worst consequences. You will do me the justice to believe I have, during the short space this event has been made known to me, employed every means in my power to investigate it. Captain Luttrell, I, and my man John sat up the night after it was imparted, and I should do great injustice to my sister if I did not acknowledge to have heard what I could not, after the most diligent search and serious reflection, any way account for. Mr. Luttrell had then no doubt of the cause being beyond the reach of human understanding.

My sister having determined on the steps necessary to pursue, of which she will acquaint you, I think her situation ought not to accelerate your return, at least till you are gratified with proving the utility of the laborious alterations you have made. The strength of judgment, fortitude, and perseverance she has shown upon this very trying occasion surpass all example, and as she is harassed, not terrified, by this continual agitation, I have no doubt of her health being established the moment she is removed from the scene of action and impertinent inquiry, or I would risk everything to accompany her to the time of your arrival in England ; for which and every other blessing Heaven can bestow you have the constant prayer of

J. JERVIS.

[Addition in Mrs. Ricketts' hand.]

This letter has just come to hand, and I hope will be in time for Mr. Lewis. Since my brother saw me, I am so extremely recovered both in health and spirits that there is no longer room for apprehension, and to the truth of this Mr. and Mrs. Newbolt, who have been beyond measure kind to me, have set their hand.

J. M. NEWBOLT.

S. NEWBOLT.

As I wrote you so fully two days ago, I have no particulars to add, save that the dear children have passed the day here, and are very well.—Adieu, my dearest life,

M. R.

H—, *August 18th.*

I omitted to mention there are several people will prove similar disturbances have been known at H— many years past.

To William Henry Ricketts, Esq.,

Canaan, near Savannah-la-Mar, Jamaica.

CAPTAIN JERVIS TO MRS. RICKETTS.

Alarm, off Lynington, *August 16th, 1771.*

Our being wind-bound here, gives me an opportunity to repeat my extreme solicitude for the removal of my dearest sister from the inquietude she has so long suffered to the prejudice of her health. The more I consider the incidents, the stronger I see the necessity of a decisive step, and I almost think there will be propriety in your giving up the house, &c., at Christmas. As you have a long quarter's notice to give of this, your own judgment is a better guide than my opinion, but I beg you to resolve never to enter it again, after your London residence. . . . God Almighty bless and preserve Mr. R., you, and your lovely children,

JERVIS.

MRS. RICKETTS TO W. HENRY RICKETTS, ESQ.

*August 17th, 1771.*

The captain took his final leave of me last week, and greatly hurt I was to part with him—he has acted so very affectionately to me, and taken that true interest in everything that concerns me, as I never can forget ; and most extraordinary is the subject I have to relate. Without the utmost



confidence in my veracity—which I believe you have—you could not possibly credit the strange story I must tell. In order to corroborate my relation, the captain means to write to you, and I hope his letter will arrive in time for me to enclose. You may recollect in a letter I wrote about six weeks ago I mentioned there were some things in regard to H—— you would not find so agreeable as when you left it, and I added that I could not satisfy your curiosity; nor did I intend it till you came over, had it been possible to have rubbed on till then, but when it was thought absolutely necessary by my brother and all my friends that were consulted that I should quit the place, and that the reason of it was so publicly known that you must hear it from other hands, we concluded it much more proper you should receive the truth from us, than a thousand lies and absurdities from others; and much will you feel for what your poor wife has undergone, though I cannot in writing transmit all the particulars.

On the 2nd of April last I awoke about two in the morning (observe, I lay in the chintz room, having resigned the yellow room to Nurse and Mary) and in a few minutes after I heard the sound of feet in the lobby. I listened a considerable time at the lobby door; the sound drew near; upon this I rang my bell; my maid came, we searched the room, nothing to be found; Robert was called, and went round with as little success. This appeared to me extraordinary, but I should have thought little more of it; had I not, and all the servants in the house, except Sleecy Jack, heard the strangest noises of knocking, opening and shutting of doors, talking, explosions, sometimes as loud as the bursting of cannon.<sup>1</sup>

I kept it to myself, tremendous as it was, except telling Mrs. Newbolt, till four months were almost expired, when, as I was so hurt for want of rest, and thought I could not support it much longer, I took the resolution to tell my brother, who upon that determined to sit up; Captain Luttrell and his own man with him. The noise was heard in the lobby, and in different parts of the house; they went all over it, every door shut, every person in his room; they were astonished, and the next morning they both declared that no house was fit to live in where such noises were heard, and no natural cause appeared. You know how much the notion of haunted houses is exploded, and how careful any man would be of asserting it, and in that I think them right; as for myself, I am not afraid or ashamed to pronounce that it must proceed from a supernatural cause; but why, except as Darby imagines—who passed some days with me—there has been a murder committed that remains yet undiscovered, or for some other wise purpose, though not yet manifest? I am at a loss to explain the noises increasing and coming in the daytime. At length I determined quitting the place, and be assured, my dearest life, I did not take this painful step while it was possible to continue there; and I thank God I am as I am; the want of rest created a little fever on my spirits, which the quiet life I have passed with the Newbolts, and Dr. Walsh's prescription, have removed, so that you need not have the least uneasiness about me. Whatever the cause of these disturbances is, I am sure there has always been something of the kind since we have lived here; you must recollect often hearing the doors open and shut below stairs, and your going down sometimes during the night, and finding no person there. The servants have behaved so well, and been so cautious, that the children have heard nothing of it, which was my great dread; they are now at W——, which the Bishop desires I will command as my own, and I mean to go there next week, when I shall be able to get some necessaries from H——, and I can stay at W—— till the cold weather sets in. Sainsbury has behaved in the genteelest manner, and is certain Lady H. would not wish us to keep the house a moment longer than it would be a

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<sup>1</sup> This by me only once.

convenience. He has wrote to her, and when he receives an answer, will communicate to me ; indeed, my dear, we cannot think of living there. Strange and recent (*sic*) as this must appear to you, be assured no means of investigating the truth has been left untried, and that it is no trick—though that is the current belief, and that Witer(?) is concerned—but I know neither he nor any human being could carry it on. I have received the greatest friendship and attention from all my neighbours ; the Shipleys have been particularly kind in offering me the house in town till the middle of January, and doing everything to contribute to my peace of mind, and so have the Newbolts. I shall not attempt to fix myself till you come over, as I can have W——, I daresay, till that time, but if we should determine on going abroad, it will be very inconvenient to have any besides our own family, and by a letter from the lieutenant (G. Poyntz Ricketts), I forgot to mention, that the same noises have been heard by the servants since we quitted the house.

MR. SAINSBURY (LADY H.'S AGENT) TO MRS. RICKETTS.

*September 18th, 1771.*

MADAM,—At my return home, Sunday, I found a letter from Lady H., in consequence of which I am this day going to H—— with two of her men to sit up, under the permission you gave me.

Her ladyship desires me to present her best compliments to you, and to inform you that she is very sorry you have been so much disturbed and frightened, and to assure you that she will do everything in her power to find out who have used you so ill, and to beg your leave for me and two more to sit up, and shoot at the place whence any noise proceeds, and if nothing can be discovered by those means, then to advertise a reward of fifty guineas to any person that will discover the contriver of this wicked scheme.—I am, with great respect, madam, your most obedient humble servant,

JNO. SAINSBURY.

ROBERT CAMIS TO MRS. RICKETTS.

*Sunday Morning.*

HONOURED MADAM,—Mr. Sainsbury left our house about eleven o'clock, fryday, but he talked with Mother some time before he went of, and asked her a Great many questions Concerning the Noises. She told him Everything as She Could think of, that she had heard you and all the Rest of us say, he said he had not much notion of Spirits, but he Could not tell what God would pleas to send to find things out.

Dr. Dunford Gave me the notis to fassen it to the Curch, so I wrote a Copy of itt and sent itt to you. there is one att H——, one at B——, and one at K——. Dr. Dunford told me Mr. Sainsbury gave itt him. but I do not no what day itt was— . . . . . which is all at present from your Dut. Servant,

ROBERT CAMIS.

“THE NOTIS.

“WHAREAS some evil disposed person or persons have for severel Months past freequently made divers kinds of noises in the Mantion house occupied by Mrs. RICKETTS, att H——. This is to give notis that if any person or persons will Discover the Auther or Authers thercof to me, such person or persons shall Receive a reward of Fifty Guineas, to be paid on the Conviction of the offenders, or if any person Concerned in makeing such Noises Will Discover his or her Acomplice or accomplices therein, such person shall be pardoned, and be intitled to the same Reward. to be paid on Conviction of the Offender.

“JNO. SAINSBURY.

“*September 20, 1771.*”

ROBERT CAMIS TO MRS. RICKETTS.

*March ye 8th.*

HONOURED MADAM,—I hope you have received a letter that was directed to H——. I am very sorry that we cannot find out the reason of the noise, that we might come to H—— again, as we have not heard anything since. My mother came one morning last week, and told me she had dreamed three nights after one another that she was upon the great stairs up at the landing-place that leads into the garrots, and was troubled in her dreams, and was rambling about a great way, but att the end she was always there. One of the nights she dremed she was in the road from C——, and found a large pair of stuf shoes laeed with silver very much, and a pair of gloves with a great deal of laee upon itt, and she brought itt to you, and shewed itt to you, and then she carreed it to the top of the great stairs.

So she was there in the greatest part of her dreams. So my mother and I went up and searched every part we coud think of. I pulled up a board in the dark closet in the first garrot where there was a little hole, but found nothing, so we went into the lumber garrot that is over the best bedroom, and lookt every plaee we could think of, but found nothing.

There was a iron chest loekt that we could not open. I took it up, shook itt, and there was something like iron rattled, and something like a role of paper with itt. So I wrote this to know if you new what was in itt —if the key is lost itt will be very diffieult to open itt. My mother gives her duty to you, and hopes you will not be angry for mentioning her dreams to you. My Mother and all of us is very well, and joyns with me in duty from your dutifull servant,

ROBERT CAMIS.

[Note by Mrs. Ricketts.—The chest was afterwards forced open, and nothing found in it save old accounts of no consequence.]

ROBERT CAMIS TO MRS. RICKETTS.

H——, *Nov. 24th.*

HONOURED MADAM,—I have not heard any noises in the house myself, but my mother and sister Martha was in the kitchen on Wednesday last about twelve o'clock, and of a sudden they heard a dismal groaning very loud—one thought it was in the housekeeper's room, and the other thought it was over the meal bin—they ware both surprized very much, and thought they had better go out of doors to see if any body was there, but they found no body, and when they came in again they heard no more of itt . . . .

ROBERT CAMIS TO MRS. RICKETTS.

*No Date.*

I have heard no noise myself, but on Satterday about eleven a clock my mother went home to make her bed, and left sister Martha in the chicking att work with her needle. She heard a noise like a roleing clap of thunder ; it did not surprise her because she thought it was thunder, for it gered (jarred?) the windows, but she went to the gardner to no if he herd it thunder, and he said he did not. About twelve o'clock my mother came into the house and said she did not here any thunder. The noise appeared to she to be towards the yallow room. Itt seemed to role along, which made her think itt was thunder.

H—— Parsonage, *July 7th, 1772.*

To my dear children I address the following relation, anxious that the truths which I so faithfully have delivered shall be as faithfully transmitted to posterity, to my own in particular. I determined to commit them to writing, which I recommend to their care and attentive consideration, entreating them to bear in mind the peculiar mercy of Providence in preserving them from all affright and terror during the series of wonderful



disturbances that surrounded them, wishing them to be assured the veracity of their mother was pure and undoubted, that even in her infancy it was in the family a proverb, and according to the testimony of that excellent person Chancellor Hoadly she was *truth itself*; she writes, not to gratify vanity, but to add weight to her relation.

To the Almighty and Unerring Judgment of Heaven and Earth I dare appeal for the truth, to the best of my memory and comprehension, of what I here relate.

MARY RICKETTS.

The Mansion House and estate of H—, near A—, H—shire, devolved in 1755 to the Right Honourable Henry Bilson L. in right of his lady, daughter and sole heiress of Lord Y., who married the eldest daughter and co-heiress of Sir Hugh X., Bart., by whose ancestors the estate at H— had been possessed many generations, and by this marriage passed to Mr. Y. on the death of the said Sir Hugh.

Mr. (who on the death of his elder brother became Lord) Y. made H— his constant residence. Honoria, the youngest sister of his lady, lived with them during the life of her sister, and so continued with Lord Y. till her death in 1754.<sup>1</sup>

On the evening of April 2nd, 1755, Lord Y., sitting alone in the little parlour at H—, was seized with a fit of apoplexy; he articulated one sentence only to be understood, and continued speechless and insensible till the next morning, when he expired.

His lordship's family at the time consisted of the following domestics:— Isaac M., house steward and bailiff. Sarah P., housekeeper, who had lived in the family near forty years. Thomas P., coachman, husband to said Sarah, who had lived there upwards of forty years. Elizabeth B., housemaid, an old servant. Jane D., dairymaid. Mary B., cook. Joseph S., butler. Joseph, groom. Richard T., gardener, and so continued by Mr. Ricketts. Lord Y. had one son, who died at Westminster School, aged sixteen.

Thomas P., his wife, and Elizabeth B. continued to have the care of the house during the lifetime of Mr. L., who usually came there for one month every year in the shooting season. On his death, in August, 1764, Lady Y., so created in her own right, since married to the Earl of H., determined to let H— Mansion, and Mr. Ricketts took it in December following. Thomas P. was at that time lying dead in the house. His widow and Elizabeth B. quitted it on our taking possession in January, 1765. We removed thither from town, and had the same domestics that lived with us there, and till some time afterwards we had not any house-servant belonging to the neighbourhood. Soon after we were settled at H— I frequently heard noises in the night, as of people shutting, or rather slapping doors with vehemence. Mr. Ricketts went often round the house on supposition there were either housebreakers or irregularity among his servants. In these searches he never could trace any person; the servants were in their proper apartments, and no appearance of disorder. The noises continued to be heard, and I could conceive no other cause than that some of the villagers had false keys to let themselves in and out at pleasure; the only preventive to this evil was changing the locks, which was accordingly done, yet without the effect we had reasonably expected.

About six months after we came thither, Elizabeth Brelsford, nurse to our eldest son, Henry, then about eight months old, was sitting by him when asleep, in the room over the pantry, appropriated for the nursery, and, being a hot summer's evening, the door was open that faces the entrance

<sup>1</sup> A tablet in H— Church records that Honoria X. died on November 25th, 1754, in the 67th year of her age.



into the yellow bedchamber, which, with the adjoining dressing-room, was the apartment usually occupied by the lady of the house. She was sitting directly opposite to this door, and plainly saw (as she afterwards related) a gentleman in a drab-coloured suit of clothes go into the yellow room. She was in no way surprised at the time, but on the housemaid, Molly Newman, coming up with her supper, she asked what strange gentleman was come. Upon the other answering there was no one, she related what is already described, and desired her fellow-servant to accompany her to search the room; this they did immediately without any appearance of what she had seen. She was much concerned and disturbed, and she was thoroughly assured she could no ways be deceived, the light being sufficient to distinguish any object clearly. In some time after it was mentioned to me. I treated it as the effect of fear or superstition, to which the lower class of people are so prone, and it was entirely obliterated from my mind till the late astonishing disturbances brought to my recollection this and other previous circumstances.

In the autumn of the same year George T——, son of the gardener of that name, who was then groom, crossing the great hall to go to bed, saw at the other end a man in a drab-coloured coat, whom he concluded to be the butler, who wore such coloured clothes, he being lately come and his livery not made. As he passed immediately upstairs to the room where all the men servants lay, he was in great astonishment to find the butler and the other men servants in bed. Thus the person he had seen in the hall remained unaccounted for, like the same person before described by the nurse; and George T——, now living, avers these particulars in the same manner he first related them.

In the month of July, 1767, about seven in the evening, there were sitting in the kitchen, Thomas Wheeler, postilion; Ann Hall, my own woman; Sarah, waiting woman to Mrs. Mary Poyntz; and Dame Lacy; the other servants were out excepting the cook, then employed in washing up her things in the scullery.

The persons in the kitchen heard a woman come downstairs, and along the passage leading towards them, whose clothes rustled as of the stiffest silk; and on their looking that way, the door standing open, a female figure rushed past, and out of the house door, as they conceived. Their view of her was imperfect: but they plainly distinguished a tall figure in dark-coloured clothes. Dame Brown, the cook, instantly coming in, this figure passed close by her, and instantly disappeared. She described the person and drapery as before mentioned, and they all united in astonishment who or what this appearance could be; and their surprise was heightened when a man, coming directly through the yard and into the house the way she went out, on being asked who the woman was he met, declared he had seen no one.

Ann Hall, since married to John Sparks, now living at Rogate, near Petersfield, will testify to the truth of this relation, as will Dame Brown, now living at Bramdean. The postilion is since dead.

Meanwhile, the noises continued to be heard occasionally. Miss Parker's woman, Susan Maidstone, was terrified with the most dismal groans and rustling round her bed. At different times most of the servants were alarmed with noises that could no way be accounted for. In the latter end of the year 1769 Mr. Ricketts went to Jamaica; I continued at H—— with my three infant children and eight servants, whose names and connections were as follows:—Ann Sparks, late Ann Hall, my own woman, the daughter of very industrious parents. Sarah Horner, nurse, sister to a substantial farmer of that name, and of a family of integrity and property. Hannah Streeter, nursemaid, of reputable parents and virtuous principles. Lucy Webb, housemaid, of honest principles. Dame Brown, cook, quiet and

regular. John Sparks, coachman. John Horner, postilion, aged sixteen years, eldest son to the farmer above-mentioned. Lewis Chanson, butler, a Swiss and of strict integrity. Richard T——, gardener, but did not live in the house.

I have been thus particular in the description of those persons of whom my family was composed, to prove the improbability that a set of ignorant country people, excepting the Swiss alone, should league to carry on a diabolical scheme imputed to them so injuriously, and which in truth was far beyond the art and reach of man to compass.

Some time after Mr. Ricketts left me, I—then lying in the bedroom over the kitchen—heard frequently the noise of some one walking in the room within, and the rustling as of silk clothes against the door that opened into my room, sometimes so loud and of such continuance as to break my rest. Instant search being often made, we never could discover any appearance of human or brute being.

Repeatedly disturbed in the same manner, I made it my constant practice to search the room and closets within, and to secure the only door that led from that room on the inside in such manner as to be certain no one could gain entrance without passing through my own apartment, which was always made fast by a draw-bolt on the door. Yet this precaution did not preclude the disturbance, which continued with little interruption.

About this time an old man, living in the poor-house at W—— M——, came and desired to speak to me. When admitted, he told me he could not rest in his mind without acquainting me that his wife had often related to him that in her younger days a carpenter, whom she had well known, had told her he was once sent for by Sir Hugh X., and directed by him to take up some boards in the dining-room, known in our time by the name of lobby, and that Sir Hugh had concealed something underneath which he, the carpenter, conceived was treasure, and then he was ordered to put down the boards in the same manner as they lay before. This account I repeated to Mr. Sainsbury, attorney to Lady H., that if he thought it were a probability he might have the floor taken up and examined.

In February, 1770, John Sparks and Ann, his wife, quitted my service, and went to live upon their farm at Rogate. In place of John Sparks I hired Robert Camis, one of six sons of Roger and Mary Camis, of the parish of H——, and whose ancestors have been in possession of a little estate there upwards of four hundred years—a family noted for their moral and religious lives. In the room of Ann Sparks I hired Ruth Turpin, but she being disordered in mind continued with me but few months. I then took Elizabeth Godin, of A——, sister to an eminent grocer of that place. Lewis Chanson quitted me in August, 1770, and I hired Edward Russel, now living with Mr. Harris, of A——, to succeed him.

I mention these changes among my domestics, though in themselves unimportant, to evince the impossibility of a confederacy, for the course of nearly seven years, and with a succession of different persons, so that at the time of my leaving H—— I had not one servant that lived with me at my first going thither, nor for some time afterwards.

In the summer of 1770, one night that I was lying in the yellow bed-chamber (the same I have mentioned that the person in drab-coloured clothes was seen to enter), I had been in bed half an hour thoroughly awake, and without the least terror or apprehension on my spirits. I plainly heard the footsteps of a man, with plodding step, walking towards the foot of my bed. I thought the danger too near to ring my bell for assistance, but sprang out of bed and in an instant was in the nursery opposite; and with Hannah Streeter and a light I returned to search for what I had heard, but all in vain. There was a light burning in the dressing-room within, as usual, and there was no door or means of escape save at the one that opened

to the nursery. This alarm perplexed me more than any preceding, being within my own room, the footsteps as distinct as ever I heard, myself perfectly awake and collected.

I had, nevertheless, resolution to go to bed alone in the same room, and did not form any conclusion as to the cause of this very extraordinary disturbance. For some months afterwards I did not hear any noise that particularly struck my attention, till, in November of the same year, I then being removed to the chintz bedroom over the hall, as a warmer apartment, I once or twice heard sounds of harmony, and one night in particular I heard three distinct and violent knocks as given with a club, or something very ponderous against a door below stairs; it occurred to me that housebreakers must be forcing into some apartment, and I immediately rang my bell. No one hearing the summons, and the noise ceasing, I thought no further of it at that time. After this, and in the beginning of the year 1771, I was frequently sensible of a hollow murmuring that seemed to possess the whole house; it was independent of wind, being equally heard on the calmest nights, and it was a sound I had never been accustomed to hear.

On the morning of the 27th of February, when Elizabeth Godin came into my room, I inquired what weather. She replying in a very faint tone, I asked if she were ill. She said she was well, but had never in her life been so terrified as during the preceding night; that she had heard the most dismal groans and fluttering round her bed most part of the night, that she had got up to search the room and up the chimney, and though it was a bright moonlight she could not discover anything. I did not pay much attention to her account, but it occurred to me that should anyone tell her it was the room formerly occupied by Mrs. P., the old housekeeper, she would be afraid to lie there again. Mrs. P. dying a few days before at K—, was brought and interred in H— churchyard the evening of the night this disturbance happened.

That very day five weeks, being the 2nd of April, I waked between one and two o'clock, as I found by my watch, which, with a rushlight, was on a table close to my bedside. I lay thoroughly awake for some time, and then heard one or more persons walking to and fro in the lobby adjoining. I got out of bed and listened at the door for the space of twenty minutes, in which time I distinctly heard the walking with the addition of a loud noise like pushing strongly against a door. Being thus assured my senses were not deceived I determined to ring my bell, to which I had before much reluctance on account of disturbing the nursery maid, who was very ill of a fever.

Elizabeth Godin during her illness lay in the room with my sons, and came immediately on hearing my bell. Thoroughly convinced there were persons in the lobby, before I opened my door, I asked her if she saw no one there. On her replying in the negative, I went out to her, examined the window, which was shut, looked under the couch, the only furniture of concealment there; the chimney board was fastened, and when removed, all was clear behind it. She found the door into the lobby shut, as it was every night. After this examination I stood in the middle of the room, pondering with much astonishment, when suddenly the door that opens into the little recess leading to the yellow apartment sounded as if played to and fro by a person standing behind it. This was more than I could bear unmoved. I ran into the nursery and rang the bell there that goes into the men's apartments. Robert Camis came to the door at the landing place, which door was every night secured, so that no person could get to that floor unless through the windows. Upon opening the door to Robert I told him the reason I had to suppose that someone was intrenched behind the door I before mentioned, and giving him a light and arming him with a billet of wood, myself and Elizabeth Godin waited the event. Upon opening the door there was not any being whatever, and the yellow apartment was



locked, the key hanging up, and a great bolt drawn across the outside door, as usual when not in use. There was then no further retreat or hiding place. After dismissing Robert and securing the door, I went to bed in my sons' room, and about half an hour afterwards heard three distinct knocks, as described before; they seemed below, but I could not then or ever after ascertain the place. The next night I lay in my own room; I now and then heard noises and frequently the hollow murmur.

On the 7th of May, exactly the day five weeks from the 2nd of April, this murmur was uncommonly loud. I could not sleep, apprehending it the prelude to some greater noise. I got up and went to the nursery, stayed there till half an hour past three, and then, being daybreak, I thought I should get some sleep in my own apartment; I returned and lay till ten minutes before four, and then the great hall door directly under me was slapped to with the utmost violence, so as to shake my room perceptibly. I jumped out of bed to the window that commands the porch. There was light to distinguish every object, but none to be seen that could account for what I had heard. Upon examining the door it was found fast locked and bolted as usual.

From this time I determined to have my woman lie in a little bed in my room. The noises grew more frequent, and she was always sensible of the same sounds, and much in the same direction as they struck me. Harassed and perplexed, I was yet very unwilling to divulge my embarrassment. I had taken every method to investigate the cause, and could not discover the least appearance of trick; on the contrary, I became convinced it was beyond the power of any mortal agent to perform, but knowing how exploded such opinions were, I kept them in my own bosom, and hoped my resolution would enable me to support whatever might befall.

After Midsummer the noises became every night more intolerable. They began before I went to bed, and with intermissions were heard till after broad day in the morning. I could frequently distinguish articulate sounds, and usually a shrill female voice would begin, and then two others with deeper and manlike tone seemed to join in the discourse, yet, though this conversation sounded as if close to me, I never could distinguish words.

I have often asked Elizabeth Godin if she heard any noise, and of what sort. She as often described the seeming conversation in the manner I have related, and other noises. One night in particular my bed curtains rustled, and sounded as if dragged by a person walking against them. I then asked her if she heard any noise and of what kind. She spoke of it exactly in the manner I have done. Several times I heard sounds of harmony within the room—no distinct or regular notes, but a vibration of harmonious tones; walking, talking, knocking, opening and slapping of doors were repeated every night. My brother, who had not long before returned from the Mediterranean, had been to stay with me, yet so great was my reluctance to relate anything beyond the bounds of probability that I could not bring myself to disclose my embarrassed situation to the friend and brother who could most essentially serve and comfort me. The noises continuing in the same manner when he was with me, I wished to learn if he heard them, and one morning I carelessly said: "I was afraid last night the servants would disturb you, and rang my bell to order them to bed." He replied he had not heard them. The morning after he left me to return to Portsmouth, about three o'clock and daylight, Elizabeth Godin and myself both awake—she had been sitting up in bed looking round her, expecting as she always did to see something terrible—I heard with infinite astonishment the most loud, deep, tremendous noise, which seemed to rush and fall with infinite velocity and force on the lobby floor adjoining to my room. I started up, and called to Godin, "Good God! did you hear that noise?" She made no reply; on repeating the question, she answered with a faltering



voice, "She was so frightened she scarce durst speak." Just at that instant we heard a shrill and dreadful shriek, seeming to proceed from under the spot where the rushing noise fell, and repeated three or four times, growing fainter as it seemed to descend, till it sank into earth. Hannah Streeter, who lay in the room with my children, heard the same noises, and was so appalled she lay for two hours almost deprived of sense and motion.

Having heard little of the noises preceding, and that little she did not regard, she had rashly expressed a wish to hear more of them, and from that night till she quitted the house there was scarce a night past that she did not hear the sound as if some person walked towards her door, and pushed against it, as though attempting to force it open. This alarm, so more than commonly horrible, determined me to impart the whole series to my brother on his return to H—, expected in a week. The frequency of the noises, harassing to my rest, and getting up often at unreasonable hours, fixed a slow fever and deep cough, my health was much impaired, but my resolution firm. I remained in anxious expectation of my brother, and he being detained a week longer at Portsmouth than he had foreseen, it occurred to me to endeavour, by changing my apartment, to obtain a little rest; I removed to that formerly occupied by Elizabeth Godin; I did not mention my intention till ten at night, when the room was prepared, and I went to bed soon after. I had scarce lain down when the same noises surrounded me that I before have related, and I mention the circumstance of changing my room without previous notice, to prove the impossibility of a plan of operations being so suddenly conveyed to another part of the house were they such as human agents could achieve. The week following I was comforted by the arrival of my brother. However desirous to impart the narrative, yet I forbore till the next morning; I wished him to enjoy a night's rest, and therefore contented myself with preparing him to hear on the morrow the most astonishing tale that ever assailed his ears, and that he must summon all his trust of my veracity to meet my relation. He replied it was scarce possible for me to relate any matter he could not believe, little divining the nature of what I had to offer to his faith.

The next morning I began my narrative, to which he attended with mixed surprise and wonder. Just as I had finished, Captain Luttrell, our neighbour at K—, chancing to call, induced my brother to impart the whole to him, who in a very friendly manner offered to unite his endeavours to investigate the cause. It was then agreed he should come late in the evening, and divide the night watch between them, keeping profoundly secret there was any such intention. My brother took the precaution, accompanied by his own servant, John Bolton, to go into every apartment, particularly those on the first and attic story, examined every place of concealment, and saw each door fastened, save those to chambers occupied by the family; this done, he went to bed in the room over the servants' hall.

Captain Luttrell and my brother's man with arms sat up in the chintz room adjoining, and my brother was to be called on any alarm.

I lay that night in Elizabeth Godin's room, and the children in the nurseries; thus every chamber on that floor was occupied. I bolted and locked the door that opened to that floor from the back stairs, so that there was no entrance unless through the room where Captain Luttrell kept watch.

As soon as I lay down, I heard a rustling as of a person close to the door. I ordered Elizabeth Godin to sit up a while, and if the noise continued, to go and acquaint Mr. Luttrell.

She heard it, and instantly Mr. Luttrell's room door was thrown open, and we heard him speak.

I must now give his account as related to my brother and myself the next morning.

He said he heard the footsteps of a person walking across the lobby, that he instantly threw the door open, and called, "Who goes there?" That something flitted past him, when my brother directly called out "Look against my door." He was awake, and heard what Mr. Luttrell had said, and also the continuance of the same noise till it reached his door. He arose and joined Mr. Luttrell. Both astonished, they heard various other noises, examined everywhere, found the staircase door fast secured as I had left it. I lay so near, and had never closed my eyes, no one could go to that door unheard. My brother and his man proceeded up stairs, and found the servants in their own rooms, and all doors closed as they had seen just before. They sat up together, my brother and Mr. Luttrell, till break of day, when my brother returned to his own chamber. About that time, as I imagined, I heard the chintz room door opened and slammed to with the utmost violence, and immediately that of the hall chamber opened and shut in the same manner. I mentioned to Godin my surprise that my brother, who was ever attentive not to alarm or disturb the children, should hazard both by such vehement noise. An hour after I heard the house door open and slam in the same way, so as to shake the house. No one person was then up, for as I had never slept, I heard the servants rise and go down about half an hour afterwards. When we were assembled at breakfast, I observed the noise my brother had made with the doors.

Mr. Luttrell replied, "I assure you Jervis made not the least noise; it was your door and the next I heard opened and slapped in the way you describe."

My brother did not hear either. He afterwards acknowledged to me that when gone to bed and Mr. Luttrell and I were sitting below, he heard dreadful groans and various noises that he was then and after unable to account for. His servant was at that time with mine below.

Captain Luttrell declared the disturbances of the preceding night were of such a nature that the house was an unfit residence for any human being. My brother, though more guarded in his expressions, concurred in that opinion, and the result of our deliberations was to send an express to Mr. Sainsbury, Lady H.'s steward, to request he would come over immediately on a very particular occasion, with which he would be made acquainted on his arrival.

Unluckily, Mr. Sainsbury was confined with the gout, and sent over his clerk, a youth of fifteen, to whom we judged it useless and improper to divulge the circumstances.

My brother sat up every night of the week he then passed at H——. In the middle of one of these nights I was surprised with the sound of a gun or pistol let off near me, immediately followed by groans as of a person in agonies, or expiring, that seemed to proceed between my chamber and the next, the nursery. I sent Godin to Nurse Horner, to ask if she had heard any noise; she had not. Upon my inquiry the next morning of my brother, he had [not] heard it, though the report and groans were loud and deep.

Several instances occurred where very loud noises were heard by one or two persons, when those equally near and in the same direction were not sensible of the least impression.

As the watching every night made it necessary for my brother to gain rest in the day, he usually lay down after dinner. During one of these times he was gone to rest. I had sent the children and their attendants out to walk, the dairymaid gone to milk, the cook in the scullery, my own woman with my brother's man sitting together in the servants' hall; I, reading in the parlour, heard my brother's bell ring with great quickness. I ran to his room, and he asked me if I had heard any noise, "because," said he, "as I was lying wide awake an immense weight seemed to fall through the ceiling to the floor just by that mahogany press, and it is impossible I

should be deceived." His man was by this time come up, and said he was sitting underneath the room as I before mentioned, and heard not the least noise. The inquiry and attention my brother devoted to investigate this affair was such as from the reach of his capacity and ardent spirit might be expected; the result was his earnest request that I would quit the place, and when obliged to return to Portsmouth, that I would permit him to send Mr. Nichols, his Lieutenant of Marines, and an old friend of the family, to continue till my removal with me.

One circumstance is of a nature so singularly striking that I cannot omit to relate it. In one of our evening's conversations on this wonderful train of disturbances I mentioned a very extraordinary effect I had frequently observed in a favourite cat that was usually in the parlour with me, and when sitting on table or chair with accustomed unconcern she would suddenly slink down as if struck with the greatest terror, conceal herself under my chair, and put her head close to my feet. In a short space of time she would come forth quite unconcerned. I had not long given him this account before it was verified to him in a striking manner. We neither then, nor I at other times, perceived the least noise that could give alarm to the animal, nor did I ever perceive the like effect before these disturbances, nor afterwards when she was removed with me to another habitation. The servants gave the same account of a spaniel that lived in the house, but to that, as I did not witness, I cannot testify.

There is another copy, and no more to be taken unless either be destroyed.

MARY RICKETS.

These two narratives are for my grand-daughters Martha and Henrietta Jervis, not to be read until twenty-one or upwards, nor then unless their nerves are firm. The letters, &c., belonging to be carefully preserved.

FIRST NARRATIVE, IN MRS. RICKETS'S HANDWRITING. TO BE READ AT  
LEISURE.

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£60 reward was offered on discovery by Lady Y., which Mr. Ricketts, on his return, increased to £100. The Bishop of W—— lent me the old Palace at W——, to occupy at races or on any public occasion, and thither I removed when it was no longer thought proper I should remain at H——; and when I left, the Bishop of St. Asaph offered me his house in town, where I stayed till I had taken one in Curzon Street.

What determined my removal to W—— was, after trying to obtain rest by removing to Dame Camis's house, when I returned to the mansion I was soon after assailed by a noise I never before heard, very near me, and the terror I felt not to be described. It then appeared I was no longer to be supported, after my brother was convinced I ought not to delay my removal. I therefore accepted the earnest invitation of my friends Mr. and Mrs. Newbolt, and continued with them till W—— was prepared for my dear children, where we remained till November, with the exception of three days, with Dr. Gilbert, Canon of S——, and his daughter; and there Lord Radnor—then Lord Folkestone—was very desirous to see the lady that came from the haunted house.

The Bishop of St. Asaph opposed, on the ground that such means were unworthy the Deity to employ, while the good Bishop of W——, when I related that Robert Camis had been thrice called at the window in a voice he well remembered, that of the steward of the late Lord Y., said he should have conjured him by the Father, the Son, and the Holy Ghost; which I told him, but believe no such occasion occurred, or courage failed. This steward stole his lord's gold buckles, and was much suspected of other dishonesty; whence, probably, arose the idea of concealed treasure. I never heard that any was found,



When Lord Y. was seized with the fit that carried him off, he called to his man, "Cut a vein, cut a vein!" but no vein was cut. The excellent Dame Camis, from whom I had much information of the X. and Y. family. Dr. Durnford, minister of B—, who performed duty at H—, also told me that, in the number of years he had officiated, he had never known her miss Divine Service, unless illness of any one of her family or of herself prevented.

When Mr. Ricketts returned from Jamaica, having continued to keep H— on account of our cattle and the manor, Mr. Ricketts took the Parsonage where we resided for two years, when the purchase of Longwood was made, and we removed thither.

NARRATIVE NO. 2, IN MRS. RICKETTS'S HANDWRITING, AND ATTESTED BY HER SECOND SON, EDWARD JERVIS RICKETTS, AFTERWARDS VISCOUNT ST. VINCENT.

After Mrs. Ricketts had quitted H— House, and before possession had been given to Lady H., the keys were left with Dame Camis, who came over every fair day to open the windows, she living close by.

Mr. George Ricketts and Mr. Poyntz Ricketts, active young men in the prime of life, were walking to and fro close to the house on the paddock side, when a great noise was heard within it, upon which one of them said, "They are at their tricks again, let us go in and see." They lost no time getting through the drawing-room window on the ground floor, and proceeding throughout the house. No living creature was to be found in it, neither was there any appearance of anything that could have been moved so as to occasion the sounds they heard.

(Signed) EDWARD JERVIS RICKETTS.

NARRATIVE NO. 3.—NOTES TAKEN BY OSBORNE MARKHAM, ESQ., FROM MRS. RICKETTS'S DICTATION.

Miss Parker, mentioned in page 8 (page 14 of the pamphlet), was afterwards Lady St. Vincent, who with her sister (afterwards Mrs. Heathcote) was staying in the house during the time their father, Chief Baron Parker, was going the circuit.

It is understood that when Mrs. Ricketts left H— she went to the palace of the Bishop of W—, of which his kindness gave her the occasional use, she being an intimate friend and relation to his wife. After Mrs. Ricketts left H— (say within a year) another family (Mr. Lawrence) came to reside there, who stayed about a year and then suddenly quitted it.

After this the house was never occupied. On being pulled down there was found by the workmen under the floor of one of the rooms a small skull, said to be that of a monkey; but the matter was never brought forward by any regular inquiry, or professional opinion resorted to as to the real nature of the skull.

The first appearance of anything being seen or heard was before Mrs. Ricketts took possession of H—, which did not come to her knowledge until some time after the disturbances had been heard in the house. Joseph (the groom) then being one of the servants left in occupation of the house, and being in bed in the garret, the moon shining brightly into the room, and he being clearly awake, saw a man in a drab coat with his hands behind him, in the manner his late master held them, looking steadfastly upon him.

Note by Martha H. G. Jervis.—A number of papers (broadsides, &c.) which had been concealed during the civil wars were found under the floor of the lobby when the house was pulled down, and a small box containing what was said to be the skull of a monkey.

Notes in the handwriting of Martha Honora Georgina Jervis, elder of Mrs. Ricketts's two grand-daughters, to whom the manuscripts were left,



and second wife of Osborne Markham, Esq., the writer of the foregoing pages :—

NARRATIVE BY MARTHA H. G. JERVIS.

Rosehill, *July 10th*, 1818.

I called on old Luey Camis at the farm and inquired if she had recently heard of Hannah Streeter. She replied that she lived at the Lower Brook, W—, and that she (Luey) had been to see her last year, and asked if she remembered having been disturbed by the noises at H—, particularly one night when the other servants were gone to bed, when, being in the servants' hall, they heard a sound as of the great iron brazier falling through the roof of the pantry (over which there was no room), and that it went "*Twirl! twirl! twirl!*" till it sank in the ground. They were so much terrified that Lucy would not venture up to the garrets, but slept that night in the nursery. They found the brazier the next morning in the place where it had been left.

When Lord St. Vincent was in the house, and the servants were suspected of making the disturbances, Mrs. Ricketts went one night for something she wanted to the housekeeper's room, which opened into the kitchen, where the domestics were all assembled at supper. She then heard noises, and was near fainting, and called to some one to accompany her up to her brother.

The morning after Mrs. P.'s interment Elizabeth Godin complained to the other servants that she had been dreadfully disturbed the preceding night, and that soon after she was in bed something fell with force against the window, succeeded by a dismal groan.

Lucy said, "God knows whether these noises were not in consequence of their sins."

I replied, "What did you suppose they were guilty of?"

She said, "God knows whether she had a child and killed it; but I cannot say; it is not for us to suspect them, God knows."

She spoke of Mrs. Ricketts in the highest terms and with many tears; said she did so much good in the neighbourhood that it was very unlikely any should seek to drive her away, above all, her servants, who loved her and were in perfect harmony with each other.

One night Luey slept in a small bed in Mrs. Ricketts's room, Elizabeth Godin being ill. Mrs. Ricketts woke her and asked if she did not hear music, which she did, and "the steps of some one moving *stately* to it." The noises seemed mostly in the lobby and the yellow and adjoining chambers.

Lucy said that when Mr. Lawrence afterwards took possession of the house he forbid the servants from saying a word of the disturbances under penalty of losing their places. She heard that once, as his housemaid was standing in the lobby, a female figure rushed by and disappeared, but of the truth of this she could not vouch.

The foregoing information was given me by Lucy Camis, who was perfectly collected, and I merely made such queries as should lead her on without in any degree prompting her recollection.

MARTHA H. G. JERVIS.

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NOTES AND REMARKS BY THE MARQUIS OF BUTE.

This case is very interesting, and seems of greater evidential value than many in which it is possible to interrogate the witnesses, because, although the events took place 120 years ago, the witnesses in this instance were very numerous and various as well as simultaneous and consentient, some of

them of quite exceptional intelligence, and very great trouble was taken to observe and sift the facts, and to record them at the time in the numerous documents heretofore reprinted.

What small and hypothetical explanation the phenomena will bear must depend in a great measure upon the history of the house, and the following notes have been compiled not only from the printed pamphlet but also from Burke's *Extinct Baronetage*, and his *Extinct Peerage*, and *Extant Peerage*, and Collins's *Peerage*.

The family whose home this house was, was an ancient one, but was originally of M., in S—shire. The first who lived at H— appears to have been *Sir Thomas X.*, knight, described in the *Heraldic Visitation of 1623* (Berry's *County Genealogist—Hants*) as "Sir Thomas [X.] of M—, and now of H—, 1623." It seems not improbable that he built the house, which is described in the pamphlet as "the old manor-house." It is a pity that there is no description, plan, or drawing of the house. It seems to have been small, as all the servants except the housekeeper or lady's maid, and the nurse, slept in the attics, and Mrs. Ricketts remarks that when two people were staying there every room on the bedroom floor was occupied. On the ground floor there was a drawing-room, probably also the little parlour (unless these were the same) where Lord Y. was taken ill, and, it is to be presumed, a dining-room. There was also a large hall, seemingly used as a servants' hall. There were two staircases, a principal and a back stair, and from the foot of one of these a passage ran past the kitchen to an outer door, perhaps the main house door. Off the kitchen was a housekeeper's room, and near it a scullery. There was also a pantry, over which there was no room. On the bedroom floor there was a principal bedroom, the yellow one, which had a dressing-room opening near the back stair. The yellow bedroom itself opened into a recess, and this into a lobby, a place with one window and a fireplace, which Mrs. Ricketts says had been used as a dining-room. Opposite the door of the yellow room was that of the nursery; over the hall was another bedroom, called the chintz room, and another room. On this floor also there was at least one other room, usually occupied by the housekeeper or lady's maid. At the top of the principal staircase was a landing from which was a way to go up to the attics.

Sir Thomas married Elizabeth, daughter and co-heir of John G. of W—, B—shire, son and heir of Sir John G. of the same, and had at least three sons, Hugh, Thomas, and John. He was probably an old man in 1623, as his sister Joan had married George L., of D—, S—shire, who was High Sheriff of that county in 1593. He seems to have died soon after the visitation, as his eldest son, *Sir Hugh X.*, was created a baronet in 1627. He is said to have married Sarah, daughter and co-heir of Ambrose D., of L., W—shire, and to have died about 1642.

*Sir Hugh X.*, son of the preceding, and second, baronet, is the Sir Hugh X. mentioned in the pamphlet as having concealed some papers under the floor of the dining-room, called by the Ricketts the lobby. These papers are stated to have been found when the house was pulled down, and to have been "broadsides, &c., which had been concealed during the civil wars." They were probably compromising under the Republican Government, but,

after the Restoration, were either forgotten by Sir Hugh or regarded with indifference. Under this floor also was found a small box containing a little skull, which "was said to be that of a monkey; but the matter was never brought forward by any regular inquiry or professional opinion resorted to as to the real nature of the skull." It is not stated whether the box containing this curious object was found along with the papers, or under another part of the floor. It is impossible to conceive any motive to induce either Sir Hugh or anybody else who possessed a monkey's skull as a zoological curiosity—the only reason why they could have had it at all—to bury it in a box underneath a floor. It is not stated whether the skull fitted closely into the box, or whether there might have been room for anything else. A further remark will be made on this skull at the end of this paper.

This Sir Hugh X. married twice. His first wife was Catherine, daughter and heir of Sir John T., of L—, H—shire, only baronet of that name, as created in 1660, and who died without male issue in 1672. His second wife was Mary, daughter of John Y. It is not stated which of these ladies was the mother of Mary X., afterwards Mrs. Y. Sir Hugh can scarcely have been less than 80 years of age when he died in 1719, and as he left no male issue, the baronetcy became extinct. He seems to have left several daughters, but I have only the names of Mary, the eldest, and Honoria, the youngest.

*Mary X.* was married on May 10th, 1719 (the same year as her father's death, but doubtless before that event), to Edward Y., third son of Ralph Y., first Lord Y. of S—, S—shire. Mrs. Y. had issue, a son S., who died, at Westminster School, aged 16, and a daughter, Mary. She herself died in July, 1740.

*Edward Y.*, her widower, continued to live constantly at H—, and with him continued to reside her sister Honoria, as she had already been used to do in her sister's lifetime. Collins usually gives very full biographical notices, but this case is a curious exception, as he gives nothing but alliances and a very few dates. That of Edward Y.'s birth is not mentioned, but as his father died on August 5th, 1689, he cannot have been under 50 years of age at the death of his wife in 1740. His daughter Mary married, September 3rd, 1750, the Right Hon. Henry B. L., fourth son of William L., first Earl of D—. On the death of the second of his elder brothers, January 23rd, 1742, he succeeded to the peerage of Y. According to Collins he died at A—, B—shire (which is there called his seat, but which appears more probably to have been that of his niece Charlotte, daughter of his brother the third Lord Y., in right of her mother, whose property it was), on April 13th, 1755, and was buried at H—; but according to the pamphlet, which appears more likely to be correct, he died suddenly, at H—, on the morning of April 3rd, from an apoplectic fit with which he had been seized on the preceding evening.

*Mary Y.*, his only daughter and surviving child, was presumably born not later than 1730, and was married, as already stated, on September 3rd, 1750, to Mr. L. Mr. L. was a politician of eminence, and though for a short time Envoy Extraordinary at Berlin, seems to have returned to England in 1749. Mrs. L. seems entirely to have abandoned H—, which remained

in the charge of a few servants, Mr. L. only coming there usually for one month in the shooting season, presumably September or October. Mr. and Mrs. L. seem to have had only one child, Henry Y. L., born February 22nd, 1757. On May 20th, 1760, Mrs. L. was created Lady Y. in her own right, with remainder to her male issue by Mr. L. In 1762 Mr. L. was turned out of office (to use his own expression) and retired into private life. He died August 21st, 1764. After this his widow proceeded to try and let H—, and the phenomena mentioned in the pamphlet, which had, however, commenced very soon, as appears, after her father Lord Y.'s death, took place. On October 11th, 1768, she became the second wife of Wills H., then Earl of H—, but created in 1789 (after her death) Marquess of D—. By him she had no issue. She was, as is recorded, fully cognisant of the phenomena and even made a sort of apparent attempt to have them investigated, with a view to show that they were caused by trickery. It seems also probable that it was by her orders that the house was pulled down. She died July 29th, 1780.

Her son, Henry Y. L., succeeded her as second Lord Y. of the new creation. He had married, in 1779, the year preceding her death, Mary C., daughter of A. C., first Viscount C., by whom (who died in 1804) he had a daughter Mary, married, August 11th, 1803, to John D., second Lord Z. Lord Y. died without male issue in 1820, and the peerage thereupon expired. Lady Z. died October 21st, 1864. The property of H— was apparently settled upon her second son and descended to his heirs.

It would be interesting to know whether any abnormal phenomena are now or are recorded to have ever been observed on or about the site of the old house, whether occupied by the new house or not.

The following is a chronological arrangement of the facts, as far as they relate to the phenomena or to the persons who were or may have been connected with them.

1715. In or previous to this year Thomas P., coachman to Lord Y., entered the service of the family, since he had been more than forty years with them when Lord Y. died in 1755, and he can hardly have been under 15 years of age at the time. Some time after this Sarah P., his wife, entered the service of the family, since she had been nearly forty years with them in 1755, and a similar assumption may be made as to her age.

1719. May 10th. Marriage of Mary X. to Edward Y.

Same year. Death of her father, Sir Hugh X., aged about 80.

1740. July. Death of Mrs. Y. Her sister Honoria goes on living with Mr. Y.

1742. January 23rd. Mr. Y. becomes Lord Y.

1750. September 3rd. Marriage of his daughter, Mary Y., to Mr. L.

1754. [November 25th.] Death of Honoria X., aged [66].

1755. April 2nd. Lord Y. seized with a fit, and dies the next morning, aged at least 65. It is remarkable that his cries to be bled were not complied with, as though those about him wished him to die.

After this all the servants were dismissed, except the P.'s and Elizabeth B., and Richard T., the gardener, who lived out of the house. The house is only occupied by Mr. L. for a month in the autumn, a time as to which



we are not informed that any phenomena were ever observed, at least till the middle of November, which is rather past the shooting season. The phenomena were in fact specially observable about April 2nd (Lord Y.'s anniversary), February, after Mrs. P.'s death, July, and at least in 1771, the beginning of August. It would appear from the Cheltenham case that such things have a tendency to recur at anniversaries: we do not know the day of the death of Isaac M., nor the date of any crime, if crime there were. It may, however, be remarked that July was the month of the death of Mrs. Y. (Mary X.), a woman who may have been deeply wronged by the rivalry of a younger sister.

Before, however, the dismissal of the other servants, and therefore very soon after Lord Y.'s death, the first phenomenon occurred. The groom Joseph saw in his room, by bright moonlight, a man in a drab coat, whom he evidently took to be "his old master," *i.e.*, Lord Y. It does not appear to have been very distinct, since the mark of identity he specified was the way in which the hands were held: not much importance for such a purpose can generally be assigned to such a thing, since automatic tricks, such as movements of the hands, are particularly affected by heredity; but in this case none of Lord Y.'s ancestors had ever inhabited the house.

Among the dismissed servants was Isaac M., house steward. He is spoken of as dishonest. If such dishonesty were, as indicated, notorious, his impunity appears strange, and looks as if he had some hold over Lord Y. The time of his death is not mentioned, but it must have been before or not long after February, 1770, as his voice was heard and recognised by Robert Camis, who entered Mrs. Ricketts's service at that time, and does not appear to have lived in the house long after she left in August, 1771. Camis's latest information is in November of that year. Henceforward disturbances similar to those suffered by the Ricketts took place in the house.

1760. May 20th. Mrs. L. was created Lady Y. in her own right.

1764. August 21st. Mr. L. died. His widow, Lady Y., then tried to let the house.

Same year. December. Thomas P. died, aged about 70, and was lying dead in the house when it was taken by the Ricketts family.

1765. January. The Ricketts family entered into occupation, with an entirely new set of servants, all strangers from London, and Mrs. P. and Elizabeth B. left. Noises as of slamming doors were continually heard, though no door was ever found open, and a new set of locks was fixed to them but without any result. Same year. July. The gentleman in drab, apparently the same seen by the groom Joseph about ten years before, and believed by him to be Lord Y., was seen towards evening. Same year. Autumn. The same figure was seen in the great hall, at night, by the groom George Turner.

1767. July. A woman dressed in dark clothes which rustled, as though of very stiff silk, was seen.

Occasional noises were afterwards heard, including groans and rustling.

1768. Lady Y. (Mary Y., Mrs. L.) married Lord H.

1769. End of the year. Mr. Ricketts went to Jamaica.

Mrs. Ricketts afterwards heard footsteps and the rustling of silk.

1770. February. The servants John and Anne Sparks left, and Robert Camis and Elizabeth Godin came. Same year. Summer. Mrs. Ricketts hears heavy men's footsteps in her room. Same year. August. Lewis Chanson the Swiss left and Edward Russel came. Same year. November. Mrs. Ricketts changed her room, and in the new one heard music, once three heavy knocks, and afterwards, and in

1771, the beginning of the year, a frequent sound like the murmuring wind throughout the house. Same year. February 26th. Mrs. P., who had died a few days before, probably aged between 60 and 70, was buried at H—, and that night Elizabeth Godin, sleeping in the room which the deceased had formerly occupied, heard much groaning and fluttering.

Same year. April 2nd. (Sixteenth anniversary of Lord Y.'s fatal seizure.) A variety of sounds, concluding with three heavy knocks, as before (two separate accounts). After this the noises continued.

Same year. May 7th. Great accession of the disturbances henceforward. Same year, after Midsummer, the disturbances became much worse. A woman and two men now often heard talking.

Mr. Jervis (afterwards Lord St. Vincent) came to stay with his sister. The day after he left, the peculiar crash was heard, followed by piercing shrieks, dying away as though sinking into the earth. The nurse, Hannah Streeter, expresses a wish to hear more, and thenceforth is troubled every night. Mr. Jervis returns, and with Captain Luttrell, and his own servant, sits up night after night, &c., hearing the divers sounds, &c.

Mr. Jervis left before August 9th, and his sister and family very soon after. Mrs. Ricketts seems to have once returned, first to the Camis's house, and then to the manor-house, but there heard a sound she had never heard before, which caused her indescribable terror, and which she does not describe. Same year. September. Lady H. sent her agent, Mr. Sainsbury, to sit up in the house. Whether he did so or not is not stated, and he can hardly have done so more than one night.

A reward of £50, then £60, and finally £100 was offered for detection, but with no result.

1772. Some time within a year the house was let to a family named Lawrence, who endeavoured, by threatening the servants, to stifle their statements. An apparition of a woman was said to have appeared once.

1773. In a year the Lawrences left suddenly.

The house was never again inhabited and was pulled down.

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In the phenomena themselves there is not much that is very remarkable. They consist mainly of percussive and explosive sounds, and bear generally a very great resemblance to those which Fr. Hayden, S.J., heard at Ballechin, which he detailed to Mr. Huggins and myself, and of which I wrote an account to Mr. Myers. It will be observed that the intelligences seemed desirous to attract attention, as the phenomena became much more marked when watched for by Mr. Jervis &c., and were very fully bestowed upon Hannah Streeter, when she had expressed a wish to hear them. They also became very marked after the death of Mrs. P., as though the spirits were disturbed by hers having joined them.

There seems to be little doubt, both from the dates, &c., and from the groom Joseph's recognition, that the figure in drab was that of Lord Y.

Isaac M., the dishonest house-steward, was also recognised by his voice by Robert Camis.

Some of the phenomena which occurred in Mrs. P.'s room and elsewhere on the night of her funeral, and subsequently, may be attributed to her, but a phantom of another woman had been seen and heard for years before her death. This phantom appeared to be dressed in rich silk, and moved more quickly than a very old woman would naturally do. All the indications seem to point to Honoria X., Lord Y.'s sister-in-law, who had pre-deceased him, perhaps by only a few months.

Lucy Camis, who certainly knew a great many more facts than we do, suggested that certain persons were suffering for their sins, and said that God knew whether "she" had a child and killed it. No one is mentioned to whom the pronoun "she" can refer except Honoria X., and the imputation is that she had unlawful relations with her brother-in-law, Lord Y., and that a crime was committed in which the old housekeeper, Mrs. P., and the dishonest steward, Isaac M., were accomplices.

It seems to be suggested that the skull which was found in a small box under the floor of the lobby when the house was pulled down, was the head of the child, and it is extremely suspicious that it was said to be a monkey's (it being absolutely inexplicable that a monkey's skull should be buried in a small box under the floor of a room), but that no inquiry was ever made, or the object shown to a medical man.

It is consonant with this suspicion that the phenomena took place chiefly in and about the yellow room, where the crime may have been committed, and the lobby, under the floor of which the head was found, where an unhappy creature sank shrieking earthwards.

In a letter to Mr. Myerz, Lord Bute adds :—

*November 26th, 1892.*

I think that you will observe that Mrs. Ricketts says in one place that she conversed much with Dame Camis, and that the latter gave her much information as to the X.'s and Y.'s ; and, in another place that she (Mrs. R.) could only account for the phenomena upon the hypothesis of an undiscovered murder. My impression is that Dame Camis gave to Mrs. R., and Mrs. R. believed, the explanation which I have indicated, but that she felt her mouth shut by being practically unable to bring a terrible accusation against the memories of the father and aunt of the then still living Lady H., who, as she warmly acknowledges, had always treated her with the utmost courtesy and consideration. This delicacy (which is only what one would expect from Mrs. R.) also accounts for the reticence used about the narrative, only two copies being made.

The theory suggested by Lord Bute as to the cause of the "haunting" seems to me incompletely established for the following reasons :—

(1) The persons who were being discussed in the conversation between Lucy Camis and Miss Jervis (see p. 67) were the old house-

keeper, Mrs. P., and Elizabeth Godin. There is no positive evidence that their remarks referred to a third person, Honoria X.

(2) The evidence that a crime was committed consists in the discovery of a small skull, said to be that of a monkey, but which may have been a child's, and the fact that Honoria X. lived in Lord Y.'s house during the lifetime of her sister and also after her death, at which time she was 52 years of age. The fact of the "haunting" does not add to this evidence.

(3) The "haunting" does not appear to have been definitely connected with any anniversary since it went on almost continuously from April 2nd to the middle of August in one year, also in January, February, "summer," July, "autumn," November and December of other years. April 3rd was, according to one authority, the date of Lord Y.'s death, while the seizure which ended in his death was said to have taken place on April 2nd, but Collins's *Peerage* gives the date of death as April 13th, and it does not seem that the phenomena were more pronounced on April 2nd than on many other days.

(4) The only evidence for connecting the apparitions that were seen with the former inmates of the house is that, in one case out of the four, the apparition was said to have some resemblance to Lord Y.—ED.

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#### L. 951. A<sup>d</sup> P<sup>n</sup> Apparition.

The following case was received from A. McDougall, Esq., F.C.S., of 17, Belmont-street, Southport.

*December 22nd, 1891.*

I cannot give exact dates, but as near as I can now remember it was near the end of October, 1870.

I had a very affectionate friend, Robert Broome, Esq., Burbage House, near Buxton. My business and residence were in Manchester, but at that time I gave up my business and went to reside at Penrith, in Cumberland. I had a large farm at Castle Sowerby, about 9 miles from Penrith. I drove to this twice each week. I left Penrith at 7 a.m., and generally returned at 6 p.m. On an occasion to which I wish to refer I remained later at the farm, as the harvest had been finished, and I stopped to take supper with the labourers. It was a temperance supper, as I was an abstainer. I left the farm alone about 11 o'clock, driving a gig with a very steady horse. It was a cloudy night but moonlight.

I met no one on the road till I came to the Greystoke pillar, about a mile from Penrith. There, driving slowly as I was about to turn into a narrow lane, I was deeply shadowed from behind, and upon looking back to see what caused the shadow I saw my friend Broome, bending over me with an expression of the most tender affection upon his countenance. I spoke to him, pulled up the horse, and alighted. I walked round the gig, called him by name, begged him not to play tricks at midnight, but to come to



me and come home with me. I had, of course, to go without him. At home I inquired if Mr. Broome had called. The answer was, No. I then told my wife that I had seen him near the Greystoke pillar, that he must be in the town, and would be sure to call in the morning.

Three days passed, when we received intelligence that Mr. Broome was [dead], and strange to tell he had died at the very hour at midnight at which I had seen him near the Greystoke pillar.

A. McDougall, F. C. S.

This is the only experience I have ever had.

In answer to our request that Mrs. McDougall would give her recollections of the incident in corroboration of it, Mr. McDougall wrote:—

17, Belmont-street, Southport, *March 14th*, 1892.

My wife remembers perfectly my informing her of the appearance of my friend Mr. Broome, and our expecting him to call, as well as our inquiry for him in the town.

The fact has been so frequently referred to in conversation that she smiles at the question of her remembrance, but she refuses to write anything which might appear in print on the subject. It is, however, the most remarkable and mysterious circumstance which has ever occurred to us.

The experience I had was very distinct and memorable, but I have not had any other.

A. McDougall.

## CATALOGUE OF UNPRINTED CASES.

(Continued from the February JOURNAL.)

*Further information improving the evidence in any of these cases will be gratefully received.*

B G 56. Visual.—Mr. J. M. Goold Adams, staying at his father's house, co. Cork, goes downstairs in the night to find boots, and through glass door sees kitchen lighted up and three monks seated round fire. He retreats in haste. House was adjacent to ruins of Abbey. Date uncertain, but earlier than 1877. Recorded, 1888.

B G 57. Transitional (or L) Visual. 3rd hand, good as 2nd.—Mrs. Beaumont heard her parents relate that their parents lay dying in adjoining rooms. The mother died, and her death was kept secret from the father. An hour after her death he remarked that he was glad she was getting so much better, for she had been sitting by his bed for nearly an hour. Date, when Mrs. B. was about 10. Recorded 1886.

B G 58. Collective Apparition. Sent by Mr. C. H. Bowman.—Mrs. G. and her three brothers and sister, when children, used every evening to see an apparition of a lady in a stiff brocade skirt, which rustled as she moved, pass through the garret where they played. She was always seen by all present and had also been seen by two ladies next door. The two houses had originally communicated through the garret. Other witnesses now dead, and no more evidence attainable. Date, 1846-1852. Date of record, 1891.

B G 59. Visual. Fixed local.—Miss S. Moore (daughter of the late

General Moore) walking back from church by footpath along cliff sees a beautiful woman in blue bathing dress. She meets, passes, and watches the figure walk out of sight. The figure is transparent—grass is visible through it. Miss M. hears that a “light lady” has been seen by others in the same neighbourhood. Date not stated. Recorded December, 1888.

B G 60. Mrs. Ellicott (wife of Bishop of Gloucester) hears noises constantly in room overhead. Once hears terrific noise apparently in drawing-room, like the five windows being violently opened and closed and heavy bookcase falling. Governess sees motions in curtains as if by fingers behind. Violent noises in kitchen, and on kitchen table. The house (Glaston House, near Uppingham, Rutland) has no ghostly history. Date not given. Recorded October, 1888.

B G 61. Visual.—Private letters giving 3rd hand information about ghosts at Glenlce.

B G 62. Fixed local. Collective. Visual.—Mr. Edmund Wilson, of Leeds, and two others see man sitting on gate in open country who mysteriously disappears as they approach. They hear afterwards that a man was once hanged close by, and that his ghost is said to sit on that gate. No confirmation. Recorded, February, 1888. Date “4 or 5 years ago.”

B G 63. Through Mr. E. Westlake.—Mrs. Fry and other members of family hear unaccountable noises in their house at Darlington, especially billiard balls *canoning* when no one is playing. No confirmation. Experiences since 1886. Recorded February, 1888.

B G 64. Dream.—Mr. Charles H. Kallensee, Sladebridge, Cornwall, dreams he goes to house in Plymouth and is told of death of relative and shown coffin. Day after dream he reads announcement in newspaper of the death at Plymouth. He goes to Plymouth, where all the events of his dream are realised. Relative died about 24 hours before dream. Mr. K. had not heard of her for several years. Confirmed. Date, November, 1879. Recorded December, 1885.

B G 65. Motive.—Third-hand account of ghost indicating where papers are buried. Copied through kindness of Lady Isham from manuscripts preserved in her family and dated 1674.

B G 66. Second-hand. Fixed local. Through Lady Harrington.—Mr. and Mrs. X., staying in old family house, hear footsteps about house at night, but no one is to be seen. Servants threaten to leave. Butler and clerk are put to watch with pistols. These two see figure of old-fashioned gentleman, and they fire without effect. Butler afterwards recognises ghost as grandfather of Mr. X. from portrait accidentally seen. Later, household is awakened by prolonged and piercing shrieks, which die away in one of the stalls of the stable. Next day news comes that aunt of Mr. X. had died previous day in lunatic asylum. It transpired that this aunt had lost her reason through ill-treatment: her father (the above ghost) surprised secret meeting with a forbidden lover; he beat her, dragged her to stables, and flung her in one of the stalls, where she became hysterical and lost her reason. After her death disturbances ceased. Narrated November, 1888. Date, “about 40 years ago.”

B G 67. Borderland.—Miss Emma Maria Pearson, when a little girl, woke and saw evil face at window and hand offering letter. She rose to take letter, but fainted before she could do so. Learnt some years afterwards that tradition existed about abbess being drowned by remote ancestors of her family; she died predicting deaths by drowning for descendants of the family, and threatening that she would appear to each generation until the proffered letter was accepted. Several members of the family *have* since been drowned. Experience, 1836. Recorded about 1888.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

#### MEMBERS.

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 SPEER, CHARLTON T., Glenhurst, The Common, Sutton, Surrey.  
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#### ASSOCIATES.

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 MARTIN, MRS. J. BIDDULPH, 17, Hyde Park Gate, London, S.W.  
 SCRIPPS, T. CECIL, Adelphi Chambers, London, W.C.  
 THOMPSON, REV. JOSEPH L., Mahaica, E.C. Demerara, British Guiana,  
 South America.  
 TWEEDIE, DAVID M., Adelaide.

### THE AMERICAN BRANCH.

#### ASSOCIATES.

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 CLOUGH, ALBERT L., Manchester, N.H., U.S.A.  
 CROTHERS, DR. T. D., Walnut Lodge, Hartford, Conn., U.S.A.  
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 WATERS, MISS MABEL, 360, First-street, Elmira, New York, U.S.A.  
 YATES, W., 2937, Indiana-avenue, Chicago, Ill., U.S.A.

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### MEETING OF THE COUNCIL.

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A Meeting of the Council was held on April 21st. The Chair was taken at the commencement by Mr. R. Pearsall Smith, and subsequently by Professor Sidgwick. There were also present, Col. Hartley and Messrs. W. Leaf, F. W. H. Myers, and F. Podmore.

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

Six new Members and eight new Associates, whose names and addresses are given above, were elected. The election of twelve new Associates of the American Branch was recorded.

The Council regret to record the death of Mr. J. Addington Symonds, a distinguished Associate of the Society.

At the request of Mrs. Napier Campbell her name was transferred from the list of Associates to that of Members.

It was resolved that in addition to the General Meeting already arranged for June 2nd, one should be held on Friday, July 14th, at 4 p.m.

Various other matters having been attended to, the Council agreed that its next meeting should be on Friday, June 2nd, at 19, Buckingham-street, at 4.30 p.m.

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### GENERAL MEETING.

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The 58th General Meeting of the Society was held on Friday, April 21st, at the Westminster Town Hall, Professor Sidgwick in the chair.

MR. F. W. H. MYERS read a paper on the "Psychology of Hysteria," which is intended to appear in the next Part of the *Proceedings*, in June. He explained that his object was first to connect the various phenomena of hysteria, in so far as they fell under the domain of psychology, under a hypothesis which should include all their varieties; and secondly to show how this hypothesis itself confirmed and was confirmed by the general view of human personality which the speaker had already endeavoured to set forth. As the argument was a complex one, and the paper is intended so soon to appear in full, further account is reserved.



MR. F. PODMORE then read a paper giving some account of the observations made by Professor Richet, Professor Schiaparelli and others on certain phenomena occurring in the presence of Mme. Eusapia Paladino, of Milan, and recorded in the Jan.-Feb. number of the *Annales des Sciences Psychiques*. The phenomena included the lifting of a table from the ground, the alteration of Mme. Paladino's weight in the balance, the appearance of hands, &c.

LADY ELIZABETH BIDDULPH inquired whether anyone present had observed that movements of the air, as of singing, &c., furthered the production of phenomena such as those obtained in the presence of Eusapia.

MR. PODMORE replied that this experiment had not been tried by Professor Richet and his collaborators with Eusapia. He was not able to say how far it had been successful in other cases.

MR. PEARSALL SMITH referred to the hypothesis that some of the alleged phenomena of Spiritualism were due to hallucination, and asked Dr. Bramwell if he would describe to the meeting some of his experiments bearing upon this question.

DR. BRAMWELL described an occasion when he had given to a number of persons at once a collective hallucination of a type which at a séance might have been thought due to spiritual agency.

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## SUBLIMINAL CONSCIOUSNESS OF THE LAPSE OF TIME.

### I.

The following experiments in waking at fixed times were made by Mr. P. Macleod Yearsley, M.R.C.S., L.R.C.P., an Associate of the Society.

Mr. Yearsley writes :—

45, George-street, Portman-square, W. *December 13th, 1892.*

DEAR SIR,—I send you some experiments in the subliminal consciousness of lapse of time. I experimented every night, as you will see, with one exception, from October 16th to November 3rd, with variable success. As I seemed to so repeatedly fail towards the end of the time, I abandoned all experiments until the anxiety of certain work I was engaged in was at an end. I have now recommenced, and will give you a further account at some future date. The following is the record :—

Date, 1892.	Retired	Set to wake	Awoke at
October 16 ... ..	11.30 ... ..	5.30 ... ..	Failed.
.. 17 ... ..	11.0 ... ..	5.30 ... ..	5.25
.. 18 ... ..	11.30 ... ..	5.30 ... ..	Failed.
.. 19 ... ..	12.0 ... ..	5.30 ... ..	5.0
.. 20 ... ..	10.0 ... ..	6.0 ... ..	5.25, 7.0
.. 21 ... ..	11.0 ... ..	6.0 ... ..	6.0

	Date, 1892.	Retired	Set to wake	Awoke at
October	22 ...	11.30 ...	6.0 ...	6.0
„	23 ...	12.30 ...	5.0 ...	6.0
„	24 ...	10.30 ...	5.30 ...	5.20
„	25 ...	11.45 ...	5.0 ...	5.45
„	26 ...	12.15 ...	6.0 ...	Failed.
„	27 ...	11.30 ...	3.0 ...	5.40
„	28 ...	No experiment.		
„	29 ...	10.45 ...	4.0 ...	Failed.
„	30 ...	11.45 ...	3.0 ...	Failed.
„	31 ...	10.30 ...	3.0 ...	Failed.
November	1 ...	11.0 ...	3.0 ...	Failed.
„	2 ...	12.0 ...	3.0 ...	5.45
„	3 ...	11.30 ...	3.30 ...	Failed.

I also made the following additional Notes :—October 17th.—Awoke at 5.25 with sudden start and impression that I had some reason for awaking. October 18th.—Failure to wake attributed to my going to bed so tired that I could not fix my mind upon the time set sufficiently to make an impression. October 19th.—When deciding the hour at which I should wake, I wavered between 5.0 and 5.30, finally fixing 5.30. October 20th.—Awoke at 5.25 with an uneasy sense of having to wake at a fixed time.

As regards myself, I am a young man, in robust health and in practice as a surgeon. I usually sleep soundly, but am accustomed to wake as a rule about 7.30, between that and 8.0 being my usual hour for rising.

P. MACLEOD YEARSLEY.

Mr. Yearsley made a second series of experiments about a month later, which are printed below. With regard to these, he says :—

Chalk Hill House, Kingsbury, Neasden, N.W. *February 10th, 1893.*

DEAR SIR,—I send you the record of another month's experiments as to the subliminal consciousness of lapse of time. You will see that they were mostly unsuccessful, even more so than the record sent you last year.

I find I can nearly always wake when I have some special reason for doing so. Perhaps the reason for my want of success lies in the fact that for the past two months I have had considerable worry and anxiety.

P. MACLEOD YEARSLEY.

	Date, 1892.	Retired at	Set to awake	Awoke at	Remarks.
December	5 ...	11.0 ...	6.0 ...	7.30	
„	6 ...	11.0 ...	6.0 ...	6.30	
„	7 ...	11.15 ...	6.0 ...	1.30, 3.0, 5.45	
„	8 ...	12.0 ...	6.0 ...	7.30	
„	9 ...	10.45 ...	6.0 ...	5.45	
„	10 ...	11.5 ...	6.0 ...	Failed.	
„	11 ...	12.0 ...	6.0 ...	6.30	
„	12 ...	11.0 ...	6.0 ...	6.45	
„	13 ...	10.30 ...	5.0 ...	7.30	
„	14 ...	10.45 ...	5.0 ...	7.30	
„	15 ...	11.0 ...	3.0 ...	Failed.	

Date, 1892.	Retired at	Set to awake	Awoke at	Remarks.
Dec. 16 to 20	did not experiment.			
„ 21	11.45	5.0	7.0	
„ 22	12.45	6.0	6.30	[waking.
„ 23	12.15	6.0	6.0	Had special reason for
„ 24	1.0	6.0	7.0	
„ 25	Did not experiment.			
„ 26	12.0	7.0	7.0	
„ 27	10.0	6.0	6.30	
„ 28	11.0	3.0	2.45, 4.0	
„ 29	12.30	5.0	3.0, 6.0	
„ 30	9.45	6.30	6.0	
„ 31	10.0	4.0	6.30	

1893.

January 1	10.30	2.0	1.30, 5.0, 6.0
„ 2	11.45	3.0	Failed.
„ 3	12.0	6.0	7.30
„ 4	11.0	4.0	4.15
„ 5	3.0 a.m.	6.0	5.30, 6.30

Each experiment was, when successful, verified by my watch on the table beside my bed.

## II.

From Mr. Hodgson.

*November 18th, 1892.*

The following is a record of a short series of experiments made by a young friend of mine, Edith P., about twelve years old. She was in the habit of waking about 7 a.m., and the record was made in connection with her attempts to change her hour of waking to 6 a.m.—R.H.

October 18th, 1892.—Last night I said to myself, I will try to wake at six o'clock to-morrow morning. I was sleeping very soundly and heavily. Suddenly I stopped sleeping, as if a shock had happened to me. As soon as I could get my eyes open, I looked at my watch, and it was less than a minute after six.

October 18th.—I set myself to wake to-morrow morning at six.

October 19th.—Woke at one minute before six. [E. P.]

Oct. 19th, determined to wake at 6.30 a.m.	Oct. 20th, woke at 6.15.*
Oct. 20th, „ „ 6.0 a.m.	Oct. 21st, „ 6.
Oct. 21st, „ „ 6.0 a.m.	Oct. 22nd, „ $\frac{1}{4}$ before 6.
Oct. 22nd, „ „ 6.0 a.m.	Oct. 23rd, „ 5.30.
Oct. 23rd, „ „ 6.0 a.m.	Oct. 24th, „ $\frac{1}{4}$ to 6.

The table for the last four days was made out on October 20th, and the record of time of waking filled in immediately after waking.

\* [Note by Mrs. P.] At first Edith decided on October 19th to wake at 6.15, but I thought it better to say 6.30, as she had hurt her knee and went to bed unusually tired. She yielded at the last moment and wrote 6.30, but waked precisely at time first thought of.

## III.

In connection with the above, we may quote two recent instances of the *post-hypnotic* measurement of time, like those recorded by Professor Delbœuf, in his paper in *Proceedings*, Part XXIII., p. 414.

The first is an experiment of Professor Krafft-Ebing's, of which an account is given in the *Revue de l'Hypnotisme* for March, 1893, p. 264.

Professor Krafft-Ebing told a hypnotised patient, whom he had cured of severe hysteria, that next day she would enter the ward at ten minutes to five, and at five precisely would have a slight hysterical fit—the last which she would ever have—which would be at once cured by hypnotic passes.

The patient entered at the time indicated. No one knew of the suggestion which had been made. At six minutes past five by the clock in the ward the attack came on, and was relieved as had been predicted.

The patient had no watch. It was afterwards discovered that the clock in the ward was *six minutes fast*. The fit had come on at the real time ordered, although the only visible timepiece marked the wrong time.

The next is described in a letter from Mr. Edwin T. Garner, an Associate of the S.P.R., to Mr. Myers.

Mr. Garner writes :—

Glendale, Alexandra-road, Selhurst, Surrey. *February 12th, 1893.*

\* \* \* \* \*

Concerning Professor Delbœuf's paper, "De l'appréciation du temps par les somnambules," you may like to know that during the past week a suggestion I made to a subject to be carried out 900 minutes from the time of the suggestion was enacted 22 minutes after the time suggested. The subject was to have written an account of how she felt and *why* she was writing, and here is an extract from her brief description :—

"I am in a most perfect state of health and *feel* quite well. . . . I am writing this because I can't help myself. I feel as if I must do it. I am not really doing it with my own mind ; *that is quite gone* ; yet I must do it."

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#### CASES RECEIVED BY THE LITERARY COMMITTEE.

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The three cases that follow are all instances of a veridical impression with regard to the death of a friend or relative reaching the percipient some time after the death has occurred, but before the fact has become known to him by ordinary means. Cases of this kind do not afford such strong evidence of telepathy as impressions occurring at the time of death, because the period of time between the death and the arrival of the news being comparatively long, affords greater scope for the operation of chance coincidence ; but we print these because there is clear evidence in all of them that the percipient described his impression in writing before he received the news of the death.



## G. 234. Dream.

From Mr. Myers.

The following case has been kindly sent to me by the Rev. George Williams, of Trefonen Rectory, Oswestry, with whom I am personally acquainted. It will be seen that we have here a letter which was written in consequence of a dream of death, before the fact of death was known. The dream, which is of a funeral, falls between the actual death and funeral. The letter is written after the news of illness, but before the news of death.—F. W. H. M.

Mr. Williams writes under date September 22nd, 1892 :—

“This morning, in going round my parishioners, I was asked to read the accompanying letter. The mother of the writer of it died on August 29th, and was buried on September 2nd.”

The letter, now in Mr. Myers' possession, is addressed “Mrs. Thomas H. Stokes, Underhill, Trefonen, Oswestry, England” ; and bears the post-marks “Red Bluff, Sep. 8, 1892,” and “Oswestry, Sep. 21, 1892.” It is dated “Red Bluff, California, September 6, 1892,” and runs as follows :—

“Dear Lizzie,—I wrote to dear mother yesterday and posted it this morning, and since then I received yours of Aug. 22nd, saying that she is very ill. I was afraid there was something the matter, as on the night of Aug. 31st, or the morning of Sept. 1st, I dreamed I was in a house where there was a funeral going on. Everybody was dressed in black, and I saw you all there except mother, and father told me that she was dead, and that it was her funeral that was then in process of being carried out ; and I have not been able to shake off the sad feeling it caused me since. If dear mother is still alive, tell her, &c. [private matters follow]. Please write at your earliest, as I am naturally anxious to hear about her.

Your aff. brother, JOHN V. OWEN.”

Mr. Williams encloses a memorial card which states that Margaret, widow of John Owen, of Great Weston, Churchstoke, Montgomeryshire, died at Underhill, Trefonen, August 29th, 1892, aged 80 years, and was interred at Churchstoke September 2nd, and a copy of the *Oswestry Advertiser* to the same effect. He adds : “The late Mrs. Owen wrote regularly to her son John once a month, and heard from him about as often. Mr. John Owen's father and mother were first cousins. The father died 16 years ago. The son had not seen his mother for 12 years. The only cause for anxiety would be Mrs. Owen's great age, 80 years. He never had written home before in consequence of a dream.—The funeral took place at Churchstoke on the morning of September 2nd. It had been intended for September 1st.”

Mr. Williams sends also Mr. John V. Owen's letter to his mother dated September 5th, 1892, which begins, “I received your July

letter two days ago." It deals with ordinary matters and does not express anxiety as to his mother's health. Mrs. Owen's letter had followed him about, and had thus been delayed.

G. 235. Dream.

We obtained this case through Mr. J. S. Netherton, of Farnham Arms, Cavan, Ireland, to whom we wrote upon learning from Mr. W. T. Stead that he had some information to give. Mr. Netherton in his turn put his friend Mr. W. Croom, of the Commercial Hotel, Strabane, Ireland, in communication with us. Mr. Croom writes:—

*January 11th, 1892.*

A friend of mine, Mr. J. S. Netherton, has written me with reference to a letter received from Australia, which he asks me to forward to you. I do not know whether you have the particulars, but in case you haven't, I give them here. The writer of the letter was an old schoolmate of my own, and more particularly of my brother, and spent most of his evenings in our house. Not getting along as well as he wished, he took a situation in Armagh, and after a year or two passed out of our immediate notice, no letters passing between us. We heard nothing for years until the enclosed letter came from Australia addressed to my brother. My brother died on the 8th January, 1891, and at the time he died, and for years before, knew nothing of Mr. Little, and did not know he was in Melbourne. The description in the letter is quite correct of the death. I have six sisters, but my mother, self, and two sisters mentioned were the only ones in the room when he died. The letter caused a good deal of surprise amongst our intimate friends. . . .

(Signed) W. CROOM.

The letter referred to is addressed to "Mr. James Croom, 7, Nicholson-terrace, Londonderry, Ireland," and the postmark on the envelope is *Melbourne, Ap. 15.91*. The letter itself is dated "Melbourne, April 10th," and begins:—

"Dear Dubose,—No doubt you will be surprised at getting a letter from me from this part of the globe. . . ." [Then follows a long account of the writer's reasons for leaving Armagh, a description of the voyage out to Melbourne, and of his movements and prospects at that place. The letter concludes as follows: ]

"So good-bye, Dubose, until we meet, but I am afraid never, as I thought I saw you dead, as I had a dream one night and saw you stretched out on a bed all dressed in white, and your mother, Jessie, Willie and Mary all standing round you erying. I do not believe in superstition, but I saw the picture before my eyes, as plain as I see the paper I am writing on; but of course it was only a dream and a fancy of the mind recalling old associations.

"Your old ehun,

(Signed) "WM. LITTLE."

It will be seen that Mr. Little names correctly the people who were in the room at the time of the death of Mr. James Croom [Dubosc],

as shown by the brother's letter. But in writing to us later, in answer to our inquiries, Mr. Little adds the rest of the family to the group—which may possibly be due to an illusion of memory. Writing from Australia on the 29th of March, 1892, he says:—

I remember the dream pretty well, although it was about a year ago. I also remember as well as I can, but I would not say certain, as to the precise date (whereas if I had taken a thought I would have done so), but as far as I bring to memory it was about beginning of February, in or about first five days of the month, and as I did not attach much importance to it, I did not speak of it to anybody whatever.

I remember the dream was as vividly before my senses as possible, and is as follows. I could see him lying in bed, with his mother and sisters, Jessie, Bella, Nelly, and the rest, around the bed, looking at him anxiously, and I believe his brother in my vision was there also. I saw the picture so placed on my mind that nothing effaces it off it, and I thought from the anxious expression on their faces that he was sick (as he was pretty often laid up) and had a worse than usual attack of asthma, but something prompted when writing the letter to him to mention the occurrence—casually—not thinking for a single moment that death had done its work. And I made the remark about this, as something was prompting to make the remark, about never seeing him again. I could not tell what influence made me do so, but I could not shake it off—writing it to him, the living man, as I thought, and not a dead one. (Signed) WM. LITTLE.

If Mr. Little's memory as to the date of the dream is approximately correct, it occurred about a month after the death. Between the dream and his letter describing it an account of the death reached Australia from Mr. Little's home, but this account did not come into his hands until four days after his letter was posted to the dead man. The cause of this delay was that Mr. Little did not call at the address to which his letters were to be sent, and he sends us the following note to make this clear.

Williamstown, *April 18th*, 1891.

Dear Willie,—Please to call for letters, papers and portraits that is lying at our place the last 3 weeks; was told that you had left the tram, or I would have sent you word before.—Your affectionate cousin,

(Signed) ANNIE LINGLEY.

Amongst these letters, which Mr. Little says he obtained on the next day (19th), was the one from his mother announcing the death; he encloses the envelope, which bears postmarks, "Londonderry Feb. 19.91—Melbourne, MR 25.91."

G. 236. Dream.

From *My Canadian Journal*, by the Marchioness of Dufferin. 1891. (p. 82.) Monday, 30th [June, 1873]. . . . We were just going to begin fishing again, when an Indian canoe arrived bringing us very sad news.

One of our footmen had gone out fishing and was drowned. We returned immediately. We saw the place where the accident happened; on the rocks lay a piece of bread he had been eating. He had got up and stood at the edge of the water with his rod. The steward said, "Can you swim?" "No." "Then take care, for it is slippery, and the water is very deep." "Never fear," he said, and instantly slipped. He put up his hands to take off the mosquito veil he had on, and disappeared. The steward dived after him, but he never rose at all. A boat was got, and presently the men saw the thick end of a fishing-rod sticking up. They took hold of it, and lifted the poor dead body up with it. He appeared to be upright in the water, the rod fast in his hand.

(p. 88.) Friday, 11th [July, 1873]. You remember that I told you that a poor manservant of ours was drowned at the Mingan. As we knew nothing about his people, we were unable to communicate the news of his death to them, so D. ordered any letters that might arrive for him to be brought to himself. The first of these—which we have just received—was from a servant-girl he was attached to at Ottawa, and was dated exactly seven days after the day of the accident. In it she said: "I have been in my new place a week, and I like it very much, but I had such a dreadful dream on the day of my arrival. I dreamt that you and Nowell were upset in a boat together, and that Nowell was saved, but you were drowned." As the spot where the accident occurred is in an uninhabited region on the coast of Labrador, more than 500 miles from Ottawa, without either telegraphs or posts, it was impossible that she should have had the news of her lover's death when this letter was written.

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## CORRESPONDENCE.

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### THE LATE MR. S. J. DAVEY'S EXPERIMENTS.

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

SIR,—In the last number of your *Journal* Mr. Wallace gives his experience of slate-writing, in which he endeavours to show that he took such precautions as to make it impossible he could have been deceived by sleight of hand; but Mr. Hodgson, in reviewing Mr. Wallace's statements, says, p. 47: "Mr. Wallace's statements must be regarded as probably misdescriptions, and as practically worthless for proving any supernormal phenomena."

Now, as Mr. Wallace has all his life devoted himself, and with most signal success, to the close observation of nature, it must surely strike most thinking minds that Mr. Hodgson cannot be justified in his expressions of contempt regarding Mr. Wallace's powers of observation regarding an occult phenomenon with which from long experience he is very familiar.

Further, if Mr. Hodgson considers himself justified in thus expressing himself regarding the mental capabilities of so distinguished a man of science as Mr. Wallace, it seems useless for me to break a lance with him on the point of occult slate-writing; nevertheless, as Mr. Wallace in his paper hopes that "other Spiritualists may now make known their experiences of slate-writing phenomena," I venture to give *one* of my experiences; for,



although I have had many to myself absolutely convincing experiences, yet I now confine myself to one experience, namely, the experience which on one occasion I had with Slade and the one which I gave in the police-court when I appeared in defence of that medium against the attack of Dr. Lankester, in 1877. But as Mr. Hodgson might say that my memory could not be altogether reliable after so long an interval, I will state my case as given on p. 22 in my book *Theosophy and the Higher Life*, published 1880.

I there say: "I took one out of many slates lying on a table before me. *Having taken this slate in hand I would not permit Slade to touch it.* I examined it for a considerable time on both sides. It was a dry, dusty, new school slate, without the slightest trace of writing on its surface. I then took a small fragment of slate pencil and laid it on the table and covered it with my slate. I then seized both of Slade's legs between mine, and both his hands in mine, and having rested my elbow on the slate, I said to Slade, 'I am ready, now write.' Instantly I heard a sound as of rapid, energetic writing, with a slate pencil, and then three raps to indicate the message was finished. I released Slade's hands, and carefully raising the slate from the table, I found a message clearly written in strong *dusty* slate writing, composed of about twenty words and containing five of my family names, viz., a message urging two of my sceptical brothers to investigate the subject."

I added that the table on the top of which the slate rested was a solid, hard wood table, and that physical access to the under surface of my slate was impossible. I added that I was not more certain of my existence than I was that the writing I got could not possibly have come through human hands; and I now add that the experiment was in broad daylight, no one being present but myself and Slade.

I cannot conceive that Mr. Hodgson can have any answer to this demonstration of occult slate-writing except by saying that either intentionally or unintentionally I am stating an untruth. But should he make this answer, I could only reply that in that case he is altogether unfit to sit in judgment on the matter.

GEORGE WYLD, M.D.

Fieldhead, Wimbledon Park, Surrey.

March 10th, 1893.

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

SIR,—I shall be glad if you can afford me space for a few observations on Mr. Hodgson's letter in reply to that of Mr. Wallace in this month's *Journal*.

Mr. Hodgson says: "The chief object of the investigation with Mr. Davey was to estimate the true worth of testimony to 'psychographic' and similar performances." "Investigation," sir! Can that be called an "investigation" to which none are admitted except such as regard the thing to be investigated from one particular point of view only?

In February, 1887, I wrote in the *Journal*, proposing that Mr. Davey should perform his feats "in the presence of some well-known Spiritualists," and I believe a similar proposal was made by others about the same time. This proposal, however, Mr. Hodgson thought it prudent to decline, fearing, as he said in the *Proceedings* of May, 1887, "that the psychical condition of

Spiritualists might be a bar to Mr. Davey's performances" ! This excuse, I may observe by the way, seems to have been forgotten by Mr. Hodgson in 1892. In the *Proceedings* published in July of that year (p. 254) he informs us that "the only argument which had special eogeny in his own case" (*i.e.*, for not allowing the presence of Spiritualists at Mr. Davey's séances) "was Mr. Davey's purpose to give another series of sittings." Thus Mr. Hodgson's account of the matter in 1892 when Mr. Davey was dead is altogether inconsistent with that which he gave in 1887 when Mr. Davey was alive.

Well, sir, when in 1887 I found that Mr. Hodgson declined on the plea of "psychical conditions" an investigation in Mr. Davey's presence at which both sides should be represented, I proposed that Mr. Lewis (Professor Hoffman), who was an "expert" and a "quasi-professional" conjurer, and who had had a quarter of a century's experience in the art, should undertake to perform the feats in question. Mr. Davey had taken him as well as Mr. Hodgson into his confidence and had explained to him how the tricks were done. As a skilful prestidigitateur, and as one who had been let into the secrets of the *modus operandi*, he would, I supposed, be able to perform such feats as are performed by the so-called mediums, male and female. This proposal, however, was simply ignored by Mr. Hodgson, though surely not because he was afraid of the "psychical conditions" in the case of Mr. Lewis also. And now he gravely reminds us of an "investigation" !

Mr. Hodgson tells us in the *Proceedings* (Part XI., p. 403) that the highest "class of conjuring consists in inducing the witness to entrap himself; that the conjurer is like a clever thief who while posing as a detective manages to empty your pockets." Now, sir, if I may adapt Mr. Hodgson's method of meeting Mr. Wallace's statements, or rather the statements of every witness on the Spiritualists' side, I will say, "in spite of Mr. Hodgson's belief to the contrary," Mr. Davey may have acted the part of the clever thief in his transactions with him, and may have very thoroughly emptied his pockets. "It is possible" that Mr. Davey did *not* write with a thimble pencil as Mr. Hodgson says he did (Part XXII., p. 256), but that he only pretended to do what had already been done by psychical force. "It is possible" that Mr. Davey did *not* substitute a slate which had already been written upon, as Mr. Hodgson says he did (*ibid.*), for another on which the sitter expected the writing, but simply pretended to do so in order to empty one of Mr. Hodgson's pockets. "It is possible" that in the case of the two locked slates spoken of Mr. Davey did *not* open one, write the answer on it, and then substitute it for the other, as Mr. Hodgson says he did (*ibid.*), but that he only pretended to do so in order to empty another of Mr. Hodgson's pockets. Indeed, I cannot help thinking that Mr. Hodgson's method is peculiarly applicable to his own evidence. We perceive a sort of grim justice in the turn of affairs when, in the case of a man who has made the most frantic efforts to prove all that differ from him fools, we discover that in the very midst of those efforts, and even by means of them, he himself is being made a fool of.

But even if we grant that Mr. Davey performed all his feats by simple conjuring and that the so-called mediums perform theirs by the same means, will

Mr. Hodgson be one whit nearer the end of his difficulties? Those so-called mediums have been invariably, I believe, comparatively young men or women, and it does not seem that any attempt has been made to show that they had practised conjuring, or acquired any skill in it at all, previous to their mediumistic career. Now, Mr. Hodgson will not, I suppose, deny that the feats done in their presence require at least the very greatest conjuring skill for their performance, so very great, indeed, that ordinary conjurers cannot do them even after they have had the *modus operandi* pointed out to them. This conclusion is, I think, inevitable from the fact that Mr. Hodgson and Professor Hoffman declined my proposal. I should be glad, therefore, to be permitted to ask the two following questions:—

1. What is the explanation of the fact that those young men and women are possessed of such extraordinary skill and adroitness?
2. How is it that even “experts” who have been let into the secrets, and who have had an experience in conjuring longer than the lives of some of the so-called mediums, will not even attempt to perform the feats which are done by those who, as far as we know, have had no experience in conjuring all?

I presume Mr. Hodgson will consider himself bound to answer these two questions.

GEORGE HARPUR.

[As we do not propose to give space in future numbers of the *Journal* for further discussion on this matter, we will ourselves answer the questions put by Mr. Harpur to Mr. Hodgson.

1. There is no reason to think that youth interferes with skill in conjuring, and mediums are by no means as a rule young men or women (*e.g.*, Eglinton and Slade), while the skill and adroitness exhibited by professional mediums is frequently not at all extraordinary.

2. As a general rule there is no reason why experts in conjuring should attempt to perform the particular feats attempted by mediums, since, regarded as amusing or interesting performances, apart from their spiritualistic pretensions, slate-writing and materialisation séances offer little attraction.

There are some other points that call for attention in Mr. Harpur's letter. In paragraph 2, he states that Mr. Davey admitted no sitters, “except such as regarded the thing to be investigated from one particular point of view only.” A cursory study of the article in *Proceedings*, Vol. IV., p. 381 *et seq.*, will show that this was not the case.

In paragraph 3, Mr. Harpur says that Mr. Hodgson declined the proposal that Mr. Davey should perform his feats in the presence of some well-known Spiritualists, because he feared that the psychical condition of Spiritualists might be a bar to Mr. Davey's performances. The statement quoted was not given by Mr. Hodgson as a reason for declining that Mr. Davey should perform “*his feats*” before Spiritualists, but refers (see Vol. IV., p. 390) to the claim made by some Spiritualists “that Mr. Davey should produce in their presence a phenomenon similar to and under the same conditions as *some phenomenon which they describe themselves as having witnessed with a professional medium*,” and Mr. Hodgson remarks that “their

psychical condition, so different in the two cases—in one, a favouring co-operation, in the other, a resolve to expose—might be a bar to Mr. Davey, but an open door to the medium.” It is obviously easier for a person who knows that a conjuring trick is to be performed to detect it than if he believes it to be a supernatural phenomenon.

Further on in the same paragraph, the sentence which Mr. Harpur puts in brackets supplies the context incorrectly. Mr. Hodgson says : (Vol. VIII., p. 253) “It was my own personal opinion that on the whole it was advisable that the methods of Mr. Davey should be described in detail. . . . Mr. Davey, however, was strongly opposed to the revelation, and for various reasons. . . . Mr. Davey’s death has removed the only argument which had special cogency in my own case, viz., his purpose to give another series of sittings.” The statement has nothing to do with the question whether Spiritualists should be admitted to Mr. Davey’s séances and cannot, therefore, be inconsistent with anything Mr. Hodgson said on that subject.

With regard to the fourth paragraph in Mr. Harpur’s letter, Mr. Hodgson’s remark as to “psychical conditions” would of course apply to Mr. Lewis, or to any other conjurer who professed to imitate by conjuring “mediumistic” phenomena in the presence of Spiritualists, as well as to Mr. Davey.

Mr. Harpur says towards the end of his letter that to imitate “mediumistic” feats requires so much skill that ordinary conjurers cannot do it even after being told the methods. We need only refer to Mr. Hodgson’s article in *Proceedings*, Vol. VIII., p. 253, and Mr. Davey’s in Vol. IV., p. 405, to show that Mr. Davey is not the only conjurer who has successfully imitated “mediumistic” phenomena.—ED.]

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#### HYPNOTISM AS A THERAPEUTIC AGENT.

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

SIR,—I have been asked to write a note for the *Journal*, briefly stating the great benefit which my health has derived from hypnotic suggestion, mainly given by Mr. G. A. Smith at the Wednesday evening meetings held at the Society’s rooms.

Under heavy pressure of mental work, combined with great responsibility, I was a year ago suffering from nervous indigestion in a chronic and aggravated form, together with insomnia, distressing dreams, and palpitation. My doctor, a specially able man, frequently told me that he could give me no permanent relief so long as the strain on the nerves remained so great, and advised me rather to relinquish my work.

From the first experiment tried by Mr. G. A. Smith, when he succeeded in inducing a light hypnosis, my health began to improve steadily. I slept well at night, and the indigestion slowly but steadily passed away ; and I can confidently say that during the past twelve months under a course of suggestion from Mr. Smith and Dr. Bramwell, I have been, in spite of many adverse circumstances, stronger than I ever remember being before. The hypnosis induced has never been profound, as I always retain consciousness of my surroundings. This fully confirms the statement made by several distinguished speakers at the recent Congress, that for therapeutic purposes the



lighter stages of trance are quite as beneficial as the more profound, the degree of suggestibility being independent of the depth of the hypnosis.

Mr. Smith was also able on one occasion to produce, by a post-hypnotic suggestion, entire insensibility in an extremely sensitive tooth, which was stopped the next day without my feeling any pain, although the nerve was so exposed that on a previous occasion the dentist had been obliged to desist from the attempt. The extreme sensitiveness persisted up to the time I entered the consulting room, but vanished, in obedience to the suggestion given on the previous evening, immediately I took my seat in the operating-chair.

May I add that, in my opinion, if members of the Society residing in, or visiting, London, would avail themselves in larger numbers of the opportunity for experiment and discussion offered by the Wednesday evening meetings at 19, Buckingham-street, they would soon find themselves repaid by the interest the whole subject of hypnotism presents to every candid inquirer.—I am, sir, yours obediently,

J. L.

South Kensington, *April 10th*, 1893.

## CATALOGUE OF UNPRINTED CASES.

(Continued from the *April* JOURNAL.)

*Further information improving the evidence in any of these cases will be gratefully received.*

B G 68. Fixed local. Account in *All the Year Round*, August 5th, 1871.—Ghost of woman without a head seen in Debden Churchyard by clerk of parish. After clerk's death skeleton of woman minus head was dug up on the spot. Later, Robert H. Squire, M.D., saw figure of woman without head in organ loft, (he not having heard of previous appearance. Dr. Squire confirms this to us (January, 1889), but considers it was a "hallucination of sight induced by smoking a strong tobacco." Date of events, 1865-6.

B G 69. Haunted house at C. Footsteps frequently heard by several different persons. A figure covered with a grey veil seen by Mrs. H. while in bed, in about 1870. Similar figure seen about same date by page-boy in his bedroom. In 1884 Miss B. in the afternoon saw figure of lady come downstairs and cross hall with gliding noiseless step. Accounts from Mrs. H., Miss B., and two other witnesses. Dated 1885 and 1886.

B G 70. Fixed local. Visual.—The figure of a little child is three times seen in the house by three different members of the family, viz., Miss A. W., her sister, and her cousin. It subsequently appears that a young child met with a sudden death in the house previous to their tenancy. Narrated July, 1887. Experiences: "some 4 years back." Case has been touched up and printed in a magazine. Confirmation incomplete.

B G 71. Report by Mr. Sibley (of St. John's College, Cambridge) on peculiar lights seen in farmhouse, Whittlesford, Cambridge, by one set of tenants. 1885.

B G 72. Visual.—Mr. John Thornton informs us that when staying at his brother's house in St. Petersburg, where mysterious footsteps had often been heard, he saw figure of strange man at bath-room window. He sought his brother, and when they returned, figure had gone. Date, 1877-9. Recorded July, 1888.

B G 73. 2nd hand. Correspondence [1887-8] with the Rev. W. S.

Grignon about unexplained voices heard in the house and grounds of a certain country estate.

B G 74. Dream. Anon. Through Rev. A. T. Fryer. A lady dreams that she is warned by a woman unknown to her to break off her engagement, and finds soon after that the figure resembled her fiancé's sister, who had died in the room it appeared to go into. She also found that there was good reason for the warning. Date, about 1872. Recorded 1892.

G B 75. Collective (?). Visual.—Mr. Barrington Kennett sees shadowy figure with outstretched arm against faint phosphorescent background by bedside. Grabs at arm—feels nothing. Says to wife it is F. come to frighten them, but he does not then describe what he saw. Wife saw nothing then, but immediately after saw figure with raised and bent arm against faint phosphorescent background—apparently going out of door. Light struck—door found closed, and no one there. They knew that room was supposed to be haunted, and joked about it before going to sleep. Place and date withheld. Recorded December, 1884.

B G 76. Visual.—Miss Bainbrigge sees a figure, which is said to have been seen before, unknown to her.

B G 77. Fixed local. Visual.—Mrs. Knowles frequently saw figure of woman in grey in Vicarage, Glossop. Mr. Knowles once saw similar figure in garden—friend with him seeing nothing. Child once saw similar figure enter a room, not having been told of the apparition. Mr. Knowles, who recorded this in 1885, does not want to be troubled further. Mrs. Knowles mentions that there is some tradition of a murder connected with the Vicarage, but their knowledge of this did not precede the experiences.

B G 78. Visual.—Apparition of a face falling past the window. Seen independently by Miss Chalmer and her mother, and possibly the cook—though it is thought that the latter may have been recounting Miss Chalmer's experience as her own owing to confusion of memory. Recorded by Miss Chalmer in February, 1889. Date of experiences, 1868. Obtained through Dr. Berry, of Bayswater.

B G 79. Visual.—Unrecognised muffled figure of woman seen by Miss T. (about 3 feet off moving along a passage and into a room (about 6 feet off) by gas-light. Thought to be sick old servant. No one found in room. A similar figure seen again momentarily in same passage by Miss T. 2 months later, and same evening by aunt, Mrs. T., whose impression, however, was rather indefinite and momentary, and she had just heard of her niece's experience. No tradition of haunting is known of, but *noises* had previously been heard. Date, 1883. Recorded 1885. Miss Porter has interviewed the witnesses.

B G 80. Mr. W. M. Lewis and his friend Colonel C., travelling together on the Continent are disturbed at every hotel they stop at by loud rattings and noises which go on all night in their bedrooms, even with plenty of candles burning. Colonel C. does not answer our letters. Date, 1872. Recorded 1885.

B G 81. Visual.—Zillah M. Morgan sees her mistress's former landlord, Mr. S., walking in the street on Wednesday evening. Thursday evening she hears from Mrs. Ellis that Mr. S. died on Monday morning. Confirmed. Date, May 7th, 1890. Recorded May 18th, 1890. *Note.*—The percipient in this case is the "Zillah" referred to in *Proceedings*, Vol. V., pp. 11-13, as so susceptible to *post-hypnotic* hallucinations.

B G 82. Fixed local. Visual. Remote.—"The White Lady of Ragley." Figure many times seen by different persons moving along path outside palings of Ragley Park. Skeleton subsequently discovered in 1833 during some repairs to railings. Murder believed to have been committed as far back as Charles II.'s time. Details in documents in possession of Miss Tucker, who has permitted us to make abstract.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

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#### MEMBER.

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LIBRARIAN, General Assembly Library, Wellington, New Zealand.

MATTHEWS, H. DE COUVES, The Mount, Monken Hadley, Barnet.

McHUGH, P. A., M.P., Sligo.

SHROFF, M. M., c/o Messrs. Greaves Cotton and Co., Forbes-street,  
Fort Bombay.

THOMAS, A. C., Korumburra, Gippsland, Victoria, Australia.

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### THE AMERICAN BRANCH.

#### ASSOCIATES.

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SHULTZ, REV. N., Box 583, San Antonio, Texas, U.S.A.

WHITE, PROFESSOR C. J., 36, Weld Hall, Cambridge, Mass., U.S.A.

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### MEETING OF THE COUNCIL.

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A Meeting of the Council was held on June 2nd. The Chair was taken by Professor W. F. Barrett. There were also present : Dr. A. T. Myers, and Messrs. W. Leaf, F. W. H. Myers, F. Podmore and R. Pearsall Smith.

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

On the proposal of Mr. F. W. H. Myers, Dr. George Finzi, of Milan, was elected an Honorary Associate for the current year.

One new Member and eight new Associates, whose names and addresses are given above, were elected. The election of eight new Associates of the American Branch was recorded.

Mr. W. Crookes, F.R.S., and Mrs. A. W. Verrall were elected Members of the Committee of Reference for the current year.

Several presents to the Library were on the table, for which a vote of thanks was accorded to the donors.

Various other matters having been attended to, the Council agreed to meet at 3 p.m. on Friday, the 14th of July, previous to the General Meeting arranged to be held on that day.

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### GENERAL MEETING.

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The 59th General Meeting of the Society was held at the Westminster Town Hall on Friday, June 2nd, at 8.30 p.m. ; Professor Barrett in the chair. There was a full attendance.

PROFESSOR W. RAMSAY, Ph.D., F.R.S., read a paper on "Experiments with Anæsthetics." He described the mental state produced when he was partially under the influence of anæsthetics. There were no dreams, that is, no connected story as is usual in dreams ; but an overwhelming mental impression that he alone was a self-centred existence on which passing events made little or no impression. He became fully convinced of the truth of Bishop Berkeley's theory that all external objects are merely impressions on the mind, and have in themselves no real existence. This state of mind recurred under the influence of very varied anæsthetics, and was essentially the same, however long a period was allowed to elapse between the repetition of the experiment. It appears to be caused largely by the fact that, while under anæsthetics, every trivial event which happened was known to have happened before ; each noise, each trifling visual impression could have been predicted ; and the certainty of such recurrence made it appear as if the state of mind was merely a repetition of a similar previous state ; that life was made up of cycles,



each cycle consisting of the same events repeated in the same order, and thus confirming each other, and establishing the justice of the inference that the mind alone was stable and enduring while such events were transitory, but capable of recurrence in definite order. The feeling of expectation was always aroused that it would on each occasion be possible to penetrate a little further into the secret of the universe, that is, to fathom a little more deeply the secret nature of the mind. The belief is not an intellectual one, but is of the nature of faith because of full knowledge.

He had purposely refrained from consulting the literature of the subject for fear of influencing his recollection of his own impressions: but in an account, subsequently consulted, of experiments by Sir Humphry Davy, the only record, among some 25 accounts by well-known men of the effects of nitrous oxide, of a set of impressions similar to his, is by Davy himself. He, too, appears on one occasion to have felt very strongly that he was self-existent and alone in the universe, that nothing is real save thought.

The author expressed the hope that others who may have the opportunity may also chronicle their impressions under anæsthetics, for the physiology of the mind is best to be understood from its pathology.

DR. LLOYD TUCKEY said that he thought the sensations experienced by Professor Ramsay resembled those considered characteristic of Indian hemp or hashish rather than those usually attributed to chloroform or ether.

Further experiments would perhaps prove the correctness of a recent hypothesis that the psychical action of anæsthetics, and also of hypnotism, was due to the suppression of the subject's objective consciousness and the dominance of what Mr. Myers calls the subliminal consciousness.

The manifestations of the latter would vary with the education and temperament of the experimenter, and we should therefore expect to get different results in different experiments.

MR. EDWARD MAITLAND gave an account of the experiences under chloroform of a lady, a graduate of the University of Paris and member of its medical faculty. He said that these were to be regarded as demonstrations of the existence in her of the four planes of being, called the Spiritual, the Psychic, the Astral or Magnetic, and the Physical or Material, and as proof of the doctrine of re-incarnations. While under the influence of the anæsthetic, administered to relieve pain, she seemed to manifest three different personalities. The first was apparently her normal self, speaking in the first person and predicting that she would not live long. On further application of the

chloroform, her voice changed, becoming like a man's. This personality announced itself as "the Astral" and said that it would be better to let her die then, so as to avoid the suffering that would come if she lived longer, and that she could not in any case live more than ten years longer. On an occasion six weeks later, the anaesthesia induced being still more profound, she spoke in another voice, saying that her "former selves," none of whom had lived beyond forty, were determined that she should not live any longer, and were trying to force her to suicide. This voice was to be regarded as being from the plane of the Spiritual ego. In the two latter conditions, she spoke of herself in the third person. She died at the age of 41, rather more than a year after these experiences.

MR. F. W. H. MYERS said that whatever might be the inner meaning of the incident described by Mr. Maitland, it pointed at any rate to the fact that the mind of the narcotised person was wont to move among the same ideas which occupied the waking mind, and possibly to obey some form of self-suggestion. He was therefore glad that Professor Ramsay had kept his own experiences so independent of any prepossession from accounts of similar experiences; but hoped that Professor Ramsay would now collect other such accounts, and place them alongside his own.

MR. F. W. H. MYERS then read part of a paper by Dr. A. T. Myers and himself on "Mind-healing, Faith-healing, and the Miracles of Lourdes," which it is hoped will appear immediately in *Proceedings* XXIV. The authors came to the conclusion that of these three groups the records of Lourdes offered the best instances of cure, but that there was no convincing evidence that these cures surpassed other psycho-therapeutical results, attained elsewhere without any claim to miracle.

THE REV. R. F. CLARKE, S.J., while acknowledging the courteousness and consideration shown to Catholic beliefs by Messrs. Myers, regretted that they had omitted any discussion of individual cases of cures wrought at Lourdes. Many of these were in his opinion quite inexplicable by any natural agency, and he would have been glad to hear how Messrs. Myers proposed to explain them. They had heard that there was no connecting link between the apparition to Bernadette and the miracles. This was a mistake. The Lady seen by Bernadette ordered her to scratch the ground at the back of the grotto and a stream would issue from the earth. On her obeying, the water began to appear, until it became a plentiful stream, and it was this stream which supplied the water which was the instrument of the miracles. Messrs. Myers had described this water as a *fetish*, but it

was no more a fetish than the water of Bethesda and Siloam mentioned in the Gospels, or the handkerchiefs from the body of St. Peter by which miracles were worked. If Bernadette had seen nothing, how could she ever have gathered thousands when she knelt day by day on the banks of the Gave? Let any peasant girl try an imposture, or let her fancy see what is really due to her own imagination, and then see if she will convince educated men as Bernadette did. The fact is she was transformed in appearance while she saw the vision of Our Lady, and those present could not resist the sight. At Lourdes they might not have all the details of scientific method to be found in a hospital, but there was quite enough skilled evidence to convince the unprejudiced. Father Clarke concluded by inviting any present who were interested in the subject to visit Lourdes, if possible between August 16th and 23rd, when the chief pilgrimage took place. Every facility for investigation would be given them, and they would at least see things that would astonish them.

DR. J. MILNE BRAMWELL said: In reference to the alleged miraculous cure of disease two questions might fairly be asked: Have all possible errors of diagnosis been excluded, and could the cures have resulted from means other than miraculous? Some years ago one of my patients had his eyes injured. One had to be removed, while the sight of the other was considered entirely lost, and a certificate to this effect given by a skilled ophthalmic surgeon. He considered the loss of sight due to complete detachment of the retina, and was so convinced of this that, previous to an operation on the other eye, he proposed to remove this one as useless and a possible source of danger to the success of the operation. After twelve months of blindness the patient commenced to see a little, and speedily recovered complete power of vision. At this time he was having no treatment, but had the cure occurred during a visit to Lourdes it would have been deemed miraculous, and to disprove this, in the face of the medical evidence, would have been almost impossible. An effusion of lymph into the vitreous humour had been mistaken for detached retina.

Father Clarke referred to a case of eczema as one of miraculous cure. Three years ago I had a case of this kind under my observation. It had existed for four years, had been treated by able specialists, one of whom considered it to owe its origin to certain organic changes, for the relief of which operative measures were resorted to, but these and all other treatment proved ineffectual, and recourse was had to hypnotism. On the first day on which hypnosis was induced all the distressing symptoms disappeared and the skin rapidly regained its normal condition.

A severe case of localised hyperidrosis, of many years' standing, such as is rarely relieved by ordinary medical treatment, was partially arrested on the first induction of hypnosis, and completely cured the following day. Both these cases have now remained cured over three years.

In a severe case of acne of seven years' duration, in which all treatment had been abandoned for twelve months, marked improvement immediately followed hypnosis, and the disease apparently was suddenly arrested.

Facts such as these render necessary a keen scrutiny of the alleged nature of the diseases supposed to be miraculously cured, and also point to the important part suggestion may possibly play in these cures.

MR. F. W. H. MYERS said in reply to Father Clarke that he had a number of detailed discussions of cases with him, and had only waited to see on which particular class of case Father Clarke laid stress. The lateness of the hour, however, precluded his now reading these somewhat technical discussions, which would, he hoped, shortly be laid before the Society in print. He cordially welcomed Father Clarke's assurance of the willingness of the authorities at Lourdes to accept suggestions as to the improvement of their medical evidence.

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### EXPERIMENTS IN THOUGHT TRANSFERENCE FROM A DISTANCE.

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L. 952.

The following series of experiments in the transference of diagrams from a distance of over 200 miles was sent us by the agent, the Rev. Aug. Glardon, M.A., a well-known Swiss author, residing in Tour de Peilz, Vaud, Switzerland. The percipient was a friend of his, Mrs. M., who was staying first at Bordighera and afterwards at Florence. Mrs. M. is an Associate of the S.P.R.

A short time before trying the experiments with diagrams, Mr. Glardon, when staying at Cannes, had tried to transfer short sentences to Mrs. M., then at Nice, with a certain amount of success. In two or three instances, he tells us, it was not the sentence which he had intended to transfer that was received, "but one or two thoughts to which I gave vent aloud, for my own benefit, during the sitting, with great earnestness, and which were heard and written down accurately by" the percipient. Unfortunately, however, these experiments were not fully recorded at the time, so that Mr. Glardon is not able to give us full details of them, or to say exactly what proportion of success was obtained.



On March 28th, 1893, Mr. Glardon, at Tour de Peilz, made his first attempt to transfer diagrams to Mrs. M., at Bordighera. They had never before tried this form of experiment, either when together or from a distance. On April 28th, 1893, he writes from Tour de Peilz :—

The percipient, Mrs. M., was at Bordighera ; the agent, myself, here at Tour de Peilz. We had agreed that on the 28th March and 1st April I would transfer telepathically to her at half-past ten p.m. (Roman time) one or two figures, geometrical or other. She was to see them bright on the dark background of her closed eyes, and to draw them with a pencil without opening her eyes.

On the 28th March I drew on a sheet of paper first a cross (five squares), then a four-cornered star. With the four-cornered star I did not succeed well at first, nor even a second time. The third drawing was a little better, as you can judge from the enclosed.

Mrs. M. saw first a two-branched cross. But it is to be noted that before I decided upon drawing a cross made of five squares, I had *thought* of a two-branched cross, and given it up as too simple. It is the one she saw. As for the star, she reversed the mental process, her first one being the best.

On April 1st I drew a heart. Mrs. M. saw it, drew it pretty accurately, and, thinking it might be a chicken, added two legs to it.

These two experiments were the only ones of their kind.

Plate I. shows the diagrams used and the reproductions made by Mrs. M. It is traced from the actual drawings of both agent and percipient, which were sent us by Mr. Glardon. O 1 and 2 (a), (b), and (c), (March 28th) are his original drawings, R 1 to 5 the reproductions by Mrs. M. To these is attached a note: "Tuesday, March 28th, 1893 ; 9.55 p.m. I try to see his drawings," and after the last one is written the word "egg."

O 1, April 1st, is Mr. Glardon's drawing ; R 1 to 3, Mrs. M.'s reproductions. The latter are marked: "Saturday, April 1st, 1893. 10.30, Bordighera time," and after R 1 the words, "a chicken or hen?" are written.

All the drawings made by Mrs. M. on both these evenings are included in the plate.

On May 11th, 1893, Mr. Glardon sent us the results of some further trials with Mrs. M. at Florence, he himself being still at Tour de Peilz. No other experiments were made between these and the ones described above. The experiments of four successive evenings, April 25th to 28th, failed. The diagrams drawn by Mr. Glardon, one used on April 25th, 26th, and 27th, and another on April 28th, with the words that he was trying to transfer at the same time, are given on Plate II.

On April 29th Mr. Glardon drew a triangle, writing the word "Trust" under it. (See O, April 29th, Plate II.) Mrs. M. on this

occasion made six drawings (R 1 to 6), the first and last of which were triangles.

On May 1st, 2nd, and 3rd Mr. Glardon used a diagram consisting of three small circles, with the word "Light" written underneath it. On May 2nd Mrs. M. made seven drawings, of which the three most nearly resembling Mr. Glardon's original (marked on the plate, R 2, 4, and 6) are given. After them is written "a hand." The resemblance in this case between original and reproductions is only a slight one, but it may be observed that all the drawings made by Mrs. M. on this day (including those which we have not reproduced) consist of curved lines, more or less approximating to circles, whereas all her drawings on April 29th (see Plate) consist, roughly speaking, of straight lines.

Before receiving this second set of diagrams, we wrote to Mrs. M. asking for her account of the experiments, and she replied as follows:—

Florence, *May 5th*, 1893.

DEAR SIR,—Your letter of May 2nd has just reached me. I was not aware that Mr. Glardon had mentioned our experiments to you. I consented to try them with my friend because of my success when sitting with others last summer and the preceding winter. I did not know until a few days ago that I had caught any idea of Mr. Glardon's. He sent me a tracing of the cross and three stars after having received my productions.

In answer to your questions:—

1. Before trying these experiments at a distance, Mr. Glardon and I had never attempted anything of the kind.

2. I made several attempts to reproduce Mr. Glardon's drawings before sending him my notes, but how many I cannot say.\* He told me he would try on Mondays, Wednesdays and Fridays to "send" a message of a few words, and on Tuesdays, Thursdays and Saturdays a drawing. We were to sit at a certain hour in the evening, making due allowance for the difference between Swiss and Italian time. Mr. Glardon has all my notes, and can, therefore, give you more correct information than can I.

3. I had not the slightest idea what kind of design Mr. Glardon would choose. As he is a landscape artist, my most natural thought would be that he had selected some object in Nature.

Did Mr. Glardon tell you that in the "messages" I had occasionally caught not only his thought but some of his words? He has not told me which ones. I generally see the designs (with my eyes shut) as white on black, or black on white or light grey. I draw usually with my eyes closed. Sometimes the design stands out clear and comes quickly; at other times there is much confusion, and many designs present themselves more or less distinctly, but finally resolve into one which seems more precise than the preceding impressions. In the written

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\*Mrs. M. explains in a later letter that she made no other drawings besides those sent to Mr. Glardon, all of which are reproduced in our plates, except some of those drawn on May 2nd, as mentioned above.

March 28. 1893.

0 1.



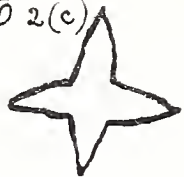
0 2(a)



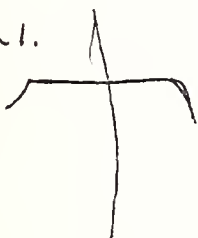
0 2(b)



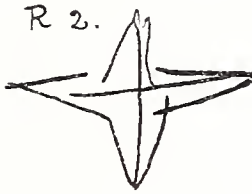
0 2(c)



R 1.



R 2.



R 3.



R 4.



R 5.



0 1.

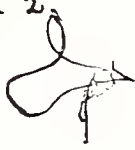


April 1. 1893

R 1.



R 2.



R 3.

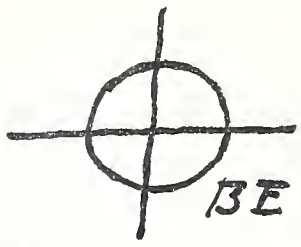






April 25, 26 and 27, 1893.

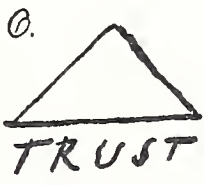
April 28, 1893.



CAVE CANEM

BEWARE

April 29, 1893.



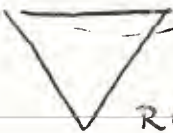
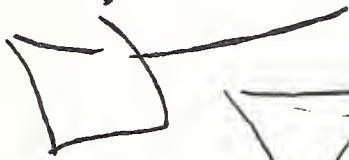
R.1.



R.2.



R.3.

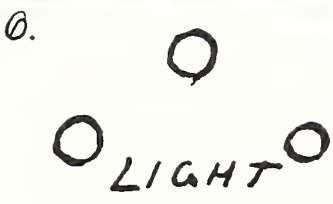


R.4.

R.5.

R.6.

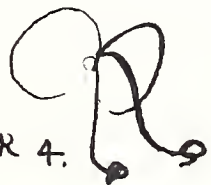
May 1, 2 and 3, 1893.



R.2.



R.4.



R.6.





messages I frequently, almost invariably, see the words. Sometimes I hear or feel them. (What shall I call the sensation ?) I am often amused in wondering what word will come next. Occasionally my hand is violently agitated : moves about in the air, and makes all sorts of scratches and dots with the pencil. Once in a while the muscles of my face are contracted and I seem to be trying to speak, but I do not encourage these demonstrations as they produce no definite results. . . . I have little more to say, save that in trying to reproduce drawings when in the same room with the agents I get much excited and have a constant sense or fear of failure. I am continuing my experiments with Mr. Glardon, never failing to keep my appointment at the stated hour, but I have recently had an impression that the communications are not going to reach me correctly. This will be settled when I send my next notes to my friend.

E. S. M.

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### CASES RECEIVED BY THE LITERARY COMMITTEE.

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L. 953. Collective A<sup>d</sup> P<sup>s</sup>

The following case was sent to me by Sir Lawrence Jones, Bart., a member of the S.P.R. In conversation he described to me the singular and persistent distress accompanying the nocturnal alarm.—  
F. W. H. M.

Crammer Hall, Fakenham, Norfolk, *April 26th, 1893.*

On August 20th, 1884, I was staying at my father-in-law's house at Bury St. Edmunds. I had left my father in perfectly good health about a fortnight before. He was at home at this address. About August 18th I had had a letter from my mother saying that my father was not quite well, and that the doctor had seen him and made very light of the matter, attributing his indisposition to the extreme heat of the weather.

I was not in any way anxious on my father's account, as he was rather subject to slight bilious attacks.

I should add, though, that I had been spending that day, August 20th, at Cambridge, and should have stayed the night there had not a sort of vague presentiment haunted me that possibly there would be a letter from home the next morning. My wife, too, had a similar strong feeling that if I stayed the night at Cambridge I might regret it. In consequence of this feeling I returned to Bury, and that night woke up suddenly to find myself streaming with perspiration and calling out : "Something dreadful is happening ; I don't know what." The impression of horror remained some time, but at last I fell asleep till the morning.

My father, Sir Willoughby Jones, died very suddenly of heart disease about 1 a.m. on August 21st. He was not in his room at the moment, but was carried back to his room and restoratives applied, but in vain.

My brother Herbert and I were the only two of the family absent from home at the time. The thoughts of those present (my mother, brother, and three sisters) no doubt turned most anxiously towards us, and it is to a telepathic impression from them in their anxiety and sorrow that I attribute the intimations we received.

LAWRENCE J. JONES.

Lady Jones writes :—

I have a vivid remembrance of the occurrence related above by my husband. I was sound asleep when he awoke, and seizing me by [the] wrist exclaimed : “ Such a dreadful thing is happening,” and I had much difficulty in persuading him that there was nothing wrong.

He went to sleep again, but was much relieved in the morning by finding a long letter from Sir Willoughby, posted the day before, and written in good spirits. Having read this and gone to his dressing-room, however, he soon returned with the telegram summoning him home at once, and said as he came in : “ My impression in the night was only too true.”

EVELYN M. JONES.

Mr. Herbert Jones, the other percipient, describes his experience as follows :—

Knebworth Rectory, Stevenage.

*Recollections of August 20th, 1884.*

I had spent the day at Harpenden, and returned home about 8 p.m. and went to bed about 10.30.

I woke at 12 o'clock, hearing my name called twice, as I fancied. I lit my candle, and, seeing nothing, concluded it was a dream—looked at my watch, and went to sleep again.

I woke again and heard people carrying something downstairs from the upper storey, just outside my room. I lit my candle, got out of bed, and waited till the men were outside my door. They seemed to be carrying something heavy, and came down step by step.

I opened my door, and it was pitch dark. I was puzzled and dumb-founded. I went into my sitting-room and into the hall, but everything was dark and quiet. I went back to bed convinced I had been the sport of another nightmare. It was about 2 a.m. by my watch. At breakfast next morning on my plate was a telegram telling me to come home.

This whole story may be nothing, but it was odd that I should have twice got up in one night, and that during that night and those hours my father was dying.

H. E. JONES.

*April 4th, 1893.*

Sir Lawrence Jones adds :—

My brother was then a curate in London, living at 32, Palace-street, Westminster, where the above experience took place.—L. J. J.

The next three cases are instances of a veridical dream coinciding with the arrival of information which corresponds with the percipient's impression.

In the first two cases it may be supposed that a telepathic impulse from the writer of the letter had remained latent for some time, but the circumstances suggest a possible exercise of clairvoyance on the part of the percipient, the faculty being perhaps directed subcon-



sciously towards the letter by his knowledge that a letter had arrived.

The first is from the Rev. W. M. Lewis, who writes from Tyllwyd Penycwm, R. S. O., Pemb.

L. 954. Dream.

*October 10th, 1891.*

My residence, where I have lived for thirty years, is within half a dozen miles of St. David's Head, Pembrokeshire, occupying a farm and having the pastorate of a small country Welsh Nonconformist church. I spent, however, the greater part of May, 1890, in London, W. One morning during my stay there, I was awoke by the postman's knock, who, as usual, threw his letters [on] to the door mat within and passed on. Not wishing to get up just then, I again slept for a short time, all of which time became apparently occupied with a dream, in which I found myself in a crowded hall listening to a lecture by the Rev. D. C. D——, M.A. (London), then Principal of T—— College, Breconshire. The lecturer's voice, always weak, was quite inaudible from where I was seated; I strained to catch some remarks, but in vain. Some noises also outside the hall helped to drown his voice, and among the noises were the sounds of a band of music, which grew so loud eventually that the lecturer sat down. I got up from where I was seated and went and sat beside him, and told him I was anxious to attend his lectures at T—— College, and wished to know what were his present subjects. He attempted to tell me, but the noises outside were still so loud, that I was unable to understand what he said. After repeated attempts on his part, I was able to catch the words "Heaven" and "Hell." He, however, used a word in connection with each, which I was still unable to detect owing to the uproar still continuing. At last I discovered that this word was "crises," and that the subjects he wished to inform me of were "Crises in Heaven," "Crises in Hell." All the circumstances of this dream were so vivid and strange that when I awoke, and while I was dressing, it entirely occupied my thoughts, and I was endeavouring to imagine what could have suggested such a dream. On going downstairs I found that the only letter delivered that morning was for me, and was from my youngest son, then at Aberystwyth College, on opening which, to my great astonishment, I found it wholly occupied with the name that had filled my dream and was then filling my thoughts, relating, after just a remark that he was glad I was enjoying my stay in London, that on the previous Sunday the Aberystwyth people and himself had had a great treat in having the Rev. D. C. D—— to occupy the pulpit of the chapel he was attending, and how he, being such a stranger to the place, had attracted immense congregations, preached powerful sermons, and made the Sunday quite an event in the place. I did not know that the Rev. Principal had any intention of visiting Aberystwyth, nor had I any means of knowing. The coincidence appeared to me very remarkable, that from the moment that the letter wholly occupied with the name of the Rev. D. C. D—— was thrown on the mat, and during the whole of the time that it lay there unopened, he should also have filled my dream, and should connect, through

letter and dream combined, places so far distant and unconnected as London, Brecon, and Aberystwyth.

The strangest and most remarkable coincidence remains to be told. I mentioned above that in my dream Mr. D——'s voice in the lecture which I was endeavouring to hear, was inaudible owing to noises and music outside the hall. Now, I returned from London here the end of May, and in course of a couple of months—at the beginning of August—my son came home from Aberystwyth for midsummer holidays. One day at table, I related this dream in his hearing, and mentioned the strange coincidence between it and the letter. When I had finished my son said, "Father, it is very strange that on the Sunday night when Mr. D—— was preaching at the Tabernacle, Aberystwyth, soon after the service began, there was a circus passing into town, along the back road on which abuts the chapel wall, and so great was the noise and uproar of carriages, horses and crowd that for a long time Mr. D—— could not be heard; and much blame was thrown on the town authorities that they allowed a procession of that character to disturb the Sunday services." It is but fair I should add that, though I have been once or twice at this chapel of Tabernacle at Aberystwyth, the lecture hall of my dream did not correspond to it, but the disturbing uproar of my London dream corresponded to that which appears to have occurred at the chapel in that it proceeded from behind the lecturer or preacher and not from behind the audience.

Mr. Lewis writes later :—

I have shown the account to my son, who is now here—who corroborates all that relates to him.

The second case comes from Sir Lawrence Jones, Bart. (one of the percipients in L. 953, printed above). Though the coincidence here is less detailed than in the preceding case, the account has the advantage of having been written on the day of the incident.

L. 955. Dream.

Ventnor, *March 23rd*, 1891.

I was called at eight this morning, and my letters left outside the door. I fell asleep again, and had what seemed a long and troublesome dream about a cheque which I had to fill up and sign. At nine I awoke, with a vivid recollection of my dream, got up, opened a packet of letters forwarded from home, and found among them a registered letter containing a cheque for a large sum, which I had to sign as trustee.

L. J. J.

N.B.—I had no reason to expect the receipt of the cheque. The dream was not in any way concerned with the real cheque, but was rather my ineffectual attempts to draw a cheque properly on a blank sheet of paper. But the coincidence was very remarkable.

Lady Jones writes :—

I can entirely corroborate from my own memory the story of my husband's dream about the cheque.

EVELYN M. JONES.

*April 1st*, 1893.

Sir Lawrence Jones writes later :—

Crammer Hall, Fakenham, *April 1st, 1893.*

I related my dream to Lady Jones immediately after opening my letter. This dream was unusually vivid, and the impression of it remained with me much longer than usual. I dream a good deal, but rarely remember anything except in the case of morning dreams, when I have woken early and gone to sleep again.

G. 237. Dream.

Received through the American Branch from Miss E. H. Kitching. Both witnesses are known to Mr. Hodgson.

Miss Kitching writes :—

141, West 60th Street, New York,  
*April 29th, 1890.*

The following is full information as to this experience, which, by the way, is the only one I ever had.

I will say, in the first place, that I am unusually strong and robust, and have always been in perfect health, and also that I have always had a secret belief that only unhealthy and morbid people are subject to psychical experiences.

My brother, J. Howard Kitching, who from his birth suffered from heart disease, was obliged, on account of his ill health, to leave this country in February, 1887. He was appointed U.S. Consular Agent to Bône, Algeria, where he remained until his death, which occurred August 20th, 1888. He grew steadily better in that climate, and my mother and I had reason to hope he would ultimately become strong. In August, however, he became ill again, and died, having carefully kept from us the fact of his illness. At the time of his death we were at Saratoga, N.Y. The cablegram announcing his death, having been advisedly kept over in New York, did not reach us till noon on the 23rd of August. Early in the morning of the 23rd (it may have been at four or five o'clock, but I do not know the exact hour) I experienced, while lying asleep in bed, a distressing mental impression, as though something dreadful were taking place in connection with my brother, and I awoke with the conviction that he was dead. The mental stress was very painful while it lasted, but as soon as I was completely awake I thought no more about it, until the cablegram came at noon informing us that my brother had died on the 20th.

Even if the impression had weighed on my mind during the morning (which it did not), I should not have spoken of it to my mother, for fear of causing her anxiety.

My brother was always extremely interested in psychical research, and had some very interesting experiences in hypnotism, which power he developed while at Bône. I, however, as I said before, have had no psychical experience except this one.

EDITH HOWARD KITCHING.

In reply to Mr. Hodgson's request for corroboration, Mrs. Kitching wrote as follows:—

141, West 60th Street, *May 8th*, 1890.

DEAR SIR,—As to the statement sent to you by my daughter, Edith Kitching, I wish to say that she did not mention to me the fact that she had received a mental communication before the receipt of the cablegram, announcing the death of her brother, but some hours afterwards, after receiving and reading it, she instantly said, "I knew it," and then told me of her experience as written to you.

HARRIET B. KITCHING.

L. 956. Dream.

From Mr. J. W. Craufurd, through Professor A. Alexander.

About January of 1887 I was then engaged to my present wife. She lived in the city of Buenos Ayres, and I was living some distance outside. On one particular night I dreamt I saw my fiancée walking along one of the streets of Buenos Ayres, when a man crossed over the road and took her up in his arms and walked along a little way with her in that position; I at this point, however, woke up. The man was a friend of my fiancée's, of whom I had often heard her speak, and I recognised him in my dream from having seen his photograph in my fiancée's album. Two days after my dream I received a letter from my fiancée saying she had been to church on Sunday morning, and whilst inside had not felt very well (being subject to fainting fits), so had left the church, and walked up the street, accompanied by the very gentleman whom I had seen in my dream. When they arrived in front of the Hotel Provence, my fiancée was feeling so faint she could proceed no further, and the gentleman was obliged to pick her up in his arms and carry her into the hotel, where she had one of her fainting fits.

The theory of this phenomenon I can only explain by supposing thought-transmission at the time of the writing of the letter, which thought remained dormant in my brain, till let loose when in a condition of sleep, and so made manifest.

J. WESTWOOD-CRAUFURD.

Rio de Janeiro, *March 22nd*, 1892.

Mrs. Craufurd writes:—

I corroborate the statement made by my husband regarding what happened to me in Buenos Ayres, in January, 1887, and also his dream as he described it to me in a letter written before he received mine telling him what had occurred.

ADA WESTWOOD-CRAUFURD.

*March 22nd*, 1892.



SUPPLEMENTARY LIBRARY CATALOGUE.

*Additions since the last list (JOURNAL for January, 1893).*

THE EDMUND GURNEY LIBRARY.

- EXPERIMENTAL PSYCHOLOGY, INTERNATIONAL CONGRESS OF, Second Session, London, 1892.....*London*, 1893
- HUDSON (Thomson Jay), *The Law of Psychic Phenomena. A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, &c.*.....*London*, 1893
- (Another copy).\*
- (Another copy).†
- JAMES (Professor William), *Text Book of Psychology*.....*London*, 1892
- TUCKEY (C. Lloyd, M.D.), *The Value of Hypnotism in Chronic Alcoholism* .....*London*, 1892
- 
- BINET (Alfred), *Les Altérations de la Personnalité*.....*Paris*, 1892
- JANET (Prof. Pierre), *Etat Mental des Hystériques, les Stigmates Mentaux. Préface de M. le Prof. Charcot*.....*Paris*, 1893
- JANET (Prof. Pierre), *L'Automatisme Psychologique*.....*Paris*, 1889‡
- 
- REICHEL (Willy), *Der Magnetismus und seine Phänomene*, *Berlin*, 1892

THE GENERAL LIBRARY.

- BUCKLEY (J.M., LL.D.), *Faith-Healing, Christian Science, and Kindred Phenomena*.....*London*, 1892
- BRITTAN, (S. B., M.D.) *Man and his Relations. 7th Edition.*  
*Boston, U.S.A.*, 1881
- DO THE DEAD RETURN? *A Record of Experiences in Spiritualism. By a Clergyman of the Church of England*.....*London*, 1893\*
- KINGSFORD (Anna Bonus, M.D., Paris), *Dreams and Dream Stories. Edited by Edward Maitland. 2nd Edition*..*London*, 1888§
- *A Book of the Illuminations of. Edited by Edward Maitland* .....*London*, 1889§
- AND EDWARD MAITLAND. *The Perfect Way. 3rd Edition.*  
*London*, 1890§
- POTTER (Wm. Bailey, M.D.), *Spiritualism as it is; being the Results of a Scientific Investigation of Spirit Manifestations. Coventry, R.I., U.S.A.*, 1866§
- 
- LASSERRE (Henri), *Notre-Dame de Lourdes* .....*Paris*, 1875||

\* Presented by the Publisher.

† Presented by Mr. R. Hodgson.

‡ Presented by Lady Welby.

§ Presented by Mr. Edward Maitland.

|| Presented by Mr. James Britten.

## CATALOGUE OF UNPRINTED CASES.

*(Continued from the May JOURNAL.)*

*Further information improving the evidence in any of these cases will be gratefully received.*

B G 83. Visual. Motive. 3rd hand. Through Rev. A. T. Fryer.—Mr. White, when washing his hands, sees former occupant of his house, who had died a short time before. Asked what troubled him, the apparition said that he had buried some seed potatoes in a certain place, which he described exactly, and disappeared. Death occurred in 1855. Recorded 1891.

B G 84. Visual, Auditory and Tactile. Through Rev. A. T. Fryer.—Mrs. Mary Riffold sees her daughter a few days after her death. She clasps her tightly round the waist and says: "I want to kiss you; I am so happy." Mrs. Riffold in consequence ceases to grieve. Written down by Mr. Fryer apparently immediately after questioning percipient in March, 1891. Date: a good many years ago.

B G 85. Visual. Fixed local.—Mrs. Beasley and her young son and daughter see, at different times, figures, especially of a nun, in an old school-house. Servants and school-children also see the nun. The family occupied the house from 1858 to 1879. The apparitions were seen during the last 3 years. The account, signed by Mrs. and Miss M. A. Beasley, was written about 1885, and sent to us in 1889.

(2.) The two Misses Beasley also saw female "white" and "grey" figures in the next house the family moved to—between 1879 and 1881—which had the reputation of being haunted. Footsteps and other ghostly noises were also heard here by all the family and servants. Miss Beasley adds that at an old convent on the Rhine, they all saw a similar figure at different times.

B G 86. Visual. Fixed local.—Mrs. S. informs us in 1889 that in 1850-2 she several times saw a female figure in her house at Brighton, which could not have been a real person. Her young son once rushed from his bedroom at night saying that he had seen a woman leaning over his bed. Fifteen years afterwards a lady confided to Mrs. S. that she had seen the same figure when visiting her.

B G 87. Visual.—2nd hand, good as 1st. First printed in the *Phasmatological Papers*, last series. A lad aged 14, playing with his cousin, aged 13, in the garden of a country house, looked into library through window and observed that an old gentleman occupied armchair by fire. The cousin also looked but saw nothing. The lad's description of what he saw corresponded to aspect of cousin's maternal grandfather, who had constantly occupied this chair, and who had been dead about a year. The percipient did not know the old gentleman when alive. We have the cousin's account of the matter, and also letters from the percipient's mother, who heard of it soon after the occurrence. Date: end of summer, 1876. Recorded: February, 1885.

B G 88. Accounts of very remarkable noises heard by a family and friends in a house at Wandsworth in 1884. The tenants were obliged to leave in consequence of the disturbances—which consisted of heavy thumping noises, footsteps, snatching of bedclothes, touches, rocking of furniture, &c. We have accounts from 3 of the witnesses, written some months after the experiences. Upwards of a dozen members of the S.P.R. spent nights in the house in October and November, 1885, after the tenants had left, but they observed nothing unusual.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

#### MEMBER.

PHILLIPPS, MRS. MARCH, Edmonstone House, Cheltenham.

#### ASSOCIATES.

BAINES, MISS W., 40, Sussex-square, Brighton.

COLLISON, MRS., Weybridge, Surrey.

ESTERHASY, COUNT MICHEL, Cseklesz, Pressburg County, Hungary.

LLOYD, OTHO HOLLAND, 16, Tite-street, Chelsea, S.W.

MUNTIE, DR., Rome.

SYNGE, REV. F., M.A., 1, Daleham-gardens, South Hampstead, N.W.

### THE AMERICAN BRANCH.

#### ASSOCIATES.

ALLEN, REV. M. THERESA, Cherryvale, Kansas, U.S.A.

FERGUSON, J. H., Talmage, Nebraska, U.S.A.

HUBBARD, R. M., 322, Pine-street, St. Louis, Mo., U.S.A.

KOPTA, MADAME FLORA P., Gut Podmok in Podmok, Post Shüttenhofen, Bohemia.

MYERS, W. H., M.D., 157, West Wayne-street, Fort Wayne, Ind., U.S.A.

REMER, WILLIAM A., Deadwood, South Dakota, U.S.A.

SWIFT, WILLIAM H., Wilmington, Delaware, U.S.A.

VAN NORDEN, WARNER M., 16, W. 48 Street, New York City, U.S.A.

WHERRELL, JOHN, M.D., 228, North Mill-street, Kansas City, U.S.A.

## MEETING OF THE COUNCIL.

A Meeting of the Council was held at the Westminster Town Hall on July 14th; Professor H. Sidgwick in the chair. There were also present: Professor W. F. Barrett, Col. Hartley, Dr. A. T. Myers, and Messrs. T. Barkworth, F. W. H. Myers, S. C. Scott, and R. Pearsall Smith.

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

One new Member and six new Associates, whose names and addresses are given above, were elected. The election of nine new Associates of the American Branch was recorded.

At the request of Miss E. A. Atkinson, her name was transferred from the list of Members to that of Associates.

The Council recorded the decease of two Members of the Society: Baron Raymond de Gary, of Paris, and Captain Burchall Helme, J.P., of Warminster.

A vote of thanks was accorded to the donors for two books presented to the Library.

Arrangements were made for the holding of General Meetings on the following dates:—Friday, October 27th, 4 p.m.; Friday, December 1st, 8.30 p.m., and Friday, January 26th (1894), 4 p.m.

The Council also agreed that its next meeting should be on Friday, October 6th, at 19, Buckingham-street, W.C., at 4.30 p.m.

## GENERAL MEETING.

The 60th General Meeting of the Society was held at the Westminster Town Hall, on Friday, July 14th, at 4 p.m.; Professor Sidgwick in the chair.

MR. W. LEAF read part of a translation by himself from the Russian of an account, by Mr. V. S. Solovioff, of Madame Blavatsky. The portion read included a description of certain pretended occult phenomena produced by trickery, of an attempt by Madame Blavatsky to induce Mr. Solovioff to assist in writing Koot Hoomi letters, and further, of a letter written by Madame Blavatsky to Mr. Solovioff, and headed "My Confession," in which she described her life, and said in effect that, being driven to bay, she would make everything public, and destroy her dupes and the Theosophical Society.

MRS. BESANT, in an eloquent speech, said that Mr. Solovioff's statements were unsupported, that a reply to him had been made by Madame Blavatsky's sister, Madame Zhelikhovsky, in which she accused



Mr. Solovioff of mistranslating Madame Blavatsky's letter, and also attacked Mr. Solovioff's private character. Mrs. Besant threatened that if the S.P.R. published Mr. Solovioff's account, Madame Zhelikhovsky's attack on him would be published also.

MR. LEAF, in reply, remarked that he was probably the only person in the room who had read the whole controversy through from beginning to end—Mr. Solovioff's narrative, Madame Zhelikhovsky's attacks, and Mr. Solovioff's replies. Madame Zhelikhovsky had admitted the genuineness of Madame Blavatsky's letter, and withdrawn the attack in question on the correctness of the translation. He added that it was intended, with Mr. Solovioff's account, to publish at least an abstract of Madame Zhelikhovsky's attack and Mr. Solovioff's answer. The members of the Society who wished to form an independent judgment on the matter in dispute would wait till they had the whole case before them, but in the meanwhile he might say that, after carefully considering the whole of it, he had himself no doubt of the trustworthiness of Mr. Solovioff's account.

PROFESSOR BARRETT then read a paper on the alleged evidence in favour of the Divining Rod.

The object of the paper was to bring before the Society an account of some experiments on the Divining Rod, which the author had recently been enabled to make, and also to place on record a continuation of the report of cases in which the Divining Rod had been successfully used to find underground springs or mineral lodes. The author referred to the previous report on this subject by Mr. E. R. Pease, which appeared in the *Proceedings* S.P.R., Vol. II., and gave a summary of the conclusions at which Mr. Pease had arrived, and with which he substantially agreed. The subject itself was one which at first sight appeared wholly unworthy of notice, still less of serious scientific investigation; but a belief which is so widespread and so long continued, and which has led to so many successful commercial undertakings in the sinking of wells and opening of mines, renders it one of those matters which the S. P. R. was founded to investigate.

After a brief historical review the author adduced numerous cases of the successful use of the Divining Rod by Mr. Lawrence, the oldest living of the diviners or dowzers, and who is greatly respected in his own neighbourhood; of Mr. Mullins, who has perhaps the largest and most remarkable record of cases of water-finding; of Mr. Mereweather, Mr. Stears, Mr. Tompkins, and the lad Fred Rodwell, and others who use the rod professionally. An account of the author's experiments with Rodwell and Mr. Stears was then given, which were inconclusive; though one or two striking indications were made, yet the result with metal concealed in boxes, &c., was not beyond chance

coincidence. Illustrations were then given of amateur diviners, one of the most striking being a case sent by Miss Grantham.

Professor Barrett stated as his conclusion that there is a remarkably strong *primâ facie* case in favour of the usefulness of the indications through the Divining Rod, and that had he to sink a well in a certain limited area he would prefer to trust to the opinion of a water-finder like Mullins or Lawrence, however that may be arrived at, than to the wisdom of a geological expert. Proceeding to discuss the explanation of the water-finder's success, he showed that any physical theory of the action of the rod only lands us in absurdities, and that, therefore, it is in some peculiar psychological state of the diviner that explanation must be sought. This he believed to be similar to that in which automatic writing is obtained. The diviner, he suggested, allows his mind to be dominated by the object of his quest, say the finding of an underground spring, whereupon he is so constituted that an abnormal keenness of faculty arises, and signs indicative of the presence of water, though quite unappreciable to those around, are detected and transmitted to the brain; and here, instead of arousing any consciousness of the fact, a purely reflex action is excited, which results in a muscular twitch that turns the rod held between the fingers.

MR. PAGE HOPPS said a few words, expressing himself as specially interested in the fact that Professor Barrett was convinced of the genuineness of the power of water-finders, though his own experiments were inconclusive. He thought that the conditions required for experiments often interfered with psychical phenomena.

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#### THOUGHT-TRANSFERENCE OBTAINED THROUGH TABLE-TILTING.

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M. 56.

The following account of some experiments in table-tilting was sent to us by Professor Alexander, of Rio de Janeiro, in March, 1892.

He writes:—

Dr. Barcellos is a gentleman who resides at Botafogo, Rio de Janeiro, where he not only has a considerable practice, but is also generally esteemed as an honourable and sensible man. Having studied hypnotism, he was desirous of witnessing some of the allied facts to be observed in psychical research. Towards the middle of last year we agreed to hold formal sittings at his house with the purpose of eliciting, if it were possible, physical phenomena. We devoted Monday evenings to our investigations, the circle being composed, with the exception of myself, of members of the doctor's own family. Donna Maria de Villas Bóas Barcellos, a school teacher, who

acted as medium, has, if table-tilting be no proof to the contrary, arrived at years of mature discretion. She is Dr. Barcellos' sister-in-law, and the mother of five children. The few sittings held began on the 31st of August, 1891, and were discontinued about the end of October of the same year. They were subject to much interruption by children and visitors, and were finally stopped when Donna Maria was appointed to a school at a distance. With the exception of some slight crepitations, more felt than heard, the séances, so far as physical phenomena go, were a failure. The lady, doubtless, moved the table herself, although she did not seem to be aware of it. As for the messages, they were nearly always of a trivial character, and occasionally they were false. There seems, however, to have been a noticeable percentage of verifiable truth in what came through Donna Maria's automatism. Before our sittings began, this lady was seated at the *meza fallante* (speaking-table) with members of her own family when the presence of her father, then deceased, was announced. He was asked to give the names of the people present. This he did, including that of a boy who was not in the room at the time, with the information that he had just fallen down in the mud. Immediately afterwards the little fellow came into the room crying and confirmed the statement made through the table. The sitters, who were only seeking for amusement, became frightened and abandoned all further experiments. At our own sittings, among much that was wearisome and unprofitable, a few encouraging incidents occurred. On one occasion (October 26th, 1891) Dr. Barcellos asked mentally about the state of a young lady patient who was ill of smallpox. The table replied that she would die on the following morning at eight o'clock. She did not die, but at the hour mentioned she became much worse. On another occasion, after I had retired, details were given about the private life of an individual who lived in Vassouras, up country, which were by no means flattering to him. A Señor Lozada, the doctor's brother-in-law, who was standing away from the table, was the only person present who had previously known of these particulars. He declared that the information thus obtained was exact.

So much for the general character of our sittings, of which I give an idea, so that the incident I am about to relate may not have more than its due importance.

On the 21st of September, 1891, I was seated at the table with Dr. Barcellos, his niece Sylvia, and Donna Maria Barcellos, when the words came, "The vase is broken." We asked what vase. "(The vase) at your house, the vase of phenic acid." I demanded the hour, and the reply was, "At eight o'clock." Of this an immediate note was taken at my request by one of the children seated at another table. I transferred this note to my pocket-book where it reads as follows:—

"21st of September, 1891.—O vaso se quebrou—De sua casa—O vaso de acido phenico—As 8 horas."

I at once looked at my watch. It wanted some four or five minutes to eight. I knew, however, that it was not going well at the time, and I forgot to compare it afterwards with the right time. When this message had been given Sylvia Barcellos rose from her place, and went into the dining-room, where she told the others what had happened. Some visitors

who were there spoke of retiring ; but they were urged to stay, as it was only eight o'clock—the hour then marked by the timepiece on the wall. Thus a lucky chance determined the time of the message, which my carelessness in neglecting to see how much I was out might have left in doubt.

I did not at first suppose that the above words had any more importance than other things that came through the table. It was, therefore, an agreeable surprise when on a subsequent occasion Dr. Barcellos told me that the message had been confirmed. I wrote down a *résumé* of his statement, which I now copy from my note-book :—

“Donna M. on arriving home was being told of fright, when she interrupted them, telling them what had come through table. They had just remarked time (eight o'clock) and went to give food to sick child—when noise of breakage. They exclaimed, ‘O vaso de acido phenico se quebrou.’ In truth, the jug had been upset by the dog, and had fallen against the vase of phenic acid, making the noise.”

Neither the vase in question, which was of porcelain, nor the water-jug was really broken. The cause of the accident was a dog that had got into the room where the sick child lay. The animal had, no doubt, endeavoured to drink out of the jug, which was standing on the floor near a chair.

The house where Donna Maria was then living is situated about a kilometre's distance from Dr. Barcellos' residence, so that the explanation by hyperæsthesia of the hearing—in a person who could hardly be said to be out of her normal condition—seems to me to be absurd. Yet the lady was no clairvoyant, for the vase was not really broken. Even if her character were not above suspicion, she could not have arranged the incident beforehand, for a dog does not take part in a plot. The coincidence in time, and the exact mention of what was supposed to have occurred, renders mere chance an extremely unlikely element. We are therefore limited to one hypothesis—the emotional impression of the girls who exclaimed, “O vaso de acido phenico se quebrou,” influenced their mother telepathically, and the table was the means of bringing to the surface the message which her subconsciousness had received.

ALFRED ALEXANDER.

Rio de Janeiro, *March 21st* [1892].

The evidence of the other witnesses was given in Portuguese, of which we print English translations, kindly furnished by Professor Alexander.

It was a little past eight when the visitors who were with me in the dining-room in the evening of the 21st of September, 1891, spoke of retiring.

LUIZA BARCELLOS.

On the 21st of September, 1891, I witnessed a curious fact in telepathy. At that date, at eight o'clock in the evening, various persons in a house in the Rua de Donna Marianna heard a strange noise in the room of a smallpox patient, and ran into it, crying out that in all probability the vase of phenic acid had been broken. Donna Maria Barcellos, my sister-in-law, one of her daughters, Sylvia Barcellos, Senhor Alfredo Alexander, and I were at



that hour seated at a small round table, when it was announced that in the above-mentioned house, in the Rua de Donna Marianna, a vase of phenic acid had been broken. Donna Maria Barcellos was much astonished when they told her on her going home to the Rua de Donna Marianna that they had had a great fright at eight o'clock in the evening. She replied that she was already aware that it was a vase of phenic acid which had been broken. Then they explained to her that such had been the general supposition in the house, that when they ran into the room they all exclaimed, "The vase of phenic acid has broken," and that on entering they discovered that a jug of water standing near a chair had fallen against the vase of phenic acid.

These facts passed in the presence of Professor Alexander, who was also at the table with my sister-in-law and Sylvia.

(Signed) DR. ALFREDO BARCELLOS.

March 21st, 1892.

When Mariquinhas came home I said to her, "You cannot imagine what a fright we had to-day," to which she replied, "You need not tell me; I know all about it. It was the vase of phenic acid that broke." This reply caused us the greatest surprise, when she added that nobody had told her of it, but that she heard of it through the intermedium of the tilting table. Our astonishment was still greater when she said that the fact occurred at eight o'clock in the evening.

Indeed, at that hour, when we were in the back part of the house, we heard a loud noise like that of the fall of some vessel full (of liquid). The door of the bedroom where the child sick of smallpox lay was closed; but we heard her crying out, and ran to see what was the matter. At the same time the three girls exclaimed, "The vase of phenic acid has broken!" It was not, however, this vase that broke, but a jug of water which had fallen down.

N.B.—This fact happened yesterday, September 21st, 1891.

Rio de Janeiro, September 22nd, 1891.

(Signed)

AMELIA A. CARDIM.

MARIA CARDIM.

PAULINA BARCELLOS.

MARIA VILLAS BOAS.

CARLOTA CARDIM.

AMELIA CARDIM.

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### CASES RECEIVED BY THE LITERARY COMMITTEE.

The two cases given below are instances of apparent foreknowledge of events which it is difficult to explain by a mere ordinary acquaintance—however obtained—with present events. If we may assume that the amount of correspondence between the dreams and the events that followed them was beyond chance, it would seem that there may have been a telepathic or clairvoyant impression as to a present state of affairs, which involved a supernormal degree of acuteness of intuition as to the future consequences of that state.

P. 144. Dream.

Received through the Rev. C. H. Cope, from Miss I. Young. The account was written in the early part of 1892.

British Institute, 26, Rue de Vienne, Brussels.

In the morning of Friday, 29th March, 1889, after being awakened at my usual hour for rising, I went to sleep again and dreamt the following:— I was staying with a friend, Mrs. O——, and it was by the seaside; the house overlooked the sea, the waves nearly washing against the garden wall. It was a bright clear day and I was standing close to the wall watching in the distance two vessels on the sea, one having left the place I was at, and the other advancing from the opposite shore. To my surprise I saw that neither vessel, as they neared each other, seemed to make room for the other, and then to my horror one dashed into the other, cutting her in half. I saw the boiler burst of the injured vessel, throw up fragments and thick black smoke; I saw the passengers hurled into the water making frantic attempts to save themselves. I especially noticed hats and other things floating on the water, and then suddenly two bodies were washed up at my feet, and I woke and found it was nearly 8.30 a.m. The dream made a vivid impression on me, and I could not shake off the feeling of horror I had experienced all through it. That same afternoon news came from Ostend of a terrible catastrophe in the Channel, the two vessels, Princesses Henriette and Josephine, crossing *via* Ostend and Dover, had come into collision that same morning at 10 a.m.,\* the one had cut the other in half just as I had seen it in my dream; indeed, the circumstances were the same. I knew no one on board, but the lady with whom, in my dream, I was staying, had three relatives on board; one was drowned and the other two saved.

ISABELLA YOUNG.

The friend with whom Miss Young was staying at the time, Mrs. C. E. Jenkins, writes:—

I certify that the above-mentioned dream was related to me about an hour after she had dreamt it, by Miss Young.

M. G. JENKINS.

In answer to a further question, Mrs. Jenkins writes:—

British Institute, 26, Rue de Vienne, Brussels.

May 3rd, 1892.

DEAR SIR,—In answer to your card to Mr. Cope, forwarded to me this morning, I beg to confirm that Miss I. G. Young related her dream to me about the collision *before we had heard anything* of it, and that the news came that afternoon.

MELIORA G. JENKINS.

(Hon. Lady Superintendent,  
British Institute, Brussels.)

We give below some account of the events, as related in the *Times*. From the *Times*, March 30th, 1889 (Saturday):—

“*A Channel Packet Missing.*”

“Up to 12 o'clock last night the mail and passenger steamer which left Ostend for Dover at 10 o'clock yesterday morning had not arrived. The vessel (the *Comtesse de Flandre*) was due at Dover at 2.30. There was a

\*Really later in the day, as steamers cross about midday.—C. H. COPE.

slight fog close in shore, but the Calais boat, which arrived last evening, reported that it was tolerably clear out in the Channel. Great anxiety was felt at Dover last night as to the steamer's safety, and signal guns were fired at given intervals."

In the second edition of the *Times*, same date as above, the following appears:—

"*Foundering of an Ostend Mail Steamer (from Lloyd's).*

"Lloyd's agent at Ostend telegraphs, under date to-day, 7.30 a.m., that the mail boats the Princess Henriette, from Dover, and the Comtesse de Flandre, from Ostend, were in collision yesterday. The Comtesse de Flandre sank, and 11 of the crew, including captain and mate, and three passengers were drowned. Mails lost.

"The Comtesse de Flandre was a steamer of 500 tons gross, and left Ostend yesterday morning with mails and passengers for England."

In the *Times*, Monday, April 1st, 1889, a fuller account appears, with names of victims, narratives of survivors, &c. Mr. Algernon Osborn, one of the saved, gives the time of the collision as half-past one. The *Times* account is as follows:—

"*Loss of a Mail Steamer.*

"A collision of a terrible character occurred in the English Channel on Friday afternoon between two of the regular steamers plying between Dover and Ostend. As was announced in the *Times* on Saturday morning, great anxiety was felt at Dover on Friday night when the packet, the Comtesse de Flandre, failed to arrive at her appointed time. The packet started from Ostend at a quarter past 10 on Friday morning for Dover, with 20 passengers and 7 bags of mails. At mid-day the Princess Henriette, a larger and faster boat than the Comtesse de Flandre, left Dover for Ostend with 15 passengers on board. The weather was thick at the time, but not so dense as to render navigation very difficult had all possible precautions been taken. At about a quarter to 2 in the afternoon the officers of the Comtesse de Flandre saw the Princess Henriette looming through the mist, and before any effort could be made to avert the impending disaster the Princess Henriette crashed into the Comtesse de Flandre's port sponson, cutting clean through the paddle-box into the engine-room. The fore part of the vessel broke right away and sank, the boilers exploding directly after the collision. The whole affair was so terribly sudden that passengers and crew alike were struggling in the water before they had realised fully what had occurred. . . ."

The account proceeds to describe the steps taken by the Princess Henriette to save life by lowering boats. Four passengers, the captain, the mate, five stokers, three engineers, and one sailor comprise the list of missing.

P. 145. Dream.

The next case is remote and, unfortunately, no corroboration is now obtainable. The percipient, Miss K. M. Cleary, writes, in sending it:—

Albert-road, Carrickfergus, Co. Antrim,

February 15th, 1892.

I will first state that I am a very healthy woman, and have been so all my life. I am not in the least nervous. My occupation is that of head teacher in one of the Board's Model Schools.

After giving an account of an occasion when she saw an apparition of one of her assistants, who was absent at the time, and another occasion when she saw the apparition of an unknown person, Miss Cleary says :—

When I was about 15 and at a convent boarding school, I dreamt, without any cause that could inspire it, that my father was ill, of details connected with it, of his death, of results which followed. When the bell rang for getting up, and the nun came round to wake us, I, who had been roused from my painful chain of visions, was sitting in my nightdress on the side of the bed, and so faint-looking that the lady insisted I should return to bed. But this I would not do. I was too terrified, and yet so glad it was "only a dream." This was Friday. On Sunday morning came the bad news : "Kate,—Father is very ill ; pray for him." And so commenced the chain of sad realities pictured so graphically to me.

In answer to our inquiries, Miss Cleary wrote further :—

February 26th, 1892.

In reference to the dream previous to my father's death, you ask me if I can give further details, dates, and corroboration, and "did it happen at the beginning of his illness, or before or after it?"

Well, I think the only important detail I did not mention, or, at least, lay stress on, is that it was the sound of the bell for rising which broke the chain of pictures that were being presented to me—that I was sent for to go home (we lived in Roscrea, Co. Tipp., where the convent is) ; that I did go home ; that I turned to go to the bedroom that had always been occupied by him ; that mother, close behind me, motioned me to an opposite room, *which had never been used as a bedroom* ; that I went in, saw the bed in a certain position, head towards this wall, foot that ; that Dr. R. was towards the foot of the bed, holding in his hand a white china tea-cup, with lilac flower pattern—one of a set we had ; that on the window was a very peculiar new style of lace curtain, the pattern of which I had never seen anywhere. I dreamt he died, and of the grief and terrible trouble ; and about this part there was, as it were, a cloud, and one distinct figure loomed from it—that of an uncle, father's brother, Dr. James Cleary, of Dublin, (27, N. Earl-street), deceased since. I saw, or felt, that James took my only brother back with him to Dublin.

Every detail of the dream was verified. Now, with me, this dream is unique in, if I may express myself so, *its span*.

The loud, rapid tones of the hand-bell rung in the dormitory roused me, and mechanically I sprang from bed, scarcely awake ; in a daze or stupor I was sitting on the side of it. The nun whose duty it was to go from bed to bed to make sure we had all arisen found me as I described, noted my appearance, shook me a little, told me I seemed very ill, and should lie down



again. This aroused me quite. I would not have gone back to that bed just then for worlds. I told her I was not ill, that I had been dreaming, and dreamt that my father was dead; but she "would not listen to such nonsense, superstition, and folly, &c." (She is dead, and there is no one who can corroborate.) I may have mentioned it to a companion; I did not attempt to do so again to any of the nuns.

At the time I had this dream I had every reason to believe that my father was in perfect health; *and he was in perfect health.* He was medical doctor to the house. I had seen him a few days before from a window, walking in the grounds with the Mother or Superioress. He looked then, as he always did, the embodiment of health and good humour. In comparing dates and events afterwards with my mother, who, unhappily, is no more, I found that the dream occurred *on the eve of his first day's indisposition.* He was attending a fever patient some miles from the town, got a severe wetting, which predisposed him to the infection, which he caught. He was but 5 days ill. He died on the 19th July, 1853. I am now 52, therefore I was not so much as 15 when he died. His death changed the whole course of my life, or, rather, shunted me quite on other lines.

On Wednesday morning I had the dream. On [the] same Wednesday he got the wetting. Wednesday night he felt nervous and unwell, and had a hot foot-bath before going to bed. Thursday, I *presume* he did not go out. I'm *sure* he lay for the first time on Friday. Friday evening I first had any intimation of his illness. Then, my aunt, his sister, who was a nun there and one of my class mistresses, told me that mother had sent word of it, with a request that the nuns would pray for him, but she added: "There is no cause for alarm." I recollect nothing particular about Saturday.

On Sunday morning I was called away from the breakfast table and told I was to dress for going home, to see my father, who had become worse. I went and found as I had seen in my dream.

Mother told me afterwards that she was greatly shocked by my standing as I did at the threshold of the door, and that I seemed not to be able to keep my eyes from the windows. The room and everything in the room was as I had seen them in my dream.

I know that father had been thinking of me particularly during the early part of the week in which he took ill, as I had had an earache. He sent me a drug for it, which cured it at once, but he was not aware of the success of his remedy. He asked me then, during this interval of consciousness while I made my short visit, how was the pain in the ear? I said: "Your little bottle cured it." (I had [the] same little bottle for many years.) He then kissed me and put his hand on my head and blessed me. The doctor then almost pulled me away, and told mother to take me from the room.

I remember well how unnaturally calm I was, and this calm, or apparent insensibility, remained throughout his short illness, and when I heard of his death. Mother used often [to] remark how strange it all was, and how extraordinary that I, who was the only child absent when he became ill, should be the only one who received his sad farewell, and, as she said, "It was fitting, too, for I was his favourite child."

K. M. CLEARY.

It will be observed that the day of the week on which the dream

occurred is given differently in the two accounts. Whether Dr. Cleary's illness had actually begun or not at the time, it appears that the dream took place during a period when at least there was no reason for special anxiety about him, even on the part of his family at home, and when Miss Cleary herself had no reason for anxiety at all.

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## CORRESPONDENCE.

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### ON THE PRODUCTION OF SPURIOUS "SPIRIT RAPS."

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

DEAR SIR,—The so-called "raps," or *percussive sounds*, are, as is well known, one of the most important of the physical phenomena of Spiritualism; indeed, I think they were the first to appear in time. It is not my intention in any way to disparage the existing evidence for them, and I, for my part, am very much inclined to believe that genuine "spirit rappings" do really exist, though I have, as I will presently show, very good grounds for being sceptical on this point.

It is now about 4 or 5 years since I discovered that I, too, was a good rapping medium. Very loud raps—such as striking with a small hammer—began to be heard in my presence, when I was walking about the room or standing—in good light; also when I was sitting, but feebler. To satisfy the curiosity of the "investigators," or, as I said, to convince them of the genuineness of the phenomenon, I could cause these raps to appear in different places: now in a table, now in a door, in a mantel-piece, and so on. Several times I would ask a friend to sit upon my knees to make him feel sure that not a muscle of my legs moved, and the raps would come all the same, even louder than usual. And last, not least, after having stood in all possible ways—now on tiptoe and now on one foot only—I would place myself upon something soft, *e.g.*, standing upon the cushion of a chair, and the raps would still be perfectly audible. I have some reason to believe that had I wished, I might have very easily acquired the reputation of a powerful physical medium. Some time since I happened to call on a well-known and highly respectable lady Spiritualist here, and during our conversation my "unseen guides" suddenly announced their presence in the usual way. Some sentences were rapped out, one of them backwards, to the great amazement of the lady, who spelt out the alphabet. And later on a still more remarkable test was given, words written in pellets by the lady being correctly spelt out by the raps. Now I had better say at once that in this particular case, as well as in general, there was nothing mediumistic about my raps at all, and that I was the agent consciously and voluntarily producing them. And yet, when, after having amused myself at the lady's expense, I thought it my duty to write to her saying it was all a trick and explaining my *modus operandi*, not only was she greatly astonished but even replied as follows:—"Your letter has astonished me greatly, and were it not you that told me so, I would never have believed that you could have deceived me. You have a wonderful faculty, for I did not notice any movement whatever on your part. It is true I did not watch

your feet very closely, except, however, in one instance, of which I have been thinking much without being able to understand it. [Then she describes an experiment in which I caused the raps to appear whilst standing on a *rembourrée* chair.] I am perfectly unable to comprehend *against what* you could have rapped *then*; for the sounds did take place, and I heard them most undoubtedly, as well as you, no doubt. Pray explain in detail how you did that." &c.

It is time, perhaps, to state plainly what my trick consists of. The raps in question are produced by the 2nd and 3rd toes of my *left* foot, with which I strike the floor violently. Perhaps the word *strike* is not quite correct, and I should rather say that I *bend* and unbend them. Of course, a person watching my feet very closely will detect the trick with little difficulty; but standing with the back to the light, or even *en profile*, but so as to let the light fall upon the right foot, leaving the left in the shade, will make the work of detection far less easy.

Then, if I place my foot against the leg of a table, the raps will, apparently, come from the table; and in doing this very little contact is necessary. For making the raps sound in a *door* the *modus operandi* is the same; and if the door be made of glass the raps will have a different sound altogether; in fact, *if the foot be conveniently placed the raps will have the same sound as if they did actually proceed from the object in question.*

The size of the room makes a great difference in the *loudness* of the raps: the smaller the room the louder the sounds. One of the "favourable conditions" is also to have *the muscles of the foot strained as much as possible.* Thus, standing upon the left foot only, or leaning upon it, or sitting cross-legged with the knees propped violently against the table will not hinder the raps—on the contrary.

Now, with the exception of the lady above referred to, I have never attributed to my raps a supernatural origin, and still, in more than one case, the friend to whom I showed them was unable to detect their origin. Now, had I always pretended to be a medium, it is quite possible that my *modus operandi* would never have been detected. "Spirits" might retire or refuse to act, and so on, as the "investigator" became too inquisitive, and no blame could have been thrown on me, whilst with myself as the avowed *agent* producing the "phenomena," no such excuse was possible.

I may add that during a short stay I made in England last summer I showed my raps to several of the leading members of our Society, such as Professor and Mrs. Sidgwick, Mr. W. Leaf, and Mr. G. A. Smith. I have thought it worth while to put the subject in writing, for I have no doubt that such a faculty is very rare, and, besides, may possibly give a clue to some apparently inexplicable performances of professional mediums. In conclusion I must state again my belief that there *do* exist raps of an altogether different origin from those I produce and have described.—I am,

9, Mohovaia, St. Petersburg.

MICHAEL PETROVO-SOLOVOVO.

May 24th-June 5th, 1893.

P.S.—As for the raps being heard whilst I was standing upon a *soft chair*, they were produced in that case by my toes striking against the *sole* of the



boot. Of course, with a little exertion I might produce them with my right foot just as well, only in that case the effect is much more visible.—M.P.S.

MR. MYERS ON THE MECHANISM OF HYSTERIA.

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

SIR,—I should be glad, if permitted, to write a few lines suggested by the first part of Mr. Myers' paper, having been prevented from attending the meeting at which it was read. I allude to that part of it in which he speaks of sensory and motor automatism as forming the basis of the psychical scheme.

The crude partition of nervous action into motor and sensory is, as he remarks, unsatisfactory. All nervous centres are kinesthetic and the circle of nervous action is continuous throughout. Let us trace its continuity in respect of a simple voluntary action, and then see how it bears upon the question of automatism.

I see, let us suppose, a ripe peach hanging on a wall; this suggests the act of plucking it. That is, the sensation of roundness, colour, &c., which experience associates with a certain flavour, provokes the motor act. But the act, when accomplished, in turn conveys a sensation of muscular movement; and thus the motor suggestion becomes in turn a sensory experience. In fact, the first suggestion, in the mind, of plucking the peach, is a rehearsal of the accomplished act, *i.e.*, of the sensations which the act produces.

But it is evident that all day long, sensations are being presented to us which are not strong enough to reach the level of consciousness. Thus, as we walk the streets, or scan the sheets of a newspaper, names, notices, and advertisements pass before our eyes, of the great bulk of which we are mercifully unconscious. But this is not necessarily because the stimulus is too weak, absolutely, but because it is relatively inadequate to make itself felt among the complex of sensations to which our attention is consciously directed. If, however, we had no such preoccupation, and if the name, number, or whatever it is, came before our eyes singly, we could scarcely avoid noticing it, and even as it is, it may so nearly have gained our attention that, when reminded of it, we are conscious of having seen it before. Here we are on the borderland of automatism. But now taking the case where no conscious memory can be evoked, what happens? The stimulus remains latent until the cessation of conflicting impulses permits it to make itself felt. In the case of motor automatism this occurs when the hand is allowed to lie passive on the planchette, and the conscious attention is prevented from interfering, by being withdrawn to other topics. Hence follow those experiments in which the subject reads from a book while his hand is tracing the automatic message. The object is to withdraw the higher centres from participation in the manual act which would mar the effect of the weak stimulus we are considering. The hand then performs the motor act of which the abortive sensory suggestion had been made perhaps weeks, or months, before. Or there may be a sequence of stimuli each too weak to act singly, but which in the sum total may overflow into a conscious voluntary act.

The case is quite different with sensory automatism, in that to produce



the passive abstraction which is desirable, all conflicting sensory stimuli must be withdrawn, hence, perhaps, the frequency of hallucinations in the stillness and darkness of the night—although it must be confessed that this relative frequency is not as great as we should have, *a priori*, expected. In sensory automatism we may suppose that the impulse, instead of taking the motor path, expends itself in sensations of a character either identical with, or correlated to, that from which the stimulus originally proceeded.

In both motor and sensory automatism we thus realise only the second of the two sensory processes which I endeavoured to illustrate in the case of plucking a peach. The initial sensory impulse is lost sight of, and the automatic message appears to us as though coming from a source external to our own organism; and this idea, once entertained, may itself operate suggestively, and impart to the message an assumed character, spiritistic, supernatural, or what not.

So far we seem to trace, with some approach to clearness, the history of sensori-motor automatism, when originating, and expending itself within the organism. But with the introduction of an assumed external agent, acting telepathically, we enter upon different ground altogether. Nevertheless, after the first stimulus, from wheresoever proceeding, is received, the mechanism is probably the same. The whole difficulty consists in considering how a sensory stimulus can be centrally initiated, *ab extra*, without its adopting the usual afferent nervous path from the end organs of the senses. And here, in default of any scientific explanation of how this can be, we must rely upon evidence of the fact, and upon evidence alone. It is nothing new in science that facts should be accepted which cannot be accounted for. It was known, and universally admitted, that scarlet fever was epidemic, and that vaccination was prophylactic, long before the modern theory of zymotic disease was so much as dreamt of.

I cannot follow Mr. Myers into quasi-Pythagorean speculations, but there is one point on which I should like to throw out a suggestion for his consideration. He seems to look forward to a future state of added powers, intensified perceptions, and extended faculties, whether new, or resurgent from some ante-natal past, it matters not. But may not the case rather be that with the putting off of the mortal coil we may also divest ourselves of the portion of our being which in a thousand ways blinds our intellect, confounds our judgment, and misleads our moral sense? Some meaning of this sort seems to be involved in the expression—"to see things in the light of eternity"—and some approach to it surely is to be found in the ingenuousness of childhood, before the conventionalities, the artifices, and the insincerities of adult life have, by constant repetition, become a second nature. In a world where possibly the thoughts of the heart are as open to observation as the features of the face are now, a difference of moral standard, perhaps also of moral achievement, would result greater than we can even imagine; and this increase of intuitive power might proceed, not from added faculties, but from the removal of the carnal framework which, while the building up of the spiritual temple is progressing, hides it like scaffolding from view, and which, when removed, will display the completed fabric in its full proportions and thenceforth immutable outline.

THOMAS BARKWORTH.

## CATALOGUE OF UNPRINTED CASES.

*(Continued from the June JOURNAL.)*

*Further information improving the evidence in any of these cases will be gratefully received.*

B G 89. Mr. H. (1) in 1851 wakes and sees apparition of elderly man in grey clothes, holding a light, by which he notices the position in which he had placed his own gun. He afterwards finds that a man resembling the apparition had killed himself in that room. (2) In about 1881 he is disturbed many times in one night by the impression that an "uncanny" being is opening his curtains and gazing at him. Another man, sleeping in the same room, tells him next morning that he saw a figure walking up and down the room all night, occasionally looking in through his curtains. Both incidents recorded in 1891.

B G 90. Collective, visual.—Captain E. B., his wife, and butler, when out driving one evening in the Highlands, saw an apparition. Captain B. heard afterwards (?) from a brother officer that he had seen "exactly the same thing" a year previously in the same place. No details given. Date, 1891. Recorded January, 1892.

B G 91.—The Rev. John Douglas sees an apparition of a woman whom he knows at the door of her husband's house; she passes him so close as to touch him, but he feels nothing, and she then vanishes. He hears next morning that she had died seven weeks before. Date, about 50 years ago.

Also an account of a subjective visual hallucination and noises heard in a "haunted" house. [The first case is referred to in connection with L 872, printed in *Journal S.P.R.*, Vol. V., p. 52, the percipient in which is Mr. Douglas's daughter.]

B G 92. Collective, visual.—(1) Captain O'Donnell and his sister, when children, see in their bedroom a skeleton, which walks away and disappears into a cupboard. Date, about 1868. (2) He hears sounds at same time that person in same room sees apparition. Undated. Both recorded 1891. (No answer to further inquiries.)

B G 93. Visual. From Mrs. Meredith.—Miss D. sees apparition of man in blue cloth cloak with gold clasp and hat on sitting in a chair; sits down on its lap and it disappears. Some months later the body of a man in similar dress was found near the house. He had left his home 18 months before, and apparently committed suicide there. Date of record, 1857, when the incident was said to have happened "very long ago." Percipient is no longer living.

B G 94. Collective noises and quasi-collective apparition.—(1) The Rev. A. W. Webb camping out with a driver in Australia, both hear horrible shrieks all night on a bare plain, where, apparently, there are no animals or people. They heard next day a tradition of a murder having been committed there. Date, about 30 years ago. (2) When staying in a friend's house he woke suddenly and saw black figure walk across room and disappear into the wall. Next morning one of the daughters of the house told him she had seen a black figure standing by her bed. He then heard that a servant had seen a black figure standing in a passage late that night. Date, about 30 years ago. Both cases recorded in 1891.

B G 95. From Mrs. Ridgeway.—The Rev. C. J. Eliot, in 1873, saw figure of lady in yellow muslin dress sitting at foot of his bed at ——. Others in house afterwards saw the figure independently. [Request for their evidence unanswered.] Mr. Eliot also saw an apparition walking upstairs in his vicarage about 5 years ago. Date of record, February, 1891.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

#### MEMBERS.

- BIGG, MISS LOUISA, Lyndhurst, Luton.  
 FEILDING, THE LADY LOUISA, 23, Princes-gate, London, S.W.  
 HOOPER, MRS. PITMAN, 11, Bulstrode-street, Manchester-square, W.  
 NOEL-COX, HERBERT L. N., 2, Edinburgh Mansions, Victoria-street, S.W.

#### ASSOCIATES.

- BROWNE, MRS. WALTER P., Bidston, Alleyn-road, West Dulwich, S.E.  
 BUNSHAW, N. F., Medical Officer, B.G.J.P. Railway, Ghadechi, Kathiawar, India.  
 DALLAS, MISS H. S. A., Clifford House, Wellington, Somerset.  
 EUSTACE, MISS GRACE, Castlemore, Tullow, co. Carlow, Ireland.  
 FORRESTER, MRS., Gavell House, Kilsyth, N.B.  
 GORDIGIANI, EDWARD, 50, Via Degli Alfani, Florence.  
 HAMILTON, COLONEL ROWAN, Killyleagh Castle, co. Down, Ireland.  
 LOVELL, REGINALD H., 449, Collins-street, Melbourne.  
 MANN, REV. FREDERIC, M.A., Woodford Bridge, Essex.  
 RIDLEY, FRANK C., 17, Margaret-street, London, W.  
 SAJOUS, CHARLES E., M.D., 28, Rue de Madrid, Paris.  
 SALMOND, PERCY N., Captain 3rd Royal Scots, Eldermere, Ilkley.  
 SAMALDAS, LALUBHAI, Chief Revenue Officer, Bhavnager, Bombay Presidency, India.  
 SCHWABE, MRS. G. S., 3, Upper Belgrave-road, Clifton, Bristol.  
 TRAHERNE, MRS., Coedriglan Park, Cardiff.  
 VAN EEDEN, FREDERICK, M.D., Bussum, Holland.  
 VAN RENTERGHEM, G., M.D., 251, Kaisergracht, Amsterdam.

## THE AMERICAN BRANCH.

## ASSOCIATES.

- AUSTIN, MRS. GEORGE, Morris Plains, New Jersey, U.S.A.  
 CAULKINS, SILAS, Soldiers' Home, Los Angeles, California, U.S.A.  
 GREENE, MISS, Hotel Brunswick, New York, N.Y., U.S.A.  
 HAYWARD, ALVINZA, 224, California-street, San Francisco, Cal., U.S.A.  
 HEYWOOD, GEORGE, Gardner, Mass., U.S.A.  
 NYE, WILLIAM B., Columbia College, New York City, U.S.A.  
 SCHIEFFELIN, MRS. W. H., 242, E. 15th-street, New York City, U.S.A.  
 SHERMAN, MRS. B. W., Riverside, Cook County, Ill., U.S.A.  
 SHINN, MISS HATTIE A., Room 46, 115, Monroe-st., Chicago, Ill., U.S.A.  
 STILWELL, MARY H., D.D.S., 1,300, Arch-street, Philadelphia, Pa., U.S.A.

## MEETING OF THE COUNCIL.

A Meeting of the Council was held on October 6th. Colonel J. Hartley was voted to the chair. There were also present—Dr. A. T. Myers and Messrs. T. Barkworth, W. Leaf, F. W. H. Myers, F. Podmore, S. C. Scott, H. Arthur Smith, and R. Pearsall Smith.

The minutes of the last Meeting were read and signed as correct. Four new Members and seventeen new Associates, whose names and addresses are given above, were elected. The election of ten new Associates of the American Branch was recorded.

At the request of Mrs. McAlpine her name was transferred from the list of Members to that of Associates.

A vote of thanks was accorded to the donors for presents to the Library.

It was agreed that a Committee be formed, consisting of Dr. A. T. Myers and Messrs. T. Barkworth, A. W. Barrett, W. Leaf, and F. Podmore, with power to add to their number, for conducting experiments in Hypnotism and Telepathy.

Various matters of business having been disposed of, the next Meeting of the Council was fixed for October 27th, at 3 p.m., at the Westminster Town Hall.

## THE CONGRESS OF PSYCHICAL SCIENCE AT CHICAGO.

A Congress on "Psychical Science" was held, as announced, at Chicago in August, in connection with the "World's Congress Auxiliary of the World's Columbian Exposition of 1893." It may be remembered that this Congress was planned by the late Colonel Bundy,



then editor of the *Religio-Philosophical Journal* of Chicago, and known to our readers as a man of great probity and courage, who, while himself convinced of the truth of some "Spiritualistic" facts and communications, spared nevertheless neither money nor trouble in unmasking the fraudulent "mediums" who have done so much to bring discredit on all forms of psychical research in the United States. He invited our Society to co-operate in this Congress; and our Council, anxious to show their appreciation of Colonel Bundy's straightforward work, authorised me to attend the Congress as its representative, and to read such papers as members of the Council might entrust to me. Colonel Bundy died somewhat suddenly on August 6th, 1892, and Professor Elliott Coues was selected by the officials of the World's Congress Auxiliary to succeed him as Chairman, Dr. Richard Hodgson, our Secretary for America, succeeding Professor Coues as Vice-Chairman. The "Committee on a Psychical Science Congress" included various names well known and honoured in Chicago. A Ladies' Committee was also formed, at the head of which was Mrs. Bundy, Colonel Bundy's widow, who has succeeded him in the editorship of the *Religio-Philosophical Journal*. The Congress assembled on Monday, August 21st, and sat twice or thrice a day, concluding its sessions on Friday evening, August 25th. The attendance was unexpectedly large, varying, I believe, from about five hundred to about a thousand persons. Their continued attention was the more gratifying inasmuch as the Congress, overflowing the quiet and convenient hall first assigned to it in the Memorial Art Palace at Chicago, had to be held in a huge temporary hall of bad acoustic properties, and exposed to the almost continuous noise of a large adjacent railway station.

The papers sent from England were mainly occupied with the recapitulation in popular form of results already published. Dr. Leaf sent "Elementary Hints on Experimental Hypnotism," and a paper on "Mmc. Blavatsky and M. Solovyoff"; Professor and Mrs. Sidgwick sent a paper on "Veridical Hallucinations as a Part of the Evidence for Telepathy"; Mr. Podmore a paper on "Experimental Thought-Transference," and Professor Lodge a paper on "The difficulty of making crucial experiments as to the source of the extra or unusual intelligence manifested in trance-speech, automatic writing, and other states of apparent mental inactivity." Dr. Hodgson addressed the Congress on "Human Testimony in Relation to Psychical Phenomena," and I upon "The Subliminal Self" and "The Evidence for Man's Survival after Death." It is hoped that these papers, presenting a kind of elementary survey of the main fields of the Society's work, may be printed together in a form convenient for students. Among papers containing

matter of evidential interest I may mention a report by Professor and Mrs. Coues "On the Alleged Movement of Objects without Mechanical Contact," giving an account of some private experiments; papers by Mr. and Mrs. Underwood, containing the record of automatic writings of which mention has already been made in our *Proceedings*; a paper by Mrs. Runtz Rees on "Experimental Crystal-Gazing," and one by Dr. Wiltse on "Some Experiments in Thought-Transference, and their Significance." Dr. Finzi, in whose house the well-known Milan series of experiments with Eusapia Paladino was carried out, was present, and gave an account of those experiments fully concordant with Professor Richet's description, already noticed in our *Proceedings*. Our corresponding member in Brazil, Professor Alexander, sent a long and careful account of psychological phenomena in that country; an account which will, I hope, be printed. Finally, Judge A. H. Dailey read part of an interesting and important monograph—which is, I trust, soon to appear in book form—upon Miss Mollie Fancher, an invalid lady who has long been well known by report to students of our subjects as exhibiting various supernormal powers, but of whom no adequate account has yet been published. Among other papers of interest I may mention that on "The Spiritualistic Interpretation of Psychic Phenomena," by the Rev. Minot J. Savage; that on "Memory in Relation to Psychological Experiences," by Mr. Charles Whedon; that on "So-called Spirit-Photographs," by Professor Coues; that on "Hypnotic Suggestion," by Dr. C. G. Davis; on "The Etiological Significance of Heterogeneous Personality," by Dr. Smith Baker; on "The Theosophical Society—a Critical Historical Review," by Mr. W. Emmette Coleman; on "The History of Spiritualism," by Mr. A. R. Wallace; on "Dreams, considered from the Standpoint of Psychological Science," by Dr. Edmund Montgomery; and on "The Relation of Consciousness to its Physical Basis," by Professor E. D. Cope.

These and other papers have for the most part been reported at considerable length in the *Religio-Philosophical Journal*, which was the official organ of the Congress. The question of the subsequent publication of all or any of them in a more permanent form is not yet decided.

The Congress was, I believe, regarded at Chicago as successful; and it certainly supplied a most encouraging indication of the serious and growing interest taken in our studies in a city which has a perhaps unique claim to represent the future of the Western World. While, of course, our Society was not identified with the Congress in any way beyond the fact that one of its Secretaries was Vice-Chairman, and another was present to represent the Council of the S.P.R., we may nevertheless hope that collaborators of value will be won for us by

the opportunities of setting forth the Society's modes of experiment, and evidential standards, which this great assemblage afforded. Personally, Dr. Hodgson and I owe sincere thanks to various friends, and especially to Mr. Lyman J. Gage, for help and encouragement of the utmost value.

FREDERIC W. H. MYERS.

### CASES SUPPLIED TO THE LITERARY COMMITTEE.

We give below a number of cases of apparitions seen—or, in the last instance, a voice heard—collectively. It is difficult to apply to these cases, as described, the explanation of mistaken identity, and no other alternative view of them seems possible.

In the first two an apparition of the same person is seen more than once. In the first case additional evidence of the hallucinatory character of the figure seen is afforded by the details having been more clearly discernible than those of a real figure at the same distance would have been, and also by the second appearance, where there was transportation of scene.

#### L. 958. Collective Apparition.

From the Misses H. M. and L. Bourne.

Miss L. Bourne writes:—

“On February 5th, 1887, my father, sister, and I went out hunting. About the middle of the day my sister and I decided to return home with the coachman, while my father went on. Somebody came and spoke to us, and delayed us for a few moments. As we were turning to go home, we distinctly saw my father, waving his hat to us and signing us to follow him. He was on the side of a small hill, and there was a dip between him and us. My sister, the coachman, and myself all recognised my father, and also the horse. The horse looked so dirty and shaken that the coachman remarked he thought there had been a nasty accident. As my father waved his hat I clearly saw the Lincoln and Bennett mark inside, though from the distance we were apart it ought to have been utterly impossible for me to have seen it. At the time I mentioned seeing the mark in the hat, though the strangeness of seeing it did not strike me till afterwards.

“Fearing an accident, we hurried down the hill. From the nature of the ground we had to lose sight of my father, but it took us very few seconds to reach the place where we had seen him. When we got there, there was no sign of him anywhere, nor could we see anyone in sight at all. We rode about for some time looking for him, but could not see or hear anything of him. We all reached home within a quarter of an hour of each other. My father then told us he had never been in the field, nor near the field, in which we thought we saw him, the whole of that day. He had never waved to us, and had met with no accident.

“My father was riding the only white horse that was out that day.

“LOUISA BOURNE.

“H. M. BOURNE.”

The second signature was added later, with the words: "This was written by my sister and me together."

Miss H. M. Bourne enclosed the above in the following letter to Mrs. Dent, to whom we are indebted for the case:—

"Weston Subedge, Broadway, Woreestershire.

"May 21st, 1891.

"MY DEAR MRS. DENT,—Louisa has asked me to send you the enclosed account of the impression she, the coachman, and I had of seeing papa on Paddy in the hunting-field. It was on the 5th February, 1887, it happened, and in March the same year, when I was out walking alone, I thought I saw papa and Paddy stop at a little plantation of his close to, and look at the wall, which had fallen in [in] one part. He then appeared to ride a few yards towards me, but afterwards turned round and went back past the plantation and out of sight. When I went in I asked him if he had not seen me, and why he turned back, when it transpired he had not been past that plantation all day, but had ridden home another way. He said it must have been someone else on a white horse, and asked where I was when I saw him, and then, not before, it dawned on me that it was utterly impossible to see either plantation or wall from where I was. Since then I have often been along the same road, and stood, and looked, and wondered how it was I so distinctly saw the broken wall and papa on the white horse; a turn in the road makes my having really done so quite impossible. I am sorry I cannot give you the exact date of this: I know it was in March, 1887, but cannot remember the day, except that it was *not* on the 5th. The other 'experience' is, I always think, far more interesting, as having been seen by three, and also from the fact that Paddy was the only white or grey horse in the hunting-field that day; so that unbelievers could not say it was someone else on a white horse that we had mistaken. . . .

"NINA M. BOURNE."

Mrs. Sidgwick writes:—

"February 25th, 1892.

"I saw Miss H. Bourne and her father this afternoon. Miss Bourne told me the stories of her seeing her father, first with her sister, and later by herself, and signed the account which she and her sister had, she says, made out together about it. The groom who saw the figure at the same time has since been dismissed, and cannot be asked for his evidence. Canon Bourne remembers hearing of the matter the day it happened. The groom rode up to the ladies as they were looking, and said: 'The Canon is beckoning, Miss, and I think you had better go to him; his horse looks as if he had had a fall' (that is, muddly). The figure was beckoning to them with their father's usual (and peculiar) gesture. He is a heavy man, and his white horse, adapted to carry weight, was quite unlike any other horse in the neighbourhood. Everyone agrees as to the impossibility of mistaking the horse. The horses of the neighbourhood were well known to the neighbourhood in general and to the Miss Bournes in particular, as they were at that time constantly out with the hounds. The incident seems quite unaccountable."



L. 959. Collective Apparition.

The next case, obtained through the kindness of Mrs. Shield, relates to apparitions of the Rev. H. Hasted, of Pitsea Rectory, Essex, which were seen by several different percipients, in two instances collectively. The first account is given by two of Mr. Hasted's servants.

“Pitsea Rectory,  
“*March 17th, 10.40 a.m.* [1892].

“Yesterday, at half-past eleven, N., the rat-catcher, came to see master, who was out. We looked at the clock to tell N. when we thought he could see master, who had ordered luncheon at 12.15. We were both outside the door when N. came. He was in a cart and had with him two dogs. He drove on, and Mrs. Watts, looking down the road, said, ‘Here comes the master!’ Then I saw him too, his dog with him. N. had just got below the front gate. We watched to see them meet; wondered why N. did not stop to speak, as he wanted to see master. He drove right on. About that time we lost master; couldn’t think where he was, but fancied he must have gone to Wilson’s house. Wilson himself was standing lower down, where the roads meet. We still watched, and when we couldn’t see him (master) come out we went indoors.

“When Mr. Hasted came home I wasn’t going to say anything, but Mrs. Watts asked if he had seen N., who wanted to tell him about a puppy. He said he had been at Mr. Williams’s, and all the story came out.

“ELIZA SMALLBONE.

“JANE WATTS.”

Mrs. Shield writes:—

“*March 16th, 10 p.m.*

“This forenoon for upwards of an hour, Mr. Hasted was here [at Mr. Williams’s] and I think it was from eleven to past twelve. He was writing and conversing. We met him again at the evening service, and he walked back with us. At supper he related the curious circumstance [of his having been seen by the two servants]. Of all people in the world one would think these old servants are the very least likely to make a mistake, and the road is straight and not long, nor is it much frequented.”

After making inquiries the next day, Mrs. Shield wrote further:—

“Mrs. Watts, the cook-housekeeper, was not at home, but I saw Mr. Hasted after taking down Eliza’s evidence. He was expecting me, and told me Wilson would certify that he was where the women saw him, and that no person at all went up the lane. He saw N. drive down.

“Eliza thought it quite impossible they could make a mistake as to the person they saw, and everyone here says the same. No one would expect to see him without his dog, but, in fact, the dog was here with him.”

The next account comes from two of Mrs. Shield’s nieces. They write:—“We saw Mr. Hasted distinctly in his everyday appearance coming up the carriage drive to the house; watched him a few moments approaching the inner gate, and, not wishing to be seen ourselves, we hid among the shrubs by which he must pass. After waiting till we were impatient

we looked out, could see nothing of him, and ascertained (being surprised at his disappearance) that he had not gone to the house by any other way. [It was] about four o'clock in the afternoon; summer holidays of 1874 or 1875. We ascertained when we next met him that he had not been in the direction of our garden at all that day.

“FLORENCE MARY WILLIAMS.  
“LUCY HARRIET WILLIAMS.”

Mr. Hasted adds:—

“Pitsea Rectory, *July 22nd*, 1889.

“I beg to confirm Miss Williams’s statement. At the time she thought she saw me I was at least a mile from her.

Mrs. Shield says:—

“Of this circumstance I was informed at the time, and remember it well.”

Another lady, Miss —, living at a neighbouring rectory, in 1890, thought she saw Mr. Hasted ride up to the gate, raise the latch with the loop of his whip and stoop down, pushing the gate open. She thought she recognised the horse also, but found on inquiry that no one had been to the house. Of this incident we have only a second-hand account, as the lady dislikes the subject, and objects to writing it out herself. It does not appear to have made much impression on her.

Mrs. Sidgwick writes:—

“*April 4th*, 1892.

“I have to-day seen Mr. Hasted and the site of three of his appearances, as well as Miss Florence Williams, who was one of the percipients on the first occasion, and Mr. Hasted’s two servants who were the percipients on the last occasion—last month.

“The appearance to Miss — does not appear to me to come to very much, on account of distance and shrubs, which must have obstructed the view not a little. Miss — is said, however, to have recognised the horse—a light-coloured one, unlike any others in the neighbourhood.

“The appearance to the servants, though out-of-doors and at a considerable distance, is certainly remarkable. They stood at the back door of the house, looking down the lane after the rat-catcher. The lane is perfectly straight and open, and, say, 100 yards long or 150, to where it joins another road at right angles. At the end of this lane the cook saw Mr. Hasted and his dog coming towards the house, and almost before she called her fellow-servant’s attention to him the latter saw him too. They saw him pass the groom’s (Wilson’s) cottage, which is near the end of the lane, and anticipated his meeting the rat-catcher and the latter stopping to speak to him. The rat-catcher’s cart presently hid him from view, and when he should have appeared on their side of the cart he was gone. They were surprised, but supposed he must have turned and gone into Wilson’s cottage, and thought no more of it. Wilson, however (whom I also saw), was standing all the time at the end of the lane, and he is quite positive that there was no one whatever in the lane at the time except the rat-catcher. Mr. Hasted’s peculiar way of walking and swinging his stick was noticed. His dog is a brown and white spaniel, and there is no other like it in the neighbourhood except one kept tied up. The servants say they noticed this

dog and the rat-catcher's two dogs all at the same time. They struck me as good witnesses. It is certain that it could not have been Mr. Hasted himself because the servants had noticed the time just before (11.35) in order to tell the rat-catcher when they thought their master would be in, and at that time Mr. Hasted was with Miss F. Williams and Mrs. Shield at Bowers Gifford, and they also noted the time. Mr. Hasted was hurrying through some work, wondering whether he should get it done in time to go home for lunch at 12.15.

"When Miss F. Williams and her sister (as children) saw him, he was also coming along a straight road, the approach to the Rectory, towards them. They watched him through some bushes as he approached. When he got up to the garden gate, they withdrew more behind the bushes that he might not see them, but neither he nor anyone else passed. The way to the back door leads off from the garden gate, and it seems just possible that the person they saw was not Mr. Hasted and was someone who went to the back door. Their recognition of Mr. Hasted was, however, very distinct. They do not remember hearing any steps going towards the back door; they believe that they asked, and found that no one had gone there. It was a good many years ago.

"Mr. Hasted was also, we were told, supposed to have been seen on the beach at Bournemouth by a lady friend lately, when he was not at Bournemouth at all."

#### G. 238. Collective Apparition.

Obtained through Professor A. Alexander. From Dr., Mrs. and Mr. E. Rodrigues.\*

Dr. Rodrigues writes:—

"Praça da Princesa Isabel, 8, Nova Friburgo.

"*March 28th, 1892.*

"I was talking to my wife on the balcony, when I saw the figure of a lady in a white dress, with her hair hanging down, come from the corridor, cross over the room, and disappear through the door leading into my study. My attention was first called by a noise in the room. Place—S. Joao de Itaboraahy, Province of Rio. Vesper hour, one day in the month of September, 1860 or 1861.

"I was talking to my wife on some ordinary topic. Age at time, 34. I am now 65. Health and spirits at time good—in all probability, though I was supposed at the time to have something the matter with my heart.

"We were disposed on the occasion to suppose that our slave, Henriqueta, had crossed into the study, there being nobody else in the house but ourselves and this black woman. She was called, and denied having entered the room. Besides, she was dressed in dark clothes, and had the usual negro hair. The form, stature, and manner of wearing the hair reminded me of a friend whom I had lost seven days before. I had been present at the mass said for her soul on that very day. I had spoken of her a short time before to my wife, but we had changed the subject of conversation.

\* These accounts were written on the "B forms," provided in the Census of Hallucinations for the recording of hallucinatory experiences, and are, therefore, in the form of answers to special questions.

“[The other persons present were] my son Eugenio and my wife, who both shared the experience.

“[I have had] no other experience [of this kind].

“DR. CANDIDO DA SILVEIRA RODRIGUES.”

Testimony of Mrs. Rodrigues.

“*March 28th, 1892.*”

“I heard, together with my husband and son, the rustling of a dress—such as would be made by a skirt made of some stiff material—and on turning I saw the form spoken of by my husband and son. When I called ‘Henriqueta’ it seemed to me to stop a moment by the central table, where a lamp was burning, and then continued on to the study. Place, Itaborahy, Province of Rio. Month, September, about 1860 or 1861.

“I was talking with my husband on the balcony. Health and spirits good. Age at time 27 or 28.

“As nobody else could have come into the room but Henriqueta, I thought at first it was she. On going into the study, the other door of which was locked, with the key inside, we found no one. I did not know the lady whose mass my husband had heard that day.

“My husband and my son Eugenio [were present, and saw the same].

“[I have had] no other experience [of this kind].

“MARIA V. C. S. RODRIGUES.”

Testimony of Mr. E. Rodrigues.

“I saw the figure of a lady, with loose hair falling down behind, going into my father’s study. My back was turned at first, and the rustling of a dress first called my attention. I was in the sitting-room, the windows of which overlooked the square, seated on a chair facing the balustrade outside. Place, S. Joao de Itaborahy, some 10 leagues from Nitheroy. It was about vesper hour, some 31 years ago, say 1861 or 1860. Month, September.

“I was looking out into the street, where preparations had been made for a popular feast. Health and spirits very good. Age about 6 or 7.

“I did not recognise the person who appeared myself. We all supposed at first it was Henriqueta, one of our slaves. We went into the study, where the only other door was still closed and locked, with the key inside. Nobody was there. Henriqueta had the usual negro hair.

“My father, who had just arrived from a journey, was talking with my mother on the balcony. No one else was present in the room. They both heard the same sound, and on turning saw the same figure.”

In answer to the question on the form, “Please state whether you have had such an experience more than once,” the writer says:—

“Once when lying down with my gun beside me in a wood, on the top of a mountain, I heard my name called twice, ‘Silveira.’ I replied, and received no answer, and on looking for the caller, I could find no one in the neighbourhood. I was in the woods alone. It might have been an illusion caused by the cry of some bird. I was disposed to attribute it to this at the time.

“E. C. SILVEIRA RODRIGUES.

“Rua Donna Luiza, 4, Rio.

“*March 28th, 1892.*”



## G. 239. Collective Apparition.

From Miss A. McCaskill.

The account was enclosed in a letter dated July 25th, 1892.

"4, Shakespeare-road, Bedford.

"Last summer [August, 1891] I was paying a visit to some cousins, who were *en pension* with a German family, at Cassel. My cousin L. V. [assumed initials] and I shared a room, known, from the stained window, as the 'Ritterzimmer.' Our beds occupied almost all one side of the room, of which I send a rough plan. One night we were late going to bed, and were not in bed till after 11.30. We went on talking for some time. We were neither of us the least nervous, nor was our conversation such as to make us so. I remember we were talking about the opera *Robert der Teufel*, to which we were going next day. We had stopped talking for a few minutes, and I was lying with my face to the wall, when I was startled by a scream from my cousin, and, turning round, saw a tall white figure standing in the room, near L.'s bed. I did not at the time feel frightened; my one idea was to find out what strange thing it was. It turned and came towards my bed, and I distinctly remember noticing that it made no sound on the polished wood floor. Its eyes were green and glistening, but the rest of the face seemed muffled up. As soon as it was close to my bed, I seized it, and seemed to take hold of something soft, like flimsy drapery, but whatever it was seemed dragged from me by some invisible power, and the thing literally sank into the floor by my bedside. L. was in a perfect terror, and her mother, and G. von T., and another friend were startled by the noise, and came to see what was the matter. We searched everywhere, but nothing was to be seen. I cannot account for not feeling afraid of it, especially as afterwards I heartily wished the night were over. L. knew there was a legend about our room, and that this apparition was said to come that day once in ten years, but she did not believe in it, and I knew nothing at all of the story. The people who had lived in the house before told Frau von T. that they had seen something twice in that room. They had lived there over 20 years; but Frau von T. had not been there long enough to test it before. No one could possibly have got into the room, as the door was a very noisy one, close to the foot of my bed. We slept in the room for some time, both before and after, but never saw anything more. As my cousin and I both saw the 'thing,' I am at a loss to account for it, but I should be extremely sorry to sleep in that room that day ten years.

"AGNES McCASKILL.

"N.B.—My cousin and I wrote out our accounts of this just afterwards, and her account is a copy of that one."

Miss L. V. writes:—

"My cousin and myself slept together in a room called the Ritterzimmer. The room I knew was supposed to be haunted, as an old German knight had hanged himself there. His portrait was on the glass (stained window); I had always laughed at it, his legs seemed so [much] out of joint. My cousin and I slept together, and we went to bed rather late one night, and some one had laughed and said: 'The ten years are up (the ghost only

came once in ten years), you'll see the ghost to-night.' Well, we hadn't been in bed over half an hour or so when a strange light appeared, and then emerged, apparently out of the wall (or stained window, perhaps), a ghastly figure with green glistening eyes—at least my eousin said they were green; I am not sure what colour they were, but, at any rate, they glistened. I screamed, the figure walked towards my eousin's bed, and seemed to want to say something. My eousin, however, didn't give the thing a chance, she courageously seized it, but it pulled the draperies away as if by some unseen hand, and the whole thing sank, apparently, into the floor. The dress of the ghost was of a soft and diaphanous substance. We might have thought that it was one of the girls playing a trick, excepting that the door was fast shut all the time, there were no eupboards in the room, and at the first scream they (the girls) both rushed in. B. fancied she saw something white sink into the floor as they came in. We hunted under the beds and everywhere, but not a trace of it was to be found all night, though we heard moans and groans. This is a true account of our ghost adventure. One thing I know, I won't go and sleep in the room nine years hence for a good deal.

“L. V.”

It will be observed from the reference to “nine years hence” in the last sentence, that the above account cannot have been written, as Miss McCaskill supposed, immediately after the event, though Miss V. may have referred in writing it to the account which Miss McCaskill thinks she wrote on the following day.

The plan of the room, enclosed, shows two windows opposite to the door, and the two beds occupying practically the whole wall between the door and the windows. The stained window was the one next to this wall.

Miss Johnson writes:—

“February 23rd, 1893.

“Miss McCaskill gave me to-day the following account of her experience at Cassel.

“She had gone there to visit her eousin, Miss V., who had been staying there some time and knew the story of the haunt. Miss McCaskill had only been there for a few days at the time, and also had heard of the room being supposed to be haunted, but neither of them thought anything of it, or was at all nervous. On this particular evening—in August, 1891—they had gone to bed late and had afterwards had a great deal of talk, especially about the opera they were to go to the next day. Almost immediately after they had left off talking Miss McCaskill, who was lying with her face to the wall, was startled by a scream by Miss V., who shrieked out, ‘There is something in the room,’ or words to that effect. Miss McCaskill turned round and saw a very tall figure—taller than that of a woman—and completely draped in white. The white drapery covered the whole of the face, leaving only the eyes exposed, which were green and glistening. The figure was clearly defined, but both of them noticed that it was transparent—the wall-paper, &c., showing through it. It seemed to come from the direction of the stained window and moved along by the side of Miss V.'s bed. Then it came up to Miss McCaskill's bed and bent down over her. She seized its drapery, which felt soft and gauzy. This seemed to slip through her hands, and the figure

suddenly disappeared. The room was brilliantly lighted by the moonlight which came through the plain window. This had no curtains, and only a small muslin (?) blind over the lower part of it. In fact, the room was so light that Miss McCaskill or her cousin had remarked when the candles were put out that it was unnecessary to have had them at all—they could have seen just as well without them. The room was small and bare, with no hangings behind which anything could have been concealed. The door was shut—it always made a great noise in opening or shutting, so that they must have heard if anyone had come in.

“After the figure disappeared some other members of the household came at once. The room was searched thoroughly—there was not space enough under the beds for anyone to have got there, and Miss McCaskill did not think that anyone could have escaped through the door when it was opened by the others coming in, without being seen, as the room was so light. Also, she was certain that she had actually seen the figure disappear about an arm’s length from her bed before they had come in. Miss McCaskill was not frightened at the time, but it gave a great shock to Miss V.”

Miss Johnson sent these notes to Miss McCaskill for confirmation, and made a few more inquiries as to some details. Miss McCaskill replied:—

“As to the door, the handle was close to my bed, so near that I could easily open it sitting up in bed (and have, in fact, done so). Hence the impossibility of its being opened or shut unknown to me. Moreover, it was a particularly noisy arrangement. L.’s head was close to the window—thus her feet touched the head of my bed, nothing but the iron of the two bedsteads separating us. Thus I *faced* the door.

“The transparency is quite correctly described. L. and I both noticed it independently. I think it was that more than anything else which made me feel we had to do with something unearthly.

“I did not know that there was any story about the room—my cousin did, and had asked me casually some days before whether I believed in ghosts, to which I replied that I didn’t know, but that I myself had never seen anything. We did *not* call out for help: it was L.’s first and only scream of fright which brought her mother. No one else knew anything about it. G. von T. came to the door some minutes later to know what was the matter, and we said L. wasn’t well. To this day no other member of the household but Miss V.’s mother knows anything about it. The ‘thing’ disappeared nearer my bed than the middle of the room, about an arm’s length, in fact. I really was too frightened by my cousin’s fright to be more than utterly astonished at the apparition, but I did *not* enjoy the time after we were settled down again. We never saw anything before or since in the room.”

#### G. 240. Collective Apparition.

From the Rev. H. R. Harrison.

“Balne Vicarage, Snaith R.S.O., Yorkshire.

“*March 14th, 1892.*”

“About six years ago I was walking one summer evening very late in my garden with the now rector of Kelvedon, and saw a dark female form in the churchyard. We carefully followed the figure, and saw it vanish.

“We could find no explanation for the phenomenon. No living person could have escaped us. The churchyard has two gates, and we went to them and met half-way up the path. I went to the garden entrance and Mr. Peregrine to the path gate. We then joined, and the figure had disappeared. No one was about, and anyone would have been caught without a shadow of doubt.

“I am interested in psychology and have my own ideas about the figure, but Mr. Peregrine is a non-believer in ghosts. I state the bare facts merely.

“H. R. HARRISON.”

Mr. Harrison states that this is the only experience of the kind that he has had. In answer to a request for an account of his recollections of the incident, Mr. Peregrine writes to Mr. Harrison :—

“The Rectory, Kelvedon Hatch, Brentwood.

“March 12th, 1892.

“Although I am not a believer in ‘common or garden’ ghosts, yet I think it will be a long time before I shall forget my experience in your garden at Balne.

“The facts were as follows (as far as [my] recollection goes) :—I think it was about six years ago ; you and I were in the garden one evening, about 10 p.m., walking up and down, smoking our pipes. When walking towards the churchyard you suddenly said to me, ‘Who’s that?’ The same object that attracted your attention had attracted mine before you spoke. There we saw before us, walking, or perhaps it would be more correct to say *gliding*, at a fair pace, a figure (apparently that of a woman) making its way across the churchyard. The figure was of a ghostly appearance and of good height, which, having passed by, suddenly vanished—at a spot I believe I could go straight to now. Suspecting that it might be some living person, we hastened to examine the place, but found no traces of any human being—in fact, had it been one, he or she must have got over the brick wall that divides the churchyard from the field ; and had this been done we must have seen it.

“D. WILKIE PEREGRINE.”

Professor Sidgwick writes :—

“March 18th, 1892.

“I have just been in the garden and the churchyard with Mr. Harrison. His recollection is that it was quite light enough to see the figure clearly, though it was 10 p.m. When they saw it they had no idea that it was anything ghostly ; they entertained no doubt that it was a real woman, but were surprised to see her not on the path but walking among the graves. They at once ran, one to the gate into the churchyard from the garden, the other, jumping over a low wall, into the churchyard by another gate ; then they found the woman gone, and for the first time began to think it queer. The place where they saw the woman was only about half a dozen yards off ; the distance they had to run not more than eighty paces divided between the two, so that they ‘hardly took their eyes off her,’ and cannot conceive how a real woman should have got away in the time. And it certainly seemed to me that she must have been seen by one or other of the two, assuming—as Mr. Harrison thinks—that it was light enough.



“Mr. Harrison was convinced that they searched for her sufficiently to ascertain that she was not hiding in the churchyard.

“They both had to run along the garden path, with their faces, therefore, at right angles to the wall between the garden and the churchyard; but Mr. Harrison thought that she was ‘practically in sight’ from the time that they first saw her to the time when there was no trace of her.”

L. 960. Collective Auditory.

Obtained through Professor Alexander, from Mr. U. J. da Costa Cabral.\*

“Rua Ezeobar, 48, Rio, October 28th, 1891.

“I heard the voice of my sister-in-law calling me by name loudly and distinctly. I was standing at the gateway—a side entrance to the school—talking with a friend. This was in the Rua Santos Lima, S. Christovão, Rio. It was evening, and between nine and ten o’clock, on the 19th of the present month of October (1891). Two names were really pronounced, my own, Ulysses, and that of my brother-in-law, Bitteneourt.

“I was talking with my friend Dr. Silva Santos about hypnotism. I was in perfect health. Age 37 years.

“The voice was that of my sister-in-law, who lives with me. We were moving from one house to another, and she was at the time in the old house, away from me. She was awake at the time and either talking or occupied in household duties. She neither called nor felt any impression whatsoever. While talking she thought of me in relation to the difficulties of accommodation for that night.

“Dr. Silva Santos was present and some sixteen of my boys. All heard the voice, and some of the latter ran along the street to see what had become of my sister-in-law. Her voice was recognised by all. The houses opposite were all shut up for the night.

“ULYSSES JOSÉ DA COSTA CABRAL.”

Mr. Cabral has had one other hallucinatory experience, of an apparently veridical kind.

Professor Alexander writes:—

“I cross-examined a dozen or so of the boys who were present when the names were heard. They unhesitatingly corroborated the statement of Mr. Ulysses Cabral, declaring that the voice sounded like that of Donna Amelia, his sister-in-law. It seemed to come from the corner of the street, yet, when they ran to see where the caller was, they found nobody. Mr. Ulysses declares that there is no mimic among the boys, and that, if there was, he would, with his system of encouraging the greatest confidence on their part, surely know it.

“Dr. Silva Santos, however, does not recollect hearing the voice. It either passed unperceived by him or he did not attach sufficient importance to it for it to impress his memory. It is not so likely he would have recognised the voice as that of Donna Amelia. It is worthy of notice that family names were called which would not probably have been known to a casual passer in the street.”

\* This account, like G 238 printed above, was written on one of the “B forms” of the Census of Hallucinations.

## CATALOGUE OF UNPRINTED CASES.

*(Continued from the July JOURNAL.)*

*Further information improving the evidence in any of these cases will be gratefully received.*

B G 96. From Mr. U. von Ripperda. 3rd hand, or more remote.—Some country people at Ratzeburg, where a fisherman had been drowned and his body not yet recovered, saw in the forest a sort of cloud, from which a voice issued, saying: "Up te dyb!"—the name of a part of the lake, where the body was found the next day. A full account of the facts is said to have been deposited in the archives of Ratzeburg. Date, early part of this century.

B G 97. Haunted house. From Miss J., through Mr. O. Elton.—Miss J. has reasons for withholding address of house, in the country, in which her sister is awakened by cold hand on her face; two servants and her brother have impression at different times of large bird flying about bedroom in the dark; footsteps and knockings are heard continually; two sisters saw door open mysteriously. Occurrences undated. Recorded 1892.

B G 98. Haunted house. Sent by Mr. Carmichael.—Noises heard constantly. Horrible apparition seen one night by Mr. William Curtis and a friend together. Account given in letter from Mr. Curtis, saying that the events happened "three months ago." Undated, but certainly remote.

B G 99. Visual. From Mrs. Lewis Paine.—Mrs. Thomson, living in Charles Lamb's cottage at Edmonton, sees an apparition of a man in old-fashioned costume—knee breeches, &c.—standing in the passage one evening. Later on the same evening, she recognises a portrait of Charles Lamb, in a book her husband had bought that day, as representing the man she had seen. Date, "about 8 years ago."

B G 100. Through Rev. A. T. Fryer.—An account of mysterious bell-ringing in Ewbank Cottage, Loughor, near Swansea, occupied by Mr. Richard James. Apparition of a "little grey man," seen twice by Mrs. James. The bells went on ringing in spite of their wires being cut, and swung about violently after they had been stuffed with cotton wool to stop the ringing. Date of events, 1850-1852. Recorded by Mr. James, 1892.

B G 101. Transitional.—Mrs. Stanton, sleeping in American hotel "some years ago," is twice disturbed by hand stroking her face and voice saying, "Oh, mother, mother!" Next day she learns that young man had died in that room, crying "Oh, mother, mother!" and that his body had been carried out an hour before she took possession of the room. Printed in the *Sheffield Independent*, September 6th, 1890. Mr. Charles McLaren, Reform Club, tells us that he thinks he recollects "Mrs. Stanton relating the story in question at my table in the presence of the correspondent of the paper." Letters addressed to Mrs. Stanton have not been answered.

B G 102. Visual. Through Mr. O. Murray.—Mrs. N. W. hears noises and sees a woman in grey in a small house in St. John's Wood. (It was the last of a row of semi-detached houses in a *cul de sac* in the N.W. district.) Her husband also heard noises and independently felt a presence, and told her that his dog was disturbed. A nurse, whose account we have, also saw a figure independently, but it does not appear to have been like that seen by Mrs. N. W. Noises and footsteps seem to have been heard by all. Mrs. W. has on other occasions seen apparitions (twice of living people) of which the accounts are here given. One of these cases was perhaps veridical. Date of experiences, 1882. Recorded, 1891.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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CHAPIN, F. W., M.D., Hot Springs, Virginia, U.S.A.  
 HOMMEL, P. A., 794, Second Avenue, Pittsburg, Pa., U.S.A.  
 JANUARY, MRS. J. LINDELL, c/o Messrs. Brown, Shipley & Co., London.

KREKEL, MRS. M.P., c/o Dr. S. Black, Burlington Junction, Mo., U.S.A.  
 McCUNE, DR. OLIVE F., 53, Olive-st., Brooklyn, New York, U.S.A.  
 ORMSBY, GEORGE F., 10, Wall-street, New York City, U.S.A.  
 SCULL, MRS. H., The Arizona, 42nd Greenwood-ave., Chicago, Ill., U.S.A.

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### MEETING OF THE COUNCIL.

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A Meeting of the Council was held at the Westminster Town Hall on October 27th. Mr. R. Pearsall Smith was voted to the chair. There were also present Colonel J. Hartley, Mr. F. W. H. Myers, and Mr. Sydney C. Scott.

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

Four new Members and seven new Associates, whose names and addresses are given above, were elected. The election of one new Member and seven new Associates of the American Branch, whose names also appear above, was recorded.

Some other matters of business having been disposed of, the next Meeting of the Council was fixed for Friday, December 1st, at 4.30.p.m., at 19, Buckingham-street, W.C.

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### GENERAL MEETING.

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The 61st General Meeting of the Society was held at the Westminster Town Hall, on Friday, October 27th, at 4 p.m., Mr. Pearsall Smith in the chair.

MR. MYERS gave a short account of his visit to the Psychical Science Congress at Chicago. As far as communications embodying matter not hitherto published were concerned, one of the most important of those made to the Congress was the report by Judge Dailey of clairvoyant and telepathic phenomena observed in the case of the hysterical patient, Miss Mollie Fancher.

Mr. Myers said that while in America, he had also had sittings with Mrs. Piper, who had previously, owing to ill-health, been obliged to give up receiving sitters for a time. Since her health became re-established, her trance-utterances have on the whole much improved in evidential value, the tests given being generally more complete and satisfactory. She has developed a new control, a young man well known in Boston and recently dead, who by the tests given as to his past life and apparent knowledge of circumstances occurring in his family since, has convinced his nearest relations of his identity. For instance, his father's actions during two or three consecutive days were reported contemporaneously through Mrs. Piper, one incident



being the accidental breaking of a negative of the son's photograph, and the father's visit to the photographer to replace it. Some of Mrs. Piper's utterances were now given through automatic writing.

MR. WALTER LEAF read a paper, consisting of translations from the Russian of letters written by Madame Blavatsky in 1874 and 1875 to Mr. Aksakoff. These letters show that at the beginning of 1874 Madame Blavatsky, who was then in New York, was an avowed and ardent Spiritualist. Under the difficulties which overwhelmed Spiritualism in America through the "Katie King" exposures, they show how she and Colonel Olcott were led into starting a Spiritualist schism, which produced first the "Miracle Club," and then by a gradual process of development the Theosophical Society. They further show how, at a time when Madame Blavatsky, according to the later legend, was and had for a long time been under the guidance of her "masters," [the Mahatmas of Thibet, she represented herself as being advised and comforted by her "only friend in the world," the "pure spirit," John King. The earlier steps of the gradual process by which he was developed into "Mahatma M." were also clearly indicated. The letters also contain remarkable admissions as to Madame Blavatsky's earlier life.

MR. MEAD, the Secretary of the Theosophical Society, said that as a personal friend of Madame Blavatsky's, he was in some respects in a better position for judging of the letters which had just been read than Mr. Leaf. Mr. Leaf, for instance, did not seem to realise that Madame Blavatsky was very fond of humour. It was true that for some time she had worked with and for Spiritualists, as she once thought that she would find among them the people she wanted to carry out her ideas. It had been stated that "the Masters" were an after-thought on her part, but her own other writings must be considered of equal authority to any inferences to be drawn from her letters, and there is a sentence in her diary of August, 1851, to the effect that "it was the first time she had met the Master of her dreams." As to the early history of Madame Blavatsky, no one really knows what this was. The condemnations of her were founded merely on inferences from her own words, and it was her high idea of honour which made her condemn herself for small things. Mr. Mead concluded by an indignant protest against Mr. Leaf's treatment of the whole subject, asking what would be thought of the Theosophical Society if it brought similar charges against the private character of individual members of the Society for Psychical Research.

MR. PAGE HOPPS maintained that the extracts Mr. Leaf had given proved nothing in particular, except that Madame Blavatsky was once an ardent but very independent and rather egotistical Spiritualist, and that she drifted about as strong moods led. Her vague self-reproaches

went for very little, and those that had been quoted gave us no material for forming a judgment, even if we had any right to judge.

MR. F. W. HAYES observed that nothing had been said as to why this information had been so long withheld from the public, and asked why it had not been published before Madame Blavatsky's death.

MR. LEAF replied that in February, 1886, the letters he referred to had been brought before the Paris branch of the Theosophical Society and had led to its dissolution.

MR. PEARSALL SMITH remarked, with reference to Mr. Mead's comments, that in the case, for instance, of Mormonism, there had been much point in inquiring into the personal character of its founders.

MR. F. W. H. MYERS pointed out in reply to Mr. Mead that the inquiry into Madame Blavatsky's personal character, and into the tenets which she had at given dates professed, bore directly upon the genuineness of the transcendental phenomena which she claimed to exhibit, and upon the veracity of the statements as to communication with higher intelligences which she used those phenomena to support. Madame Blavatsky stood, in this respect, on an entirely different footing from that occupied by ordinary students, who made no claim to transcendental powers of their own. The exceptional claim involved exceptional scrutiny. He was now about to read a paper on Mr. Stainton Moses' phenomena; and although Mr. Moses had been for many years a friend of his own, and he (the speaker) had no personal doubt of Mr. Moses' probity, it would be seen that he had thought it right to analyse Mr. Moses' character and career in detail, so as to give all the material in his power for an independent judgment on his hearers' part as to whether Mr. Moses was to be trusted or no.

Mr. Myers then began a paper on "The Experiences of W. Stainton Moses," and described in detail the printed, manuscript, and oral evidence to which he had had access. This included the concurrent, concordant, and contemporary testimony of Mr. Moses himself, Dr. Speer, Mrs. Speer, and, for many of the incidents, of Mr. F. W. Percival. The testimony of Mr. Charlton Speer would, he hoped, be added at the next meeting. The time now available did not suffice for more than a brief enumeration of the leading classes of transcendental physical phenomena with which that evidence would deal in detail.

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#### CASES RECEIVED BY THE LITERARY COMMITTEE.

We give below two cases of apparitions seen collectively, which present some features of special interest. In the first, different but corresponding aspects of the figure are seen by the two percipients—

in much the same way that a real person might be seen by two persons—one seeing a profile and the other a back view and at the same time a reflection of the face of the apparition in the mirror in front of it.

In the second case, the apparition also presents different aspects to the two percipients, who are some distance apart, but there is a marked lack of correspondence between the aspects. One percipient sees a figure facing her in one place. Immediately after she loses sight of it, the other, some way behind her, sees the back of a similar figure in another place.

Both the cases are comparatively recent, and seem to have been carefully observed and reported.

#### G. 241. Collective Apparition.

Mr. Barkworth writes:—

The following statements were kindly furnished me by three ladies who do not wish their names to appear, and whom I will designate as Lady B., Miss B., her daughter, and Miss D. B., her niece. The house where the occurrences took place is situated in a London square in which there is but little noise of any kind. There is only a gas lamp opposite the house, and the windows are provided with blinds of some thick stuff material, so that it seems difficult to understand how the figure was seen so clearly, unless it was to some extent self-luminous. The percipients all appeared to have retained very clear recollections of the circumstances testified to, and I should regard them as what are called good witnesses in every way. I did not see the maid-servant, as it was explained to me that it was thought undesirable to encourage any notice of the matter being taken among the domestics. I took down the ladies' evidence from word of mouth as below.

#### STATEMENT OF LADY B.

The family had lived in the house about 25 years. Several years ago, when sleeping in the spare room, had heard footsteps as of a person passing the door, who tried the handle and then mounted to the floor above. The door in question was situated just at the top of the principal staircase, which is of stone, and, as would have been the case with any ordinary person, the steps were inaudible till they were on the boarded floor at the top. After trying the door, the wooden staircase to the next floor was heard to creak, accompanied by a peculiar sound of stumbling, as though the person had caught her foot in her dress. At first Lady B. attributed the sounds to some living person. She, however, mentioned them to her sister, who said she had often heard them. Afterwards she looked out of her door when the sounds were heard, but saw nothing. The maids denied having been out of their rooms, though questioned several times. The walking upstairs and

other noises were heard frequently, but sometimes with intervals of months. No importance was attached to them till after the visual experience. This occurred about a year and a half ago. Lady B. was sleeping in her own room, which is next the spare room, and Miss B. was sleeping in another bed at her side. In the middle of the night both ladies suddenly started up wide awake without any apparent cause, and saw a figure in a white garment, which might have been a nightdress, with dark curly hair. The room was not quite dark, although there was no artificial light except from the gas lamp in the square. No fear nor any physical sensation was experienced. The figure was standing in front of the fireplace, over which was a mirror. The position was such as to show the face in quarter profile and to intercept its own reflection from the mirror. It was a female figure, with hair down the back. The face, so far as shown, was clearly visible. The two ladies both spoke and sprang out of bed to the doors, which they found locked. On turning round again, the figure had disappeared.

The maid-servant is said to have seen a figure in daylight in the same position but in a black costume. She took it for a burglar.

Nothing since has been noticed except noises.

#### STATEMENT OF MISS B.

On returning home after leaving school, heard the footsteps night after night, and they were often repeated in the same night. The door handle would be turned and the footsteps pass upstairs. Miss B. had no fear of ghosts whatever. Her brothers have occasionally sat up at night to watch, but nothing occurred at those times. Only saw the apparition once, when with Lady B., as described by her. Saw the back of the figure and its long dark hair, but not the face. The face was, however, clearly reflected in the mirror, and Miss B. saw it there distinctly. Like Lady B., she woke up suddenly, without assignable cause. The room seemed lighted up.

Lady B. and Miss B. add:—

The accompanying statements correctly represent the information given by us to Mr. Barkworth.

(Signed) S. B.

A. D. B.

#### STATEMENT OF MISS D. B.

When sleeping in the spare room some years ago, I heard the footsteps on the stairs, and the door handle shaken. It was about one o'clock a.m., and the household were all in bed. This happened twice, and I then learnt for the first time that other people sleeping in this room had complained of the same thing.

(Signed)

D. F. B.

#### G. 242. Collective Apparition.

From Miss M. W. Scott.

For the following account we are indebted to Miss E. E. Guthrie of 4, Bask Place, Orme-square, London, W. It was enclosed in a letter dated February 20th, 1893.

Miss Scott writes:—

The incident I am about to relate occurred on the 7th of May, 1892.



between five and six in the afternoon. Having gone for a walk, I was returning homewards by a road in the vicinity of St. Boswells. The greater portion of the way is quite level, but at one part a short incline terminates with a sharp corner at the end. From the top of this eminence the whole road is conspicuous, with a hedge and bank on either side. Upon reaching the specified point, and finding time limited, I thought I would expedite matters by running, and had not gone many steps when I came to a sudden halt, for just a few yards beyond I perceived a tall man dressed in black, and who walked along at a moderate pace. Fancying he would think mine an extraordinary proceeding, I finally stopped altogether to permit of his getting on further, while at the same time watching him turn the corner and pass on where his figure was still distinctly defined between the hedges referred to. He was gone in a second—there being no exit anywhere—without my having become aware of it. Greatly surprised, I then myself passed the same corner and spot where I had seen the man vanish a few seconds before, and here, a short space onward, I saw one of my sisters standing and looking about everywhere in a bewildered manner. When I came up to her I said: “Wherever has that man disappeared to?” and upon our comparing notes together it became evident that we had both experienced a similar sensation regarding the stranger, the only difference being that I had seen the apparition on in front, while she says he came facing her, and she, too, had noticed he vanished almost immediately.

But here the strangest part of it all is that we found that when the man became *invisible to her*, he *appeared to me between the part of the road where she and I were standing*. I may also here add that at the time we saw the apparition neither sister knew the other was so near.

Our experience then ended, until some weeks later, for though we thought the encounter a strange one, we did not trouble much about it. Towards the end of July, and at the same hour as before, another sister and myself were traversing the same spot, when not far distant I observed a dark figure approaching, and exclaimed: “Oh, I do believe *that is our man*. I won’t remove my eyes from him!” and neither we did till he seemed to *fade away towards the bank on our right*. Not waiting a moment to consider, each rushed frantically to either side of the road, but, of course, saw nothing. We questioned some boys who were on the top of a hay-cart in the opposite field, and to whom the expanse of road was clearly visible, but they declared *no one* had passed that way. This time I again viewed the entire figure, while my sister only saw the head and to below the shoulders. The man was dressed entirely in black, consisting of a long coat, gaiters, and knee-breeches, and his legs were very thin. Round his throat was a wide white cravat, such as I have seen in old pictures. On his head was a low-crowned hat—the fashion I am unable to describe. His face, of which I only saw the profile, was exceedingly thin and deadly pale.

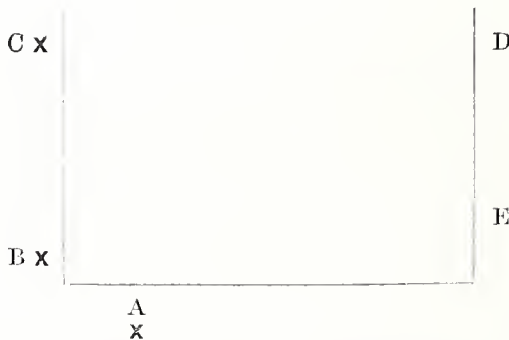
Nearly eight months have elapsed since these incidents, but the figure has not appeared to us again, though we frequently have occasion to pass that way, both by daylight and darkness, so in conclusion I must just relate two experiences of others at about the same period as we had our visitations. Two girls going from the village were attracted near the haunted walk by

some wild strawberries growing on the bank. They stopped to gather them, and while thus employed they heard a thud or thump upon the ground beside them, but seeing no one they again continued their occupation. The sound was repeated. Looking up, they then saw a tall man gazing intently, and they, being almost paralysed with fright at the awful expression of his countenance, clutched one another convulsively and fled precipitately, but after a time, venturing to look back, they saw the figure still standing, and while they looked he *gradually faded away*. These girls affirm that the man was dressed exactly as I have before described, that his face was white as death, and a white filmy sheet or vapour now enveloped his raiment.

It is [reported] that the same apparition appeared about two years ago to some boys, and, coming up close beside them, instantly melted into space. Also for nearly a fortnight blue lights were seen after dark near the spot frequented by the ghost; these were not stationary, but moved about in varied directions. Many people followed them, but all attempts to solve the mystery have proved fruitless. No cause can be suggested for the strange proceedings, though legend hath it that a child was murdered close by, but this fact is quite beyond the recollection of the oldest inhabitant of the neighbourhood. The apparition has been visible to many, and few care to traverse his haunts after dark.

Miss Guthrie, in sending us the account, enclosed a plan of the locality (reproduced below), saying:—

I spent a day at Lessudden last autumn, and can vouch for the truthfulness of the story as regards locality, for so thick is the beech hedge and so open the fields that no man could penetrate the one or conceal himself in the other.



A and B.—Where apparition was seen by the Misses Scott.

C.—Where it was seen by the children gathering wild strawberries.

D, E.—Green lane where the child is said to have been murdered.

#### EVIDENCE OF MISS LOUISA SCOTT.

As my sister has written a full and accurate account of our extraordinary experience in seeing a ghost in the broad daylight of a May afternoon, and as the road has already been described, I need only describe very briefly the appearance and movements of the apparition as I saw him. The date was the 7th of May, 1892, hour about a quarter before six, when, as I was walking homewards, I saw advancing towards me at an ordinary pace a

tall man, dressed in black, whom I believed to be a clergyman. I removed my gaze but for a second, when great was my surprise when looking up again to find that he had gone from my sight. The hedge on either side of the road is very thick, with wide fields on either side, so that the man could not possibly have sprung over it without my having seen him. I felt extremely mystified, and stood for several minutes, looking backwards and forwards into the fields and in all directions, when I was much surprised by seeing my sister turn the corner of a little incline higher up the road and commence running down it, almost immediately coming to a sudden halt, and I saw her acting in the same way as I had done about five minutes before. Soon she walked onwards again, and finally turned the second sharp angle of the road and came hurriedly towards me, looking very much excited. (I had no idea that she was behind, nor did she know that I should be likely to be found in front of her.) Upon coming up to me she said, "Where on earth is that man who was standing only about ten feet from you?" And here, what makes it still more striking is that I was facing the tall spectre, *yet could not see him when my sister did*. She was more fortunate than I, for she saw the entire dress of the man, while I only noticed his long black coat, the lower part of his body to me being invisible; while she had the satisfaction of seeing him entirely and also seeing him vanish, as she did not remove her eyes, as I did, from the first time of seeing him. This is all I have seen of the man, but to what I did see nothing has been added by the aid of imagination.

(Signed) LOUISA SCOTT.

Miss M. W. Scott adds:—

Lessudden House, St. Boswells, N.B.

My other sister, who was with me when we saw the apparition for the last time, says that in the sketch I sent through Miss Guthrie it is narrated what she saw, and therefore she thinks her statement would be scarcely worth anything, her experience being so slight, as she only noticed the head and shoulders of the man, while I, as before, on the other occasion, perceived the entire dark figure.

We heard from Miss Scott a few months later that she had again seen the apparition in the same place as before. She describes it as follows:—

Lessudden House, St. Boswells, Roxburghshire.

June 14th, 1893.

I have again seen the ghost, and under the following circumstances. On Sunday last, June 12th, at a few minutes before ten in the morning, having occasion to pass that way, I perceived far in front a dark figure, who at that distance was indistinguishable as to whether it were man or woman, but believing the person to be the latter, and one I was acquainted with and likely to meet at that hour, I determined to hurry on and overtake her. I had not gone far, however, when I soon discovered it to be none other than the apparition we had looked for and failed to see for so many months. I did not then feel at all afraid, and, hoping to get a nearer inspection, boldly followed, running in close pursuit; but here the strangest part of it all is

that, though he was apparently walking slowly, I never could get any closer than within a few yards, for in but a moment he seemed to *float or skim away*. Presently he suddenly came to a standstill, and I began to feel very much afraid, and stopped also. There he was!—the tall spectre dressed as I have described before. He turned round and gazed at me with a vacant expression, and the same ghastly, pallid features. I can liken him to no one I have ever seen. While I stood, he still looked intently at me for a few seconds, then resumed his former position. Moving on a few steps he again stood and looked back for the second time, finally *fading from view* at his usual spot by the hedge to the right.

There was no one else on the road but myself, and here I solemnly state that what I have written is not at all traded upon by imagination, as I was not thinking of the apparition at the time, he not having been seen for months previous to this visitation. With this strange experience I now felt really terribly frightened, so much so that I beat a hasty retreat homewards, when further on I met a woman coming along who knew of the bad reputation of the road, and to her I related my adventure. She, too, was terrified, and declared she would go no further alone, so at last I agreed to accompany her onwards to see if we could perceive anything more of the man. We, however, reached our destination in safety, without the ghost becoming visible.

All I can say in conclusion is that I will never voluntarily pass along the same place alone. The girls who saw the man last summer when gathering wild strawberries, have failed to give me their statements in writing, though I have long waited for them. Perhaps the reason is that being so young they may feel themselves unable to commit their experiences to paper. I am assured, however, that the description I gave of their sensations in my sketch to Miss Guthrie is absolutely correct in every detail.

In a letter of June 28th, 1893, to Miss Guthrie, Miss Scott adds:—

I have had a splendid inspection of his appearance this time. He wears what is likely to be black silk stockings and shoe-buckles, short knee-breeches, and long black coat. The hat I cannot describe. The man is certainly dressed as a clergyman of the last century, and we have an old picture in the house for which he might have sat.

As to the costume in which the apparition was seen, Miss Guthrie says:—

The dress worn, as regards the knee-breeches and silk stockings, I can vouch for as having been formerly a part of clerical attire, as my aunt had an engraving of Dr. Rankine, minister of St. David's Parish, Glasgow, in which he wears these and, I think, buckles in his shoes. The *Moderator* of the Scottish Church also wears this dress.

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#### P. 146 Prediction of death fulfilled.

The following is a case of a prediction of death, of which information was sent to us before it was known that the death had occurred, and which was fulfilled within a day of the time foretold



The Rev. Aug. Glardon, M.A., writes to Professor Sidgwick :—

Tour de-Peilz,

*September 14th, 1893.*

One of my aunts, Miss J. V., living at Vallorbe, in the Jura, and very ill since April, predicted six weeks ago that she would leave her friends to-morrow, Friday, 15th September. If the event confirms her prediction I shall let you know. I only thought to-day of advising you.—Yours truly,

AUG. GLARDON.

The postmarks are—Tour-de-Peilz, 14/ix/93 ; Cambridge, Sep. 16, 93. Professor Sidgwick received two days later another post-card, with postmarks—Tour-de-Peilz, 15/ix/93 ; Cambridge, Sep. 18, 93, as follows :—

Tour-de-Peilz, Vaud.

*September 14th, 1893.*

8 p.m.

DEAR SIR,—I receive this moment, five hours after sending you my first post-card, a letter from Vallorbe to inform me that my aunt, Miss Julie V., died this morning at five o'clock—"just at the end of the six weeks," says my informant. From what I had been told, I thought the "six weeks" Miss V. had spoken of were to end to-morrow. Whether I am right or wrong, it remains a proved fact that my aunt announced the time of her death six weeks beforehand, to a day.

AUG. GLARDON.

In answer to inquiries as to the cause of Miss V.'s death, Mr. Glardon writes :—

Tour-de-Peilz.

*September 29th, 1893.*

DEAR SIR,—In answer to your note of Saturday last, I shall state that my aunt, Miss Julie V., was aged 78. She died of a disease of the liver on the 14th of the present month, after an illness of five months.

Six weeks before her death she was taken from her house to the house of her brother. It was on the 4th of August, and it was a few days after that, being already half delirious, she said to her brother : "I have come to you for six weeks."

During the last month of her life she was almost constantly half unconsious, and never referred to what she had said.

When I went to see her, two days before her death, she did not recognise me fully. It was then that her brother and sister-in-law told me that they expected her to pass away on the 15th, explaining why. In fact, she died the day before that. She was a woman of calm nerves and lymphatic temperament.—Yours truly,

AUG. GLARDON.

## CORRESPONDENCE.

## EXPERIMENTS ON THE EFFICACY OF CHARMS.

Mr. Myers has received the following from a correspondent :—

The Arts Club, Manchester.

September 24th, 1893.

DEAR SIR,— . . . I have been experimenting with something new ; yet it is something very old. Having obtained a sufficient amount of evidence to make me think the subject worthy of wider experiment, I now bring it under your notice.

The uncivilised Africans, among whom I have spent many years (16), make large use of charms, worn on the person, in cases of illness. Missionaries and traders are at one that they occasionally derive great benefit from this “superstition,” and, probably as the most handy explanation, account for the efficacy by the faith the wearers place in them. For myself, I think the efficacy of these charms, for whatever reason, is comparable with the efficacy of allopathic drugs in the civilised world.

I was curious to know whether any evidence could be obtained pointing to a probable cause for their effect.

In order to do this, I imitated the African, but did my best to exclude the factor of faith. I prepared a “charm,” consisting of a few hieroglyphics written on paper. This was wrapped up and sewn into a piece of tape, and tied firmly on the bare arm of the subject of the experiment. It was to be worn night and day for a few days, no time limit being given. I gave the subjects to understand that I was only asking them to assist in an experiment ; that the charm was only paper with writing on it ; that they were not to expect any improvement, but simply to tell me if such happened. If any faith element remained, it was against my wish, and must be a quantity resisting all methods of expulsion, even in people of education. Now for the results in detail : (1) Myself, age 46. I have, all my life, been subject to some nervous trick or twitching of a muscle ; sometimes of the face, the head, the shoulder, &c. This took the form of a peculiar snort from time to time, and I was aware that it must be unpleasant. I therefore tried earnestly to suppress it, but without effect. I wore a charm, and it immediately disappeared. Some few days after I found myself at it again, and found that the charm had slipped from *where I could feel it* to the elbow. On replacing it the annoyance ceased. The same lapse occurred two or three times, but I always found the charm had slipped. After a few weeks I discontinued its use, and the bad habit has not recommenced.

Another case lately occurring to myself is the following :—I have for the last two months been very weak and ill—slight valvular affection of the heart, on the occasion I mention accompanied by severe pain in the back and sides. I was visiting my sister, having a rest, but did not seem to improve. One night she tied me a charm on the left arm, and I passed a good night. The following morning a servant said “Good morning” to me, but made no further remark. She went into the kitchen and said to the cook : “I can’t think what has happened to Mr. Phillips ; he looks quite well this morning. I never saw such a change in anybody !” And I felt

well, though weak. I had no pain whatever, and for the first time in many months was not conscious that I had a heart. This freedom from pain has remained for about three weeks, up to the present time. I am hardly ever conscious of pain, but only of weakness, and I feel considerably better on that score.

The next case is Miss G., cook at the establishment of which my sister is matron—the “Convalescent Home,” S. Age, say, 50. The kitchen of the place is very hot—90 to 100 deg. F. every day. Miss G. is sadly overworked, being constantly on her feet in this temperature from 8 a.m. to 8 p.m. What wonder that her health gave way and she became a martyr to sick headache! Scarcely ever a week passed but she had to remain in bed some portion of or all day. I gave her a charm some 9 or 10 weeks ago, and am not aware that she has been laid up since. She has told me, when visiting, that she has not been so, and that her headaches have been remarkably lessened, though, as she says, nothing will set her up so long as she has to work all day in that excessive temperature. She has actually given notice to leave, and intended to do so for a long time past.

Next case: Mrs. M., age 50, complained that on trying to open her eyes in the night, or on awakening in the morning, she was obliged to push the eyelids up with her fingers. She seemed to lack the power of opening them. A charm acted “like a charm,” and the annoyance ceased.

Miss B. M., age say 25, complained of chronic cold in the head, remaining persistently for several months. I gave her a charm, and four days afterwards she told me the cold had quite gone. She said, half ashamed to confess her credulity, that she really thought the charm had cured her.

L. H., 78, chronic sufferer from rheumatism. I gave him a charm, which he, for convenience, wore loosely buttoned round his neck. No result. I told him that he had disobeyed orders, and must wear it round his arm, *tightly enough to feel it.*

I did not see him for some time, but he told me that, from whatever cause, he had been very free from pain, and had discontinued the charm. He then had a fatiguing journey in Holland, and on his return told me he was going to look for his charm, as he had had a recurrence of the pain. A week or so after he told me he was wearing it; had no pain; nothing but weakness from old age to trouble him.

M. H., age say 42, rheumatic; *is reported* to me to be much the same,

M. L., age say 40, troubled with chronic fits of sneezing, *is reported* entirely free.

Recent case: M. D., age say 50, has chronic bronchitis and difficulty of breathing. I gave her *my* charm to wear three days ago, and she says she is very much better.

J. M., age say 55, has suffered for 15 years from locomotor ataxy; has insupportable pains, for which reason he often drinks a pint of whiskey per day, without any sign of intoxication (so he says). I gave him a charm, which he only wore when the pains became violent—not to prevent their attack. He says the thing is a snare and a delusion; it has done him no good.

P. H., age 21; has four times had rheumatic fever; heart affected; no

constitution. He was recovering from last attack, and I gave him a charm, which he immediately lost. He continues to improve.

These are the details of *all* the experiments I have made, except one of which I have had no report. I find some difficulty in persuading people to help me with my experiments. Some think them nonsensical, others uncanny. . . .

R. C. PHILLIPS.

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CURING BY MENTAL SUGGESTION.

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

SIR,—I venture to propose a new form of experiment, akin to that suggested in Mr. Hudson's book on curing physical ailments by suggestion while the patient is asleep. My plan is not quite the same as his, which consists in using will force *before* going to sleep, and directing it towards the patient, to be used during the night. I have tried this, but did not find it successful, partly, probably, because one is too tired at the end of the day to have much will force available, but also, I imagine, because the patient is then likely to be only slightly asleep. My patient and I sleep in adjoining rooms, and on one occasion when I did this I was awakened when going into my first sleep by hearing her shout my name rather angrily through the wall in her sleep. What I have found, however, followed by real amendment, was when on two occasions I have tried the suggestion at 4 or 5 a.m., that is, after a night's rest for myself, while the patient was still in deep sleep. The ailment for which I tried suggestion was a long-standing attack of morbid hysterical perverseness, caused partly by physical ill-health, partly by hereditary tendency. After the second "treatment" the perverseness passed off entirely, the child became "herself," and the physical health having since been re-established, I hope it may be long before I have cause to make another experiment. But as it is certainly important that other experiments should be made, could not other people try the same thing? Especially with regard to the question whether suggestion takes more effect when a patient first goes to sleep, or when he is in the deep sleep of the night or early morning.

I have not gone into the patient's room to make the suggestion, but have done it from my own room; and I have used every form of suggestion which could strengthen my own efforts.—Yours faithfully,

AN ASSOCIATE.

Our correspondent, who is well-known to us, in a private letter explains further her method of treatment, and the character of the patient referred to. She says:—

This particular child comes of a morally-twisted family, and when at all out of health she suffers from nervous irritability, such as I am sure Spiritualists would call obsession or possession, whichever is the recognised word. It lasts sometimes for months together. Last year I sent her to school, and they did not attend to her health properly, the result of which was that she was sent back to me at Easter as unmanageable, and the symptoms lasted a month or six weeks after she returned. She is now all



right. Several times during this period I tried suggestion at bedtime, with slight alleviation of the symptoms next day; but twice I tried a *long* suggestion, half an hour or so, at four or five in the morning, and in both cases she woke up a different child in the morning. In the last case it was the end of the worst time of her troubles. Since then she has only had ordinary fits of bad temper, which pass off with a night's rest, and usually before. I have had a very large number of girls under my care, and never one at all like her. As a rule, as you say, one does not expect a fit of bad temper to last beyond a day or two, and rarely that; but these are quite different. It seems to me that if hypnotic sleep and other sleep are really much the same thing, one would naturally find a person most receptive in the deepest sleep of the night.

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CERTAIN CASES OF HYPNOTIC SUGGESTION.

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

SIR, —I am at a loss to understand how in certain cases of hypnotic suggestion the hallucinatory image, when thrown upon a plain white screen of an even surface, appears enlarged or diminished if looked at through an opera-glass, according to which end is presented to the eye; precautions being taken to prevent the percipient knowing which end is in use. (*Animal Magnetism*, Binet and Féré, p. 229.)

How can the opera-glass affect what is only in the mind of the percipient? The theory of the Nancy school, that everything can be explained as the result of suggestion from the hypnotiser, would not apply here, as the subject could have no idea how the image was going to be modified, as no hints would be given him.

Would this be a case where, to quote Mr. Myers' words, the "knowledge [is] subliminally acquired by the subject, either by telepathic transmission from his hypnotiser, or by the exercise of independent clairvoyant faculty"?

—I am, yours sincerely,

E. REYNOLDS.

October 17th, 1893.

[In an experiment such as that referred to by our correspondent, it seems scarcely possible to prevent the subject perceiving the effect of the instrument on the real objects in the field of view, and thence, by association, transferring these effects to the hallucinatory object. Even if arrangements are made to secure that the field of view shall be entirely occupied by the plain white surface, there would still be marks and irregularities on that surface, however carefully selected, the appearance of which would be affected by the lens. Some of these marks might serve as the "*points de repère*," of which MM. Binet and Féré speak, and a hallucinatory image attached to these would be affected as they were.

From experiments of our own we are disposed to think that the effect is by no means invariable. We find that with some subjects and on some occasions the hallucination is optically affected in the same way as the perception of real objects is; while on other occasions this is not the case.—Ed.]

COMMITTEE FOR THE SYSTEMATIC INVESTIGATION OF  
HYPNOTIC PHENOMENA.

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The Council having appointed a Committee for the systematic investigation of hypnotic phenomena, it has been decided that the Wednesday evening meetings, open to members of the Society and their friends, shall be discontinued after Wednesday, November 15th. Any members of the Society who are willing to aid the Committee, either by bringing subjects or by systematic investigation, are invited to send their names to the Secretary, at 19, Buckingham Street, W.C.

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A SOCIETY FOR PSYCHICAL RESEARCH IN AUSTRALIA.

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We have received from a correspondent a report of a meeting for the formation of a Victorian Society for Psychical Research at Melbourne, Australia.

The meeting was held on September 19th last, in the College of Pharmacy, and the Chairman, Professor H. Laurie, explained in his opening speech that it was proposed to found a society on the lines of the one already existing in England, with similar aims and similar methods of work. He hoped that the Society would be composed of some members to whom the phenomena to be investigated were already familiar, and who had arrived at definite conclusions on the subject; others who were sceptical, and others who were quite unbiassed. He thought that they could not dispense with any one of these three classes. The proposed constitution, which was in the main very similar to that of our own Society, was read, with the names of the persons who would compose the first Council, namely, Mr. J. W. Hunt, Mr. H. M. Hunt, Dr. Jamieson, Professor Laurie, Mr. D. McAlpine, Dr. Mollison, Mr. Oldfield, Mr. James Smith, Rev. Dr. Strong, Dr. G. A. Syme, Dr. Webster, and Mr. A. L. Windsor. The speakers who followed represented various points of view. Some had had experience in investigating Spiritualistic phenomena and believed that they could not all be explained by the ordinary laws of matter as at present known. Others had taken no part in such inquiries, but were convinced of the great importance and interest of the subject; while the necessity of caution and of the use of strictly scientific methods was insisted on by others. The meeting resolved unanimously to adopt the constitution proposed, and a number of members were enrolled.

The Victorian Society has started under favourable auspices, and it seems that we may look forward with confidence to its doing good work in an almost unexplored field.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### ACCOUNT OF A HYPNOTIC SUBJECT.

The account printed below refers, as will be seen, to events that took place about thirty-five years ago, and in reading it, some allowance must of course be made for the inaccuracy in detail that is inevitable in relating from memory events so long past. Apart from this, the witnesses had unfortunately no experience in observing and interpreting the phenomena, and were ignorant of the precautions which it would now be thought necessary to take in carrying out such experiments. Thus, in the case given of hypnotisation at a distance, it does not seem to have occurred to them to make sure that the subject did not see the operator. Again, the degree of hyperæsthesia which is known to occur sometimes in the hypnotic condition would sufficiently account for much that was put down to clairvoyance—when, for instance, the subject was supposed to discover which parts of a field had been planted, and which had not, by “seeing” the seeds in the ground, whereas there must clearly have been some indications of what part of the ground had been disturbed. Nevertheless, there is strong evidence that, while in the hypnotic condition the general faculties of the subject were heightened in a remarkable manner, and that he then showed some powers of thought-transference and clairvoyance. The degree to which he carried his power of self-hypnotisation is also interesting, as it seems to show a transition towards the state of spontaneously alternating personalities.

The first part of the account is a reprint of part of an article by

Mr. W. A. Cram, that appeared in the *Banner of Light*, August 29th, 1891. Mr. Cram writes:—

In the following account I shall endeavour to present to the reader a few incidents, illustrative of a very remarkable phase of an individual life, otherwise quite commonplace. I name them facts, because vouched for by half a dozen or more honest, discerning men, who witnessed them at different times. The subject of these strange phenomena, which may, perhaps, generally be classed as "hypnotic," was a young man about twenty years old, poor and illiterate; as a youth, of good health, mentally dull—in some directions bordering close upon stupidity; he was no wise remarkable save in that phase of his life scientifically considered "hypnotic." At first, the condition of the subject in which these strange manifestations of occult powers and senses appeared was induced by the word or hand movement of a mesmeriser, or an operator; later, the subject himself could induce the condition at will: in fact he at length became so susceptible, and found such delight in this remarkable state of exalted powers and senses, that he would remain in it for whole days. The simplest manifestations of some occult power were certain feats of strength; some object to be lifted would be presented before him, requiring the force of three or four ordinary men to raise it from the ground. The subject in his natural condition would vainly attempt to move it, possessing less than average manly strength. The moment he passed into the "hypnotic" condition, he would put his hands or arms carelessly upon or about the object, lifting it apparently with the least effort; sometimes it seemed to follow his hand, rather than be lifted.

In his marvellous powers of seeing, the phenomena were perhaps most interesting. On the farm where he lived he would be assigned to the work of dropping corn, but first so completely blindfolded that by no possibility could he see through our ordinary vision; thus blindfolded, he would drop the corn into the hills with careful exactness. It was soon discovered that he did this work better in such a state than in his natural condition of seeing. To test his superior seeing still further, a number of hills here and there throughout the corn-row would be dropped and carefully covered without his knowledge—so as to appear as if not planted to all common sight. Set to drop the corn in such a row, he never failed to see the corn in the planted hills through an inch or two of soil covering, and so passed them. He said he saw the corn all the same, whether uncovered or covered with two inches of soil, and all the while perfectly blindfolded. Questioned *how* he saw, he could not tell.

Again, while the subject of these peculiar phenomena was in one room, some person in an adjoining, with no opening for seeing between the two rooms, would hold up a closed book in his hand; the subject being asked to read on a certain page named—no one present knowing what might be printed on that particular page—he would begin and slowly read; on turning to the page designated, it would be found that he had read what was there printed—often in such experiments being also blindfolded, thus plainly seeing through thick folds of cloth, the walls dividing the rooms, the cover and leaves of the closed book.



There were other manifestations of his superior vision similar to those recorded by Swedenborg in his own experience. With a circle of neighbours about him in the evening, this subject, when in his "hypnotic" state, would be asked to look over it to a neighbouring village some three miles off, into a certain house, and tell what he saw. He would immediately begin and describe objects in the room, dress and acts of the inmates—sometimes even to very minute circumstances and details, at times laughing over some amusing or strange thing he had discovered. It would be learned afterward on careful inquiry that he saw and gave accurate accounts of the room, objects, people, &c., at the specified time.

He finally grew into the habit of self-inducing this abnormal condition in leisure hours, and entertaining himself by looking miles away upon people and objects all about, sometimes laughing immoderately, at other times seemingly afraid. Questioned as to what he was laughing at or afraid of, he would in a semi-imbecile way describe some funny or terrible thing he saw over in a house, or mill, or wood, a mile or ten miles away.

Dr. Hodgson wrote to Mr. Cram to make further inquiries in the case and received from him the following reply:—

Hampton Falls, N.H., *December 3rd, 1891.*

The peculiar incidents presented in the *Banner of Light* to which you refer took place about 35 years ago. The young man, Ira Healey, the subject, died about 10 years ago. I received the account of the facts from my father, brother, and three or four neighbours, who agreed perfectly in statement of the events. I stated in the paper only those facts vouched for by some half a dozen or more. Other incidents witnessed by my father or brother alone I did not offer in the paper. One fact I now recall may interest you. My brother told me that one day when he was at the mesmeriser's or operator's house—who, by the way, was a common farmer, as much astonished as anyone at his own power over the subject, knowing little or nothing of mesmerism—the talk turned on the question whether he, the operator, could mesmerise Ira, the subject, at a distance of, say, half a mile, the subject knowing nothing of the intent. "I have never tried, but I will when there is a chance," was the response of the operator. "By the way, Ira has gone off on an errand; he'll be back soon. Let's watch, and when he comes into the open space between the trees where we can see the road about half a mile off, I'll try him." With a good deal of interest they watched for the return of the subject. At length he appeared in the opening; immediately the operator willed him to "sleep," and to stretch his arm straight out before him. He was seen to pause a moment, then stretching his arm straight, walked on, so disappeared. In a few minutes he appeared coming down the lane to the house, in a profound mesmeric sleep, his arm reaching straight before him. I received this only from my brother. The operator was a man so noted for honesty and truthfulness that his word was counted better than oath or bond. One evening, quite a number of neighbours were assembled in a shoemaker's shop for country chat, Ira Healey, the subject, sitting in one corner unnoticed, since he was counted rather

stupid and talked little. At this time he could self-induce the "sleep," as he often did for his own delight. All at once he burst into a hearty laugh, as if highly amused. This startled the company; turning, they asked, "Well, Ira, what is up now?" knowing that he was probably on one of his "sleep tramps." In his half-imbecile way, he replied: "Eben Tilton has got a new lot of pigs, and one of them hasn't got a bit of a tail. They are all running around in his old barn." No one knew anything of the matter. "Let's prove this," was the cry. Immediately two started, walked a mile, called the man out, told him the facts, said they wanted to look at his pigs. They went to the old barn, and found that one of the pigs had had his tail bitten off.

The subject amused himself evenings looking about over the country into different houses. Many times the matter was tested, till it became a settled fact of belief among the neighbours that Ira could see anywhere and through everything.

I was about 12 years old at the time of these incidents, and recall very little. I remember one day meeting him wandering about in the fields; he had such a strange look and smile on his face he somewhat scared me. I recall that the people said at the time he had been three or four days in his sleep, and the operator couldn't get him out of it. He enjoyed the state so much that he induced it more and more; would come in from the field to rest a little while, would sit down and say, "Now I'll sleep half an hour"; immediately dropped off into the mesmeric state, just his half an hour, then awakened by some occult timepiece, went into the field to work. In his sleep he would smile, talk to himself, and appeared to have entered some new world of super-sensible things a good deal more interesting than this common-sense one of ours.

This may not interest you much. I write it just as it comes to mind. I have been much interested in studying these matters the last 20 years.

W. A. CRAM.

P.S.—*December 4th.* I have just come from talking with the sister of the operator above mentioned. She lived in the house at the time of the mesmeric experiments. She says that the subject's eyes were always closed when in the "sleep," and on examination the eyeballs were found turned up, so that little or nothing but "the white" was visible. When in this state he used to read and look at pictures a great deal, talking and sometimes laughing immoderately—his eyes tightly closed, holding the book or paper close to the upper part of his forehead.

This lady says that sometimes she would be left alone with the subject, her brother away. The subject would go and sit in the operator's accustomed chair, saying, "Now, I am going to sleep ten minutes." Passing into the state, he would at times seem to be possessed with a dozen rollicking spirits, laughing and talking and playing pranks; would suddenly pause, get the Bible and read awhile in the most sanctimonious manner; always waking up at the precise moment mentioned before entering the sleep, *and knowing nothing at all* of what had passed while in his hypnotic or mesmeric sleep. She confirms what I mentioned above—that the operator had no power to draw him out of his self-induced states. She adds that he often

ate at the table while in his mesmeric condition, but with eyes tightly closed, yet plainly seeing as well or better than others.

Mr. Cram wrote to Dr. Hodgson later :—

Hampton Falls, N.H., *January 4th*, 1892.

I have to-day seen a man, Mr. Dean R. Tilton, who lived next-door neighbour to the operator and subject. I give the following—some incidents in his experience of the matter—as nearly as I can in his own words.

#### MR. TILTON'S ACCOUNT.

“I went one day with the operator and subject to Exeter, to visit Commodore Long, who wanted to see Ira when mesmerised. Among many things the Commodore had a big Chinese book full of pictures. It was given to Ira. He took it in his lap, *closed*, did not open it, but commenced to look through, admire and describe the pictures. We opened the book many times and found he had described them very accurately. The operator knew nothing of the book. The subject was blindfold all the time with two folded handkerchiefs, one over each eye, and a third drawn around the head over the eyes to hold the folded ones in place.

“Mrs. Long came up to Ira, holding out her hand closed, back of hand up. She asked Ira what was in it. He said ‘watch.’ It was a small gold hunting-case one. She then asked him to tell the time through her hand. He immediately put the side of his forehead to the back of her hand—stated the time. No one in the room knew the time it marked. On opening the watch it was found he had named exactly the hour and minute.

“Ira Healey had very little control over horses. One day I was out in the field at work. Rufus (the operator) and Ira were at work alongside. Rufus was sowing, Ira trying to harrow; the horse was contrary; Rufus was near me. We looked and saw Ira at the other end of the piece in great trouble; he had lost all control of the horse. Rufus immediately made two or three ‘passes’ toward Ira, who was not looking toward us. At once Ira straightened up as with the power of half a dozen horse trainers, subdued and drove the horse till the piece was finished, as if the horse had at once turned into the most docile old nag. In riding the horse to cultivate, sometimes the horse would get ugly and wouldn’t mind Ira, rearing and treading on the cornhills. Rufus would then make a ‘pass’ of the hand towards Ira, who was sitting on the horse, back to him; immediately he took the horse into the most complete subjection.

“One day I was at work with Rufus and Ira. We were shovelling manure, Rufus wanted to send the cart and oxen up to the house, but Ira couldn’t manage the oxen. I suggested mesmerise him. Ira heard me, and wouldn’t be. I quietly turned and took the shovel Rufus had been using, then turning to Ira, said, ‘You have my shovel,’ passing to him Rufus’ [shovel]. No sooner had Ira taken the shovel in hand than Rufus had been using than he passed into the ‘sleep.’ I handed him the ‘ox goad,’ and he started off happy as a king, his eyes tightly closed, set the cart in place, managing the steers as if the most skilled man in the world. In his natural state he could not do it, yet his eyes were tightly shut always when mesmerised.

“One time I was at work with them. Rufus said, ‘Come, Ira, you plant



corn ; you can do it easier and better mesmerised.' So he mesmerised him. I said, 'Let us blindfold him this time.' We blindfolded him with three pocket-handkerchiefs. He started off to get corn from a bag at the end of the field, went straight to the bag, took the corn out carefully, and began to drop into the hill. Pretty soon he came to us, and said, 'The boy is dropping bad'—a boy had been dropping some time on the piece—'he puts in whole handfuls.' We followed him to the boy's row, he pointed to a place, we saw nothing ; he dug down a little way and showed whole handfuls covered up. The boy had been given a stint to plant so much. Called to account, the boy confessed he had put in whole handfuls sometimes and covered it up, so as to get through his stint sooner.

"Planting his own row, Ira had glanced into the boy's row, next to him, and seen the covered-up corn."

I have given you just these little added facts from Mr. Tilton's experience. Mr. Tilton is about sixty-five years old now, and totally blind, or I would have asked him to have given the facts in his own handwriting. He subscribes his name to this, and my account in the *Banner of Light*, as being true. My brother died eight years ago. Miss Mary A. Sanborn and Mr. Dean R. Tilton are the only direct witnesses I can find now.

W. A. CRAM.

Mr. Tilton signs the following statement :—

Hampton Falls, N.H., *January 4th*, 1892.

The account of certain so-called mesmeric phenomena, witnessed through the subject, Ira Healey, presented in the *Banner of Light* of August 29th, 1891, is, according to my memory as a witness, a simple statement of facts. I have also told Mr. Cram certain facts not mentioned in said account, which he proposes to present to you, which I will vouch for.

Miss Sanborn, the sister of the operator, writes :—

Hampton Falls, N.H., *January 4th*, 1892.

The account which Mr. W. A. Cram gives in the *Banner of Light* of August 29th, 1891, of certain remarkable phenomena, called at the time "mesmeric," manifest in the subject, Mr. Ira Healey, of Hampton Falls, N.H., as I remember to have witnessed, are essentially true.

(Signed) MARY A. SANBORN.

### A CASE OF ALTERNATING PERSONALITY.

This case was reported by Prof. E. E. Slosson, of Wyoming University, Laramie, Wyoming, to Prof. W. James. As is usual in such cases, there seems to have been an alternation of memory concurrently with the changes of character in the two states. The account was written in January, 1893, by Prof. Slosson's mother.

C. F. H. was the illegitimate son of a young man of good family and an Irish servant-girl. During the period covered by the recollection of the informant (1847 to 1860) he was subject to marked changes of character, accompanied with partial loss of memory. In his normal state (primary personality) he was conscientious, sober, industrious, and sedate ; a man of



good sense, but not brilliant; a prominent member of the church, leader in the choir, and fond of reading. In his periods of secondary personality, which occurred at intervals of a few months and lasted a week or more, he was witty, sharp, and unscrupulous; was fond of going to dances and of singing low songs, and would not go to church; sometimes he would sit silent and moody, or cry because he was poor. In this secondary state he was very avaricious, and had a great desire for speculation. He was impatient, and would become sullen or angry if crossed in any way. In this secondary state, too, he was a very close observer and a malicious critic; quick to repeat any bit of scandal. In each state he only remembered what had happened in the same state; and on the change of personality he would not know in what work he had been engaged, or of the money he had earned since he had been in the other state. On one occasion, 1847, when he was twenty years old, he was given a five-dollar bill to stop his crying, while in his second condition. A few days later he resumed his primary personality, and knew nothing of it. The bill was searched for by all, but could not be found. Months afterwards he awoke in his secondary personality, and when asked about the bill went at once to a hole in a rag bag in a cellar and took it out. During his second condition he had a hallucination that his nose was crooked, and would try to twist it back with his hand. His "spells," as they were called, were attributed by the local doctors to the formation of an abscess in his head. The secondary states increased gradually in length, and at the same time the distinction between states became less marked. He married and had several children, some of whom are not of sound mind. He is still living.

The above is the substance of my recollection.—A. L. SLOSSON.

[In a letter dated May 18th, 1893, Prof. E. E. Slosson writes:—]

"I have only one additional item in the case of C. H. That he was cutting grass when he had one of his 'spells,' and after a day's mowing awoke, 'himself,' the next morning. They tried to find the scythe to begin work with, but could not do so, and it remained lost until late in the fall, when another 'spell' came on, and he started for the meadow and took his scythe from a tree where he had hung it, but came back surprised to find that the ground was frozen and no grass there.

"E. E. SLOSSON."

#### CASES RECEIVED BY THE LITERARY COMMITTEE.

L. 961. A<sup>e</sup> P<sup>n</sup> Impression.

The following account was obtained by Mr. A. T. Fryer from Archdeacon Bruce.

It is an interesting feature in the incident that an idea suggested by an external object—an object unconnected with anything of interest either to agent or percipient—seems to have acted as a kind of mental *point de repère*, about which the impression crystallised itself, and without which it might perhaps have remained latent.

St. Woolos' Vicarage, Newport, Monmouthshire.

July 6th, 1892.

On April 19th, Easter Tuesday, I went to Ebbw Vale to preach at the opening of a new iron church in Beaufort parish.

I had arranged that Mrs. Bruce and my daughter should drive in the afternoon.

The morning service and public luncheon over, I walked up to the Vicarage at Ebbw Vale to call on the Vicar. As I went there I heard the bell of the new church at Beaufort ringing for afternoon service at 3. It had stopped some little time before I reached the Vicarage (of Ebbw Vale). The Vicar was out, and it struck me that I might get back to the Beaufort new church in time to hear some of the sermon before my train left (at 4.35). On my way back through Ebbw Vale, and not far from the bottom of the hill on which the Ebbw Vale Vicarage is placed, I saw over a provision shop one of those huge, staring Bovril advertisements—the familiar large ox-head. I had seen fifty of them before, but something fascinated me in connection with this particular one. I turned to it, and was moved to address it in these, my *ipsissima verba*: “You ugly brute, don't stare at me like that: has some accident happened to the wife?” Just the faintest tinge of uneasiness passed through me as I spoke, but it vanished at once. This must have been as nearly as possible 3.20. I reached home at 6 to find the vet. in my stable-yard tending my poor horse, and Mrs. Bruce and my daughter in a condition of collapse in the house. The accident had happened—so Mrs. Bruce thinks—precisely at 3.30, but she is not confident of the moment. My own times I can fix precisely.

I had no reason to fear any accident, as my coachman had driven them with the same horse frequently, and save a little freshness at starting, the horse was always quiet on the road, even to sluggishness. A most unusual occurrence set it off. A telegraph operator, at the top of a telegraph post, hauled up a long flashing coil of wire under the horse's nose. Any horse in the world, except the Troy horse, would have bolted under the circumstances.

My wife's estimate of the precise time can only be taken as approximate. She saw the time when she got home, and took that as her zero, but the confusion and excitement of the walk home from the scene of the accident leaves room for doubt as to her power of settling the time accurately. The accident happened about  $2\frac{1}{4}$  miles from home, and she was home by 4.10; but she was some time on the ground waiting until the horse was disengaged, &c.

W. CONYBEARE BRUCE.

Archdeacon Bruce adds later:—

May 20th, 1893.

I think I stated the fact that the impression of danger to Mrs. Bruce was only momentary—it passed at once—and it was only when I heard of the accident that I recalled the impression. I did not therefore go home expecting to find that anything had happened.

W. CONYBEARE BRUCE.

Mrs. Bruce writes:—

The first thought that flashed across me as the accident happened was,

“What will W. say?” My ruling idea then was to get home before my husband, so as to save him alarm.

Mr. Fryer ascertained independently from the Vicar of Ebbw Vale that the date of Archdeacon Bruce’s visit to him was April 19th, 1892.

L. 962. An P<sup>n</sup> Apparition.

For the following account we are indebted to Lady Lyttelton, to whom the percipient, Mr. L. S. M. Munro, first related it verbally.

*November 29th, 1891.*

It was on a Sunday in July or August last. I was seated in my rooms in Liverpool, which look out on a public thoroughfare, writing at a table which stands some six or eight feet from one of the windows. I was engaged writing on a subject in which I was much interested. I was alone. I had come to a standstill in my writing, and searching for a continuation of thoughts, I believe my mind was for the moment a comparative blank. Instinctively I turned my head towards the window, and I saw looking in upon me through one of the panes the face of a young girl friend of mine, vivid and clear as if in life. She is, I think, about 10 or 11 years of age, and the daughter of an acquaintance residing some 20 or 25 miles from my residence, whom I have visited several times. The little girl and I became great friends during my visits. I had not, however, thought of her or any of her connections for weeks, probably for months, and certainly there was nothing further from my thoughts when I saw the vision than her or anything connected with her. The apparition aroused my mental activity, when it immediately disappeared. The incident, however, made such an impression on my mind that I at once took out my watch, noted the time—5.25—and without any hesitation wrote to the little girl telling her of her mysterious visit to me. By return of post came a letter from her and also one from her mother, stating that just about that time they had been having a conversation about me, which was also unusual.

I was then in my usual health, which is robust, and, except as before stated, in my normal mental condition. I have never had a similar experience.

The facts were as stated, but I have no reason to adduce for the mysterious occurrence.

L. S. M. MUNRO.

We asked Mr. Munro whether the letters referred to had been preserved, and also whether the window was in such a position that a real person might have been looking into it, and he replied:—

19, Princes-avenue, Liverpool, *May 25th, 1892.*

I have searched all my papers, but regret to find that the letters which I received at the time from the little girl and her mother must have been destroyed, and I did not keep a copy of the letter which at the moment of the occurrence I wrote to my little friend.

Since the event took place my friends have gone to reside in Edinburgh, and I should not care to reopen the question with them in *writing*, as the mother, who is somewhat nervous and perhaps superstitious, was (as I learned from mutual friends afterwards) much distressed and agitated when

she heard of the apparition, regarding it as an evil omen. But if I should have an opportunity of verbally inquiring if they have preserved my letter, I may communicate with you again.

The room in which I was sitting at the time is on the ground floor, but the idea that I could have confused the figure with a real child outside the window is altogether precluded, as the window is situated in an enclosed space ; and, moreover, I immediately went and satisfied myself that there was no real person there.

L. S. M. MUNRO.

The next two cases are instances of veridical impressions occurring during severe illness, when it is conceivable that the abnormal condition of the percipients had some effect in heightening the percipient faculty.

#### G. 243. Apparition.

This case was sent by Mrs. C. Baker, having been obtained by her from her husband's niece, Miss Robinson, who writes :—

24, Trent-road, Brixton Hill, S.W., *October 20th, 1893.*

In December, 1880, I was twelve years old, and I was lying very dangerously ill with typhoid fever. The pain in my head was terrible, like an iron weight breaking my skull in ; but that was nothing to the mental pain I was enduring, for my aunt I loved so much was ill. I knew she was suffering great agony, and that there was little hope that anything could be done to relieve her.

This aunt was the best friend we children ever had ; the brightest, strongest, most active woman I ever saw. She was ill. This is what haunted me day and night ; this is what caused me misery such as I have never known before or since, such as I trust I may never know in the same degree again.

During my long, feverish nights I used to count how many hours before eight o'clock would come, for then the post came, and I might hear news. I do not know how long this went on, it might be days or weeks ; but one evening I suppose I had been asleep, for when I woke up I found the hospital nurse and my mother had left the room. But I was not alone, for on the chair next my bed sat my father, who had been dead eight years. I was not at all surprised, I was comforted by his presence. It did not enter my mind to think he was dead or to speculate ; for he was there, that was enough for me. He said : " Do not trouble mother by always asking how Aunt Mary is, for they have covered her with violets, so she has no more pain." As the other people came in (I don't know who they were) my father glided to the foot of my bed and went away, I do not know where or how. I do not know if I had been in the dark, but there was a blue light round my father, but not on his face. I don't know what his body looked like, I never thought about it. He was my own dear father. I was quite content, and never doubted but that it was all right.

My trouble left me. I told my mother that I was not going to worry about Aunt Mary, for papa had come and told me she was quite well, for they had covered her with violets. No one during the rest of my illness spoke of my aunt, and I never thought of her. Some weeks after I was well



again, I was staying in the country with a kind aunt who had helped to nurse me. On Sunday evening this aunt gently told me Aunt Mary had died the day before Christmas. My pain was long past ; it was no shock to me. That, then, was what father meant ; I had not thought of it till then. Afterwards they told me, when my aunt was dead, loving hands laid violets upon her. Violets were used upon her coffin. Violets are now growing upon her grave.

LOUISE M. ROBINSON.

Mrs. Robinson writes :—

24, Trent-road, Brixton Hill, *October 19th, 1893.*

DEAR MRS. BAKER,—I enclose Louise's account of her strange experience in her illness. One—if not the greatest—trouble that I had was her continual anxiety and questions about her aunt ; and what was so wonderful was that, from the time she told me what she believed that her father had told her, she never mentioned her aunt's name or made any inquiry about her. I cannot remember the time, I am sorry to say. I cannot tell if it was the day before or the day after her aunt's death that the circumstance occurred. I only know that it was *before I heard of my sister-in-law's death*. I only know the immense relief it was to me that she ceased to trouble, as the doctors had said, if I told her in her state, the shock would kill her. Another strange thing was that on inquiry I found the coffin was covered with flowers—a most surprising thing, as the family were extremely "Low Church," and objected to everything of the kind ; but her husband, knowing her love of flowers, carried out his own feeling in the matter.

L. 963. Impression.

The second case comes to us through the American Branch of the Society. A paragraph describing it appeared in the *Religio-Philosophical Journal* of July 26th, 1890, as follows :—

A despatch, dated July 5th, to the *St. Louis Globe-Democrat* : Particulars as to the death by lightning of John King, a farmer near Warrentown, Ala., have been received. While ploughing in a field a storm came up, and he hitched his team and took refuge under a tree. A flash of lightning killed the animals and their master, Mr. King's left side being badly burned and left eye driven from the socket. His little girl, sick unto death, was lying in a comatose condition at home. As the flash lighted up the room, she sprang up in bed and exclaimed, "Oh, my papa is killed."

Dr. Hodgson obtained, some time later, corroboration of the case through the following letters from a gentleman living at Warrentown :—

Warrenton, Ala., *May 26th, 1893.*

MY DEAR SIR,—I am in receipt of your communication of the 19th inst., asking particulars of a casualty that occurred in this immediate vicinity several years ago—the killing of John King by lightning. I have had an interview with his brother-in-law, who was near when the fatality occurred, and who gives the following particulars in regard to the matter.

\* \* \* \* \*

He says that Mr. King had been ploughing about half a mile from his dwelling when the storm came up, and out of sight of his home, and as no one witnessed it, the presumption is that he sought shelter under a few planks that he had placed against a pine tree, and where his body was found. He further states that his little daughter, who was sick in bed at the time, exclaimed excitedly that the lightning had killed her papa. He says everything is true as stated in the clipping, except the animals being killed. I learn that King had a dog that followed him constantly. The dog returned to the family very soon after his master was killed, and by his actions and strange manner attracted the attention of Mrs. King, which together with the exclamation of the child that its father had been killed, caused her to go at once in pursuit of her husband, whom she found dead and marked by lightning as previously stated. It is clear that the little daughter had some premonition of the event before any report could have reached any member of the family confirming it.

(Signed) H. W. HALL.

Mr. Hall writes later :—

Warrenton, Ala., *July 4th*, 1893.

DEAR SIR,—In compliance with your request of the 24th ult., after some delay, have obtained the signatures of Mrs. King and brother, G. W. King, and also their replies to questions propounded, which are given in their own language and own handwriting. Trusting this may prove satisfactory, I remain, yours truly,

H. W. HALL.

[The following are the questions and answers referred to above :—]

Has the little girl ever had any other experiences of a like nature?—No.

How old was she at the time of the occurrence?—Six years old.

Was her mother present at the time her little girl gave expression to the words, "My papa is killed"?—I (Mrs. M. J. King) had hold of her.

(Signed) MRS. M. J. KING.  
G. W. KING.

L. 964. A<sup>e</sup> P<sup>s</sup> Dream.

Through the American Branch of the Society, from Mr. T. F. McCulloch.

Mr. McCulloch wrote the following letter to a friend of his, through whom Dr. Hodgson received the account :—

Liberty, N.C., *January 19th*, 1892.

DEAR COX,—At your request I write a dream which I had in the fall of 1889. I was on Ashboro Circuit, at the house of J. M. Allen, about thirty miles from my home. In my dream I thought my wife was in bed by my side. I heard her say, "I am so sick." I woke up immediately; it seemed so real, the tone of voice so natural, that I could not sleep for some time for thinking about it. The next morning I related the dream to Alvis Bean, a neighbour of Mr. Allen. I went home soon, and found that my wife had been very sick that night, and had sent for a physician in the night.

T. F. McCULLOCH.

At Dr. Hodgson's request Mr. McCulloch obtained the following

corroborative letters from Mr. J. M. Allen, Mrs. McCulloch, and Mrs. Allen:—

1. From MR. ALLEN to MR. McCULLOCH.

*December 13th, 1892.*

Your letter to hand, and contents noted. Would say that you stayed all night with me about two years ago, and on the next morn you told us that you had dreamt on the night previous that you felt Mrs. McCulloch touch your arm and say that she was sick.

Mr. A. L. Bean came to my house on the same morn, and you related the same to him. Mrs. Allen and Clark, jun., remember the same.

I saw you a few weeks later, and you told me that on the night that you stayed with me Mrs. McCulloch was taken ill, and I remember that I said that I did not believe in dreams, but it looked like there was something in that one.

JAMES M. ALLEN.

2. From MRS. McCULLOCH.

*Liberty, N.C., December 29th, 1892.*

Mr. Richard Hodgson,

DEAR SIR,—On the night of November 18th or 19th, 1890, I was taken sick. Dr. Wesley Coble, Pleasant Garden, N.C., was sent for. My husband was away from home, and had been gone about a week. He returned three or four days after, but had not heard of my sickness till he came home.

My recollection is that he asked when I was taken sick, and then related that he dreamed the same night that I touched him on the arm and said, "I am so sick—so sick." He thought he was at home, and that I was in bed with him. He said it made such an impression on his mind he could not go to sleep for some time.

ELLEN McCULLOCH.

3. From MRS. ALLEN.

*Ralph, N.C.*

[Received *January 4th, 1893.*]

Mr. Richard Hodgson.

SIR,—Your letter of inquiry to hand. Would say that Mr. T. F. McCulloch stayed all night with us, and when he awoke in the morn he said he had dreamt a dream which gave him great uneasiness. He said that he dreamt that Mrs. McCulloch was sick, that she called him, and he felt her touch his arm. When he awoke, it gave him so much uneasiness that he could not sleep.

At a meeting two or three months later, he came to me and said that on the night that he stayed with us Mrs. McCulloch was taken ill. This is all I can tell of the dream.

MRS. CHAS. A. ALLEN.

L. 965. Simultaneous Dreams.

Obtained through the American Branch of the Society, from Mr. H. Armstrong.

Though, as regards their main subject, the dreams were likely ones to occur to both the persons concerned, the introduction into both of them of the improbable detail of Mr. Armstrong's appearance at the marriage in his shirt-sleeves seems an indication of telepathy between the sleepers.

Mr. Armstrong writes to Dr. Hodgson :—

Lehmann's, La., *March 20th*, 1893.

I will relate a dream that I had about two years ago, that in my opinion was remarkable, although such dreams may be more common than we think, if they would always come to light. I was staying at the house of a young friend of mine, who at the time was infatuated with a young lady in the neighbourhood. His parents, as well as myself, were opposed to the alliance, and our conversation would often centre on the subject. One night I dreamed that he was determined to marry the girl. Everything was prepared, and I remember hurrying off to the place where the ceremony was to take place. I even forgot to put on my coat. I found him in a back room of the house, where I also saw his father, vainly trying to change his mind. I called my young friend to the side, and talked to him like a Dutch uncle, trying to persuade him out of the notion. Then I left the scene, and went home in disgust. Now, we were sleeping in the same room and in the same bed, and after awaking in the morning, and before telling him of my dream, I asked what he had been dreaming about. He, half smilingly, answered, "Why, I dreamt that I was about to get married, when you came rushing in the house, in shirt-sleeves, and insisted that the ceremony must not go on." In fact, he related the experience just as I had seen it, coinciding to a syllable with my dream.

H. ARMSTRONG.

Mr. Armstrong also stated that he and his friend had told the dream to the latter's father and mother, Mr. and Mrs. Barker, the next morning, and Dr. Hodgson received later the following accounts from Mrs. Barker and her son.

Lehmann's, La., *May 3rd*, 1893.

DEAR SIR,—I have been intending to write you a statement of Mr. Armstrong's dream, as I remember it. The family had all assembled in the dining room for breakfast. My son George said: "A strange thing has occurred. Mr. Armstrong and I have had a dream exactly alike in every respect. I dreamed I was about to marry a certain young lady (Miss ---), and Mr. Armstrong was doing his best to keep me from it." Mr. Armstrong said: "I dreamed exactly the same thing that George has just told." I do not remember exactly when it was, but I think it was in the spring of 1891.

MRS. TOM D. BARKER.

Lehmann's P.O., La., *June 8th*, 1893.

DEAR SIR,—In reply to your favour of recent date, requesting me to write you a statement of a dream which Mr. Armstrong and myself had the same night, I will say the dream is as follows :—

I thought I was in love with a young lady in our neighbourhood (I was) and we were about to be married; in fact, the ceremony was being performed, when Mr. Armstrong rushed in and forbade the minister proceeding. He was so urgent that the ceremony was postponed. I noticed very distinctly that he was in his shirt-sleeves.

The scene of my dream was the dining-room of our residence in Natchez, about sixteen miles from where we were sleeping (we slept together) the night of the dream. I have never had any other experiences.

GEORGE G. BARKER.



## RECENT FRENCH EXPERIMENTS IN MENTAL SUGGESTION, CLAIRVOYANCE, AND HYPNOTISATION AT A DISTANCE.

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Some interesting accounts of experimental psychical work have been given recently in the *Annales des Sciences Psychiques*.

In the number for July-August, 1893, M. J. Ch. Roux describes successful experiments of his own, some in clairvoyance and some in thought-transference, and other ingeniously devised experiments, in which it appeared that clairvoyance and thought-transference were acting simultaneously.

The current number (September-October, 1893) contains some striking cases of hypnotisation at a distance.

An article by the Editor, Dr. Dariex, describes a series of experiments on this point, made by him in December, 1890, and January, 1891, under very careful conditions, with a patient of his own, whom he had previously hypnotised four times in the ordinary manner. He was at the time of the experiments in his own house, about 800 metres from that of the patient. His first three attempts were completely successful, the time of his efforts corresponding within a few minutes to the time when the patient became hypnotised. On the fourth occasion she felt a strong inclination to sleep, but succeeded by an effort of will in resisting it. The fifth and last experiment failed.

In the other case described, the distance between the operator and subject was very much greater. The account was sent to Professor Richet by Dr. Tolosa-Latour. It relates to a hysterical patient of his in Madrid, in whose case he had previously used hypnotic treatment with success. Dr. Tolosa-Latour was travelling from Paris on October 26th, 1890, and, while in the train between Poitiers and Mignie, made an attempt to produce in his patient at Madrid—first the hypnotic sleep, and after it—“*pour fixer bien la suggestion*”—a hysterical attack, which she had not had for a long time. Both effects were produced as he intended.

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### CATALOGUE OF UNPRINTED CASES.

(Continued from the October JOURNAL.)

*Further information improving the evidence in any of these cases will be gratefully received.*

B G 103. Received through the American Branch.—Miss M. E. Williams, staying at Schloss Weierburg, in the Tyrol, sees a woman in a dark dress with a lamp in her hand, kneeling before the altar in the chapel, who goes away up some steps into the Castle. She finds that no one has been there, and hears later that an artist staying there had seen in the same place a similar figure, which went away up the steps. Undated. Recorded in 1888.

B G 104. Haunted House. Through the American Branch.—From Mr. P. In a house in Long Island in which he lived in 1864, mysterious noises were constantly heard by various members of household, one of whom saw several times figure of old woman with cane in hand moving about her room at night. Mr. P. left house on account of disturbances, which also drove away two succeeding sets of tenants. House supposed to be haunted by former owner, whose will had not been found. Recorded in 1890.

B G 105. Apparition. Through Mr. W. A. Walker.—Miss C. L. Greaves, staying at West Leake Rectory, Loughborough, heard rustling in her room at night and saw apparition of girl walking up and down; at same time felt a chill, which left her as the apparition vanished. She saw it three times afterwards, under the same circumstances. Once a dog was present which showed signs of terror. She heard afterwards that the governess had seen it since in the same room. Undated. Recorded in 1892.

B G 106. From Miss E. D. through Miss M. Benson.—In the autumn of 1887 Miss D. saw in the afternoon an apparition of an old lady in Quaker dress (face not seen) in house in Ireland. Afterwards heard that such an old lady was supposed to appear when anything of importance was about to happen in the family, but that she had not been seen by anyone living. Soon afterwards Miss D. heard of the engagement of the son of the house to be married. There was a picture of the old lady in the house, which Miss D. must have seen. Recorded August, 1890.

B G 107. Haunted house at Ramsgate.—Figure seen by Sister Maria (the matron) and several servants, generally in a dark (?) passage; once by three servants together—one having brought the others to look. Probably all knew of the haunt. Date, 1890. Recorded 1892.

B L 166. 2nd hand. From Mrs. Conrad Hall, of Wineheombe.—Daughter in Essex at the time of her father's death heard terrible shaking of window, as if a strong person shook it with all his might; and next morning heard her name called distinctly. A few minutes later she received telegram of her father's death. Date, October, 1868; recorded December, 1889.

B L 167. Auditory.—Mrs. N. heard the voice of a deceased friend say, "He's coming soon." Friend's husband died in Jamaica at the time the voice was heard.

B L 168. Ad Pn Collective apparition.—Miss M. E. Godwin, when a child, was walking out with a friend when both of them saw a gentleman whom she knew well; she spoke to him, and he answered. Next day they heard that he had died from the effects of an accident exactly at the time she had seen him. Date, over 20 years ago. Recorded in 1891. Further inquiries unanswered.

B L 169. Through Maria, Lady Vineent.—Experiences of Lady—  
(1) Borderland. Ad Pe She hears her name called twice, and 2 knocks at the door. At the same time a friend about whom she was anxious dies suddenly. Undated. (2) Ae Pn Impulse. On a snowy afternoon she has impression that an old woman living 3 miles off is wanting her, goes to see, and finds that woman had fallen and been jammed in her staircase for 8 hours. Undated. Both recorded 1890.

B L 170. Visual and auditory. Ad Pn —From *Atomic Consciousness*, by James Bathurst, published in 1892. Mr. and Mrs. Cleverley hear footsteps, and Mrs. C., going out to investigate, sees apparition of her son in another room. He was drowned at the same time by the sinking of the ship *Eurydice*. Confirmed by Mr. C. Undated.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in SMALL CAPITALS.*

**Blackwood, Mrs.**, Norton Court, Sittingbourne, Kent.

**BROOKE, REV. STOPFORD A**, M.A., 1, Manchester-square, London, W.

**Carey, Arthur, B.Sc.**, Browsich, Gateacre, near Liverpool.

**CLARK, MISS**, Suffield Park, Cromer.

**CLARKE, JOHN HENRY, M.D.**, 30, Clarges-street, London, W.

**COGHILL, COLONEL KENDAL, C.B.**, Coshcen, Castle Townshend, Co. Cork.

**Davison, Miss Annie**, 1, Stanford-road, Kensington, W.

**EVES, MRS. CHARLES T.**, Brook's Lodge, The Park, Cheltenham.

**GLARDON, REV. AUGUSTE**, Tour de Peilz, Vaud, Switzerland.

**GROGAN, MISS**, 18, Ridgmount-gardens, London, W.C.

**Haggard, John G.**, H.B.M. Consul, Trieste, Austria.

**Low, Lady**, 23, De Vere-gardens, Kensington, W.

**MARTINEAU, ALFRED EDWARD**, Assist. Commissioner (Indian Civil Service), Sialkot, Punjab, India.

**MASTERMAN, MISS LOUISA**, Cawood Lodge, Haslemere.

**PHILLIPS, REV. J. T.**, 147, Beaufort-hill, Beaufort, Mon.

**POWELL, MISS CONSTANCE M.**, 5, Campden Hill-square, London, W.

**Somerset, H. Somers**, The Priory, Reigate.

## THE AMERICAN BRANCH.

BARNES, W. A., New Madrid, Mo., U.S.A.

HUNT, CHAS. R., M.D., 262, Union-street, Bedford, Mass., U.S.A.

LAMONT, ROBERT, 182, Willoughby-ave., Brooklyn, New York, U.S.A.

LIPPITT, GENERAL FRANCIS J., 9, Blake-row, U.S. Naval Academy,  
Annapolis, Indiana, U.S.A.

LYMAN, JOSEPH B., University-buildings, Washington-square, E., New  
York City, U.S.A.

**Mather, Enoch**, M.D., PH.D., LL.D., 124, Hamilton Ave., Peterson, N.J.

PERRY, JOHN G., M.D., 48, East 34th Street, New York City, U.S.A.

SINTENIS, E. H., P. O. Box 115, Abilene, Texas, U.S.A.

## MEETING OF THE COUNCIL.

A Meeting of the Council was held at the Society's Rooms, 19, Buckingham-street, W.C., on December 1st, Professor W. F. Barrett in the chair. There were also present Professor H. Sidgwick, Colonel J. Hartley, and Messrs. W. Crookes, W. Leaf, F. W. H. Myers, F. Podmore, H. Arthur Smith, and R. Pearsall Smith.

The Minutes of last Meeting were read and signed as correct.

Five new Members and twelve new Associates, whose names and addresses are given above, were elected. The election of one new Member and seven new Associates of the American Branch, whose names also appear above, was recorded.

It was agreed that, at her request, the name of Mrs. Osear Wilde should be transferred at the end of the year from the List of Associates to that of Members; and also that Mr. Edmund Selous's name should be transferred from the List of Members to that of Associates.

The resignation of three Members and fourteen Associates, who from various causes desired to terminate their connection with the Society at the close of the year, was accepted.

The names of two Associates who had virtually ceased to be Members of the Society were directed to be crossed off the List.

A vote of thanks was accorded to Mr. F. W. H. Myers for a copy of "Science and a Future Life; with Other Essays," presented to the Library.

The names of those Members of Council who retire in rotation at the end of the year were read over. The Assistant-Secretary was desired to ascertain whether they would offer themselves for re-election; and also to send out notices in accordance with the Rules, for the Annual Business Meeting of Members, to be held as already arranged,



at the Westminster Town Hall, on Friday, the 26th of January, 1894, at 3 p.m.

It was agreed that General Meetings of the Society be held on the following dates, subsequent to that already fixed for January 26th, 1894, at 4 p.m. :—Friday, March 9th, 8.30 p.m. ; Friday, April 27th, 4 p.m. ; Friday, June 8th, 8.30 p.m.

A discussion took place as to the most convenient arrangement of the printed List of Members of the Society. It was decided that in future the names of Members, Honorary Associates, and Associates be printed in one consecutive list ; the names of Members being distinguished by special type, and those of Honorary Associates by the prefix of an asterisk.

Other matters of business having been attended to, the Council agreed to meet at the close of the Annual Business Meeting of Members, to be held at 3 p.m. on January 26th, 1894, at the Westminster Town Hall.

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#### GENERAL MEETING.

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The 62nd General Meeting of the Society was held at the Westminster Town Hall, on Friday, December 1st, 1893, at 8.30 p.m., Professor Barrett in the chair. The attendance was unusually large.

PROFESSOR LODGE read a paper on “The Difficulty of making crucial Experiments as to the source of the extra or unusual Intelligence manifested in Trance-speech, Automatic writing, and other states of apparent mental inactivity,” which it is hoped will be published in a future number of the *Proceedings*.

DR. BURTON gave a brief account of some experiments in thought-transference,—of numbers,—which had succeeded when agent and percipient were placed back to back, but had failed when they were at some distance apart. He agreed with Professor Lodge as to the desirability of pressing experiments on the influence of distance on telepathic phenomena.

A paper by MR. CHARLTON T. SPEER, on his reminiscences of Mr. Stainton Moses, was then read by Mr. Myers. The paper, which is to appear in the forthcoming Part XXV. of *Proceedings*, described the various phenomena which Mr. Speer had witnessed during the later years of Mr. Moses’ experiences. One incident which was mentioned elicited several questions. Mr. Speer stated that Mr. Moses had, at a dark séance, clairvoyantly seen a face, and that at the same séance a name was written “directly”—apart from Mr. Moses—on a piece of paper on which Mr. Speer kept his hand. Afterwards Mr. Speer gave

Mr. Moses several albums, in one of which was a portrait of the deceased person whose name had thus been written. Mr. Moses identified that portrait as corresponding to the face which he had seen.

Mr. Speer was now asked whether this could be explained by any unconscious indications given by himself, or by thought-transference.

He replied that while Mr. Moses was turning over the albums he (Mr. Speer) was in another part of the room, and looking another way; nor did he even know which of the albums Mr. Moses was examining, until he heard him exclaim, "This is the face I saw."

In reply to other questions, Mr. Speer stated that difference of place, or of the table round which the circle sat, did not influence the phenomena. When raps first came in the dining-table, Dr. Speer had it taken to pieces (*i.e.*, legs unscrewed, &c.), to see if anything had been fraudulently done to it. It was an old heavy dining-table, which had been in the house many years, and was found to be in its usual condition.

MR. F. W. H. MYERS then addressed the meeting, discussing each in turn of the various hypotheses which might be framed to account for the recorded phenomena otherwise than as genuine exhibitions of an unknown force. He concluded by remarking that, even for those who thus admitted their genuine character, the problem of their true purport and veritable origin remained unsolved.

A further return to the subject, with especial view to the question of the identity of the intelligence or intelligences concerned, would be made at some future meeting.

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#### THE CHARACTER OF MR. D. D. HOME.

The mediumship of D. D. Home has twice been discussed in this *Journal*—first in an article by Professor Barrett and myself, with a collection of first-hand evidence, in a review of *The Life of D. D. Home* (Vol. IV., p. 101); and again by myself in a review of *The Gift of D. D. Home* (Vol. IV., p. 249). In these papers little was said as to the impression which Home's personal character produced on his contemporaries. In Madame Home's two books, indeed, there is much on that subject; and conversation with persons who had known Home well (especially the late Dr. Hawksley) had convinced me that, after allowing for kindly exaggeration, the testimonies quoted by Madame Home were not far from the truth. Still it was desirable to obtain some judgment which, while founded on intimate knowledge, was not influenced by any special belief or interest in the phenomena with which Home was associated in most minds. The kindness of Mr. Andrew Lang allowed me to see a letter written to him by an

American lady of literary tastes, who was led by an incidental phrase of Mr. Lang's to state somewhat fully the view of Home's character to which a family intimacy during the later years of his life had led her. Miss Louise Kennedy, of Fairacre, Old Concord, Mass., allows me to reproduce here the essential passages of her letter.

“Fairacre, Old Concord, Mass.

“July 18th, 1891.

“I knew Mr. Home very well. He became, in the latter years of his life, an intimate friend of my family. A French student of such things says of him that he was an amiable child, *naïve* and believing, and the sport of forces of whose nature and power he was utterly ignorant. The physical and mental wreck he became (years after this appreciation was uttered) seems to confirm the insight.

“The chief fact in his character was an egotism so unconscious, so simple, that it was perfectly childlike. It seemed the most natural thing in the world to him that he should be cared for, cossetted, and made the centre of things. He was always contentedly expectant to be carried smoothly and luxuriously along the road. Thus his relations with Mrs. Lyon, which have been so effectual in blighting his reputation with the public, to those who have the clue to his character are entirely in keeping, in a perfectly innocent way, with this readiness to take, this acceptance of the world at large as of course as fond of him as he was of himself, which we see in little children, to whom every good office comes as a matter of course. His share in this adjustment of things was to be delightfully entertaining and gay, or sympathetic and sentimental, or worldly and sarcastic, just as the passing mood or the casual companion persuaded; but always genuinely while the moment lasted. Brightly intelligent, with a singular apprehensiveness of the surface of the situation he found around him, which, together with a true though not deep refinement of taste, would explain his acceptability among gently-bred people, in spite of his humble upbringing, and apart from his wonder-working; with a brilliant dramatic faculty which he always delighted to exercise, he was a man of marked social charm. Mr. James T. Fields, who had seen all the stars of the last generation, as of this, told me he placed him above any reader he had ever heard.

“He basked in admiration, and delighted also to admire—provided his own dues were not pinched thereby. No other medium had he a good word for, nor any kind of manifestation he himself had not been favoured with. He had no discretion in his speech when moved, but poured out denunciation, taunt, scorn, in a delightfully untrammelled fashion, ‘The Blavatsky’ occupying an exalted place in his niche of execration. But apart from rivals in his own lines, he was warm-hearted, affectionate, and generous, and in many respects a most fascinating man.

“A master study of his peculiar character (not on the Sludge lines—that monumental waste of precious time) would be a striking addition to the human portrait gallery. Sludge was an elaborate anatomical manufacture from one small bone—and no portrait. He told me of Mr. Browning, after Mrs. Browning had cordially greeted him, refusing his hand with a dramatic

toss of his own up to his left shoulder. 'And then he wrote a poem which they say is meant for me'—this without a shade of resentment or annoyance. In fact, there was no trace of vindictiveness in his account of Mr. Browning. He appeared to regard unbelief in himself, or dislike, as a mysterious dispensation he could not try to account for.

"His relations with his wife, a woman proud and fastidious in the highest degree, were very charming, and she was deeply devoted to him, as she has proved in the books published since his death. To her he was the herald of a new dispensation. It was interesting to see an essentially cynical mind, with a knowledge of 'the world,' maintain this attitude of adoration for the prophet, while for the man she was tenderly protective in practical fashion, with dashes of derision for his simplicity. He suffered terribly the last few years, and she was angelic, as he fully realised. He would talk of her unutterable patience with him in his extremities, and with his graceless son. She falsified in every particular the traditional stepmother's rôle, and forgave seventy times seven the ungrateful youth, because he was the son of the man she so entirely worshipped. To her it was a privilege to spend herself for so precious a personality. I have dwelt on her particularly fine and self-contained character—the very opposite of his—because his first wife has been the subject of so much eulogy, and little has been said of the one who devoted herself to his darkly shadowed days.

"You may say to all this, 'Quite so, and distinctly *not* a desirable kind of person.' Well, but at least not a schemer, nor a vulgar adventurer, which is the usual assumption about him. His belief in his function as a minister of the 'other world' was entirely solemn and awe-stricken, though, as he had the pliability of mind which seems the groundwork of mediumship, and was affected by any current of thought around him, he may have given occasion to the doubter by entering into his mood. Indeed, he used to say that he could not have believed the reality of the manifestations had they not happened to himself.

"LOUISE KENNEDY,"

In a letter to myself Miss Kennedy states that she never personally witnessed any of Home's phenomena.

I may point out, in conclusion, how completely concordant on all material points are all the testimonies known to me as to the character of D. D. Home. There are, indeed, wide differences in the liking or aversion felt for him; but these differences seem to depend on a matter so unimportant for science as the exact shade of effusiveness and familiarity of manner which his acquaintances were prepared to enjoy or to tolerate. That there must have been much in him which refined and dignified persons (especially, perhaps, if not English by birth) could admire and even love, the history of his two marriages sufficiently proves. But even if we take the unsympathetic man-of-the-world's view of him; if we regard him as a kind of drawing-room reciter *in excelsis*, or, as Mr. Lang has phrased it, "a Harold Skimpole with the gift of divination," the result for our purposes is



much the same. Neither Home's character nor his abilities, as represented either by friends or by foes, can be held to render it probable that he was a master of ingenious and undiscoverable mechanisms, and a lifelong traitor to his dearest friends.

F. W. H. MYERS.

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## CASES RECEIVED BY THE LITERARY COMMITTEE.

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### G. 244. Collective Apparition.

For the following account we are indebted to the Rev. C. H. Cope, an Associate of the S.P.R., who received it from Mr. G. A. Young, of The Oaks, Faversham, Kent. It was written by a friend of the latter's, Captain Emmett:

The following is an accurate statement of a supernatural occurrence that took place at Gibraltar in the year 1839, and which was carefully investigated by myself on the day after it took place, accompanied by the Rev. William Brown, now residing at Gravesend, and never afterwards discovered to have been anything but that which it professed to be:—

In the month of September, 1839, the Rev. W. Brown called upon me for the purpose of making known that a story was current about the barracks of the 46th Regiment, to the effect that a ghost or spirit had been seen in one of the hospital wards occupied by that regiment, then quartered at the barracks on the Rock, called "The South," adding that he thought the case worth investigating, as two persons were said to have seen it at the same time.

I went with him to the hospital, and after hearing a version of the story from the hospital sergeant, desired that one of the two men (not the principal) who had seen the vision might be sent for.

A private of the 46th named Watson (and a patient in the ward) forthwith attended, and was cautioned by me to be truthful in his statement as I was about to take it down on paper for severe investigation. I then wrote down from his mouth the following:—

"Last night I was lying awake in bed some time after eleven o'clock, not being able to sleep as there was a rushlight at the far end of the ward where one of the patients was dying; also the ward had been disturbed for the previous two nights by the sound of footsteps slowly walking up and down the ward. Whilst turning round in my bed I saw someone sitting upon the foot of the bed of Corporal McQueen. At first I thought it was McQueen himself, but distinguished his head on the pillow. The person sitting remained so still that I thought it sufficiently singular to call out to McQueen, and I called to him, telling him 'there was someone sitting upon the foot of his bed.' He waked up and drew up his knees, and at the same time the person rose off the foot of the bed, and slowly went up to the head of it, rested one hand against the wall and stooped down as if to speak to Corporal McQueen. He drew back his head as if alarmed, and becoming

armed myself, I don't know why, I buried my head under the sheets, and felt so faint that I did not look up again for perhaps half-an-hour, when I no longer saw anyone by McQueen, who was still sitting up and silent in his bed. I spoke to him, and he made answer for me to go to sleep and not talk."

I and Mr. Brown cross-examined Private Watson, and came fully to the conclusion that he was speaking truly according to his belief. He was not suffering at the time from any disorder affecting the brain. We dismissed him and called in Corporal McQueen. His disorder was simply an injury to the foot or ankle, and likewise not affecting the brain. I warned him as I had done Private Watson, and I then took down his statement in writing, as follows:—

"Last night about 12 o'clock I was awaked by Private Watson, who sleeps opposite to me. He told me that there was someone sitting upon the foot of my bed, and at the same time I saw a person just rising off it and coming towards me. There was enough light by means of a rushlight at the other end of the room to let me see it was not one of the patients, and I gradually distinguished the dress to be grave clothes—a long gown of flannel edged with black tape, and tied up about the wrists and neck with bows of the same; a kind of hood was swathed round the head and face. The figure leant down over me, and at first I felt much alarmed and shrank back. The figure said something, my name, I think, and added: 'I am the spirit of Mary Madden, and bespeak your attention.'

"Mary Madden had been the wife of a comrade of that name, now at the Depôt of the 46th in Ireland, and she had died just about this time last year. I was a great friend of hers, and was beside her when she died, and put her into her coffin. She was dressed precisely the same as the figure then before me."

*Question:* "Were the face and voice like Mrs. Madden's?"

*Answer:* "I could distinguish no face at all. The voice was not like Mrs. Madden's, or any voice I had ever heard; *it seemed to sing through my head.*"

The witness continued:—

"I then felt rather reassured, and asked her what she wanted. She replied 'that I must communicate with her late husband, Madden, and severely warn him as to a certain evil course he was pursuing; that he was to desist, and that, if he did not desist, his soul would be in immediate peril.' She then told me to warn him of some other matter, and finished by telling me, *by way of proof that she was Mrs. Madden's spirit*, a circumstance and conversation unknown to anyone in the world, that took place between us before her death, and this I must decline repeating. *It was proof to me that Mary Madden's spirit was then beside me, and nothing on earth will convince me to the contrary.* After exacting a promise from me that I would fulfil her wish, she said she would not again trouble the ward, and bid me farewell. She then went to the fireplace, and groped over it with her hands about the wall, then turned round and again came towards me, but gradually looked more and more indistinct until at last I lost sight of her altogether. I then became very faint and awe-struck, and remained awake until daylight,

"I have this morning written to her husband in Ireland, in compliance with her wish. There were about 18 men in the ward, but with the exception of the dying man in the corner and Private Watson, I think they were all asleep. This is all I can say of the matter."

Corporal McQueen about three months afterwards came to England with other invalids, and was with them placed under my command on board the *Bassett*, Junior Transport. I reminded him of the above matter, and he steadily adhered to his story without the slightest variation. Mr. Brown and myself are fully of opinion that he was speaking the plain and unexaggerated truth.

M. EMMETT,  
Captain, Royal Bucks Militia.

Weedon Barracks, *September, 1854.*

Mr. Young informed us that this account, which was printed for private circulation, was a copy of an original manuscript in his possession, written in 1854, and he kindly allowed us to see the manuscript for comparison with the printed copy. The accompanying letter from Miss Young explains further the circumstances under which it was written.

The Oaks, Faversham, *October 27th, [1893].*

DEAR SIR,—My father does not know whether Captain Emmett is still living; it is now many years since he last saw him. My father and Captain Emmett had both been in the army, Captain Emmett in the 46th, my father in the 8th. On leaving the army they both joined the Royal Bucks Militia, and were quartered together at Weedon. It was then that they first made acquaintance and that Captain Emmett told my father this curious narrative. He was so much interested in it that Captain Emmett wrote it all down for him *from the notes* which he had himself taken at the time. This was in the year 1854, the event having taken place in 1839. [Thus] the essential part of the narration is practically dated the day after the event, as it is copied by Captain Emmett from the notes he himself took when investigating the affair.

AGNES A. YOUNG.

The next is a case of an apparently veridical hallucination, taking what may be regarded as a symbolic form.

L. 966. A<sup>d</sup>P<sup>e</sup> Visual.

From Miss M. H. Williams, of 11, Cleveland-terrace, Coatham, Redcar.

*September 23rd, 1889.*

"I was living at home with my parents at Eston-in-Cleveland. There was a working man called Long living in the village, not far from our house, whose wife was taken ill. Dr. Fultcn, who at that time was staying with us, came in one night between 9 and 10 o'clock and said Mrs. Long was dying. After that we sat talking over the fire a good while, and then my sister Isabella and I went off to bed. We slept in a back bedroom, and after we got to this bedroom I said, 'Oh, I've forgotten something in the large bedroom.' To this latter I proceeded by myself, and, as I approached the door, something seemed to say to me, 'You'll see something of Mrs. Long,

living or dead !' But I thought no more of this, and entered the bedroom, which I had to cross to the opposite end for what I wanted. When I had got the things in my hand, I noticed a lovely light hanging over my head. It was a round light—perfectly round. I had taken no light with me, but went for the things I wanted in the dark. I looked to see if there was any light coming in from the windows, but there was none : in that direction there was total darkness. I grasped one hand with the other and stood looking at the strange light to be sure that I was not deceived and was not imagining it. I walked across the room to the door, and all the way the light was hanging between my head and the ceiling. It was akin to the electric light : something of a cloud, though every part of it was beaming and running over with light. It left me at the bedroom door. On first seeing it a strange impression seized me, and after it left me I was so impressed that I could not speak of it to anyone for a day or two. I wondered at the time whether it had anything to do with Mrs. Long, and on inquiry I found that she died just about the time when I saw the light. If there was any difference, I judged it would be a little before, but there would not be much in it. This would be about 11 p.m., and about four years ago. It left an impression on my mind which I have never forgotten, and never shall forget. Mrs. Long was not ill many days—about two or three ; she died rather suddenly. I was rather interested in her. I did not see her during her illness, but had often seen her and talked to her before. I was perfectly well at the time, and was in no trouble or anxiety. My age at the time was 23. I have had no experience of the kind before or since. I saw no figure, only a lovely light. Before telling my sister I made her promise she would not ridicule me nor call me superstitious.

“To the best of my recollection this is a correct statement.

“MARY HELENA WILLIAMS.

“P.S.—The light which I saw was a palish blue. It emitted no rays, so that all the rest of the room was in darkness. It was wider in circumference than my head, so that as I walked I could see it above me without raising my head. As I left the room it remained, and when I looked again was gone. It was in a corner, where the darkness of the room was deepest and the least chance of illumination from the windows on the right and left, that I first saw it above my head. I had no fear, but a kind of sacred awe. The light was unlike any other that I ever saw, and I should say brighter than any other, or, at least, purer. Looking at it did not affect the eyes. It was midway between my head and the ceiling.”

The sister who was with Miss Williams at the time corroborates her account as follows :—

“I recollect my sister Lily seeing the bright light. When she came back to the room where I was she was quite pale, and sat down on the floor. She was so awe-struck that she did not tell us what she had seen till the next day. I remember that a woman who lived near us died about the time my sister saw the light, and that we connected the two circumstances together.

“August 8th, 1891.”

“ISABELLA FULTON.



In the next case it would seem that the telepathic impression was received by a person for whom it was not intended.

L. 967. Ae P Auditory.

[All the names in this account are assumed, the real names having been given us in confidence.]

The percipient, Miss M. Clarke, is nursemaid in the family of Mrs. Thompson, through whom we obtained the account.

“*January 9th, 1891.*”

“In the year 1890 we came to live at Firbeck House, the family place, where Mr. Thompson’s father and mother had lived, and where their two youngest children were born. We had been in the house about a month, and I and the three youngest children were sleeping in the room on the front landing hitherto occupied by Mr. Thompson’s only sister, whose name is Margaret. I had not gone to bed, but was sitting over the fire about 12 p.m., or later, when, hearing someone say ‘Margaret,’ I thought Mrs. Thompson (who slept on the same landing) was calling me, and I went out of the room expecting to find her in the passage. I stood a moment, seeing no one there, and heard a deep sigh close to me. I was so astonished at hearing this and seeing no one, as I had quite expected, that I felt I could not turn round, and I went backwards way into my room again and shut the door. It made me feel rather nervous. The next morning I told the governess what I had heard, and said to her, ‘I will not tell Mrs. Thompson, as she is nervous in this house.’ This happened on the Saturday night. On the following Monday, February 10th, Mrs. Thompson got a telegram in the afternoon to say Mr. Edward, her youngest brother-in-law, had just died quite suddenly of apoplexy at an hotel.

“I was in my usual health ; my age was nearly 37 years.

“I had seen Mr. Edward about two months before, but we knew nothing of what he was doing at the time. Mr. and Mrs. Thompson have since been told that Mr. E. Thompson was ill on the Saturday night and Sunday morning, and that his thoughts were evidently dwelling much upon his sister, to whom all her brothers are much attached, and who was a good deal older than this brother. He was better on the Sunday afternoon, and his death on Monday was quite unexpected, and his family none of them knew that he was poorly till they heard of his death.

“I told the governess next morning, and I told Mrs. Thompson after we heard of the death.

“MARGARET CLARKE.”

The account given was written by Mrs. Thompson, and signed by the percipient, of whom Mrs. Thompson says :—“I believe [her] to be as sane and as trustworthy as any person I know.”

In reply to our request for confirmatory evidence, Mrs. Thompson writes :—

“*February 6th, 1892.*”

“I enclose the corroborative statement of our late governess [Miss Ball] as to the incident connected with Mr. E. Thompson’s death, but I wish to draw your attention to the fact, which I think is distinctly brought out in the account, that he was extremely ill on Saturday night, and constantly

talking of his sister ; but it was not until *Monday* afternoon that he died and we received the telegram, that being our first intimation that anything was wrong. I believe he was considered not to be exactly in his full senses during the Saturday night. He died more than 40 miles away."

The statement enclosed was as follows :—

“ *February 4th, 1892.*

“ I remember perfectly well Margaret telling me about the above-mentioned incident, also that it happened on a Saturday night, and that she told me on the following Sunday morning ; but I cannot remember how long before Mr. Edward's death—it must certainly have been about a month after our coming to Firbeck House.

“ Margaret told me she was getting ready for bed in the room that had been Miss Thompson's, when she heard someone call ‘ Margaret.’ She was so sure of it that she went outside expecting to meet you coming along the landing from your room, but on getting a little way and seeing no one she stood a moment to listen, when she heard a deep sigh. She then went back to her room and to bed, feeling rather nervous. On telling me next morning, we both thought we had better say nothing to you about it, as it might only set you against the house and make you nervous ; but when Mr. Edward died so soon after, we thought it might have been him wanting to speak to Miss Thompson. I believe Margaret mentioned it to you after his death.

“ EDITH BALL.”

L. 968. Ae Pa Tactile.

From Miss A. T. [These initials are assumed, the real name having been given us in confidence.]

“ *November 14th, 1889.*

“ At Exeter, one afternoon in spring, March, 1882, I had a distinct impression of feeling a hand grasp my arm, and felt a rough coat against my shoulder. I had a vague sort of impression that a friend of mine, who was then in South Africa, was appealing to me in some way, and was in distress. I wrote out to South Africa at once, and after some months discovered he was very ill, having fallen from the top of a house on that day.

“ I was writing a letter to a comparative stranger. I was in good health and spirits, and very busy. [My age was] 19.

“ I had not seen this friend for several years, but was much interested in him. I occasionally heard from him by letter. I was not thinking of him at the time, and was much startled by the sudden feeling.

“ A. T.”

Miss T. says further that this is the only hallucination she has ever had. She also says :—“ As far as I can remember, I did note the date at the time, and subsequently found that the accident had happened at the very moment I received that peculiar impression.” “ [I] can give no corroborative testimony. My impression is that I did mention the circumstance in a casual, half-joking way to my companions at the time, but I am positive not in a manner that would make them attach any importance to my words and remember them afterwards ; and when I did hear of the accident months after,

I was in another place, having left Exeter for some time. I was in a most matter-of-fact mood at the time—reading, I think—and my thoughts were not in the least occupied with the individual in question.”

Mrs. Sidgwick called on Miss T. later, and gives the following account of her interview, written from notes made at the time.

“*April 11th, 1892.*

“I saw Miss A. T. on April 6th, and talked over her experience with her. She told me that she was reading when it happened. She said she felt as if someone leant against her and seized her arm, as if holding on for support. She at once thought of her godfather, who was in South Africa, and looked up from the book she was reading to speak to him before she remembered that he could not be there. She then told her fellow teachers, who were in the room, what a strange feeling she had had, but it is unlikely they would remember it. They knew nothing of the coincidence even. She made, she says, a written note of date, and when her godfather came home, which he did as soon as he could travel after his accident, she compared notes and found the date was that of his accident. The note was destroyed with other papers later. Her godfather fell off the roof of a house, and injured himself seriously internally, and had to return to England to have an operation performed in consequence.”

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The next two cases are instances of apparently veridical impressions, in the form of mind's-eye visions, not completely externalised.

#### L. 969.

The first was received from Miss C. H. Grange, 34, Old Broad-street, E.C.

“I was staying with friends in one of the Eastern Counties. Shortly after [I had come], my friend, Mrs. B., wrote to her sister in the North, asking her to send off by train the colley dog which was only waiting at the old home until his mistress was ready to receive him. We were all anxious to welcome ‘Barrie,’ who was an old friend, and accordingly were exceedingly pleased when a letter arrived, saying that he had been duly despatched by express train. This letter arrived on a Monday morning, and the writer [added], ‘The station-master here tells me that “Barrie” should reach —— on Monday morning, or possibly even on Sunday, if not delayed in London.’

“One o'clock came, and with it the sad intelligence that as yet nothing had been heard of our colley. At intervals during that afternoon and evening one or other of us might have been seen on the platform, interviewing porters as to the probable cause of the delay experienced by ‘Barrie’ on his journey.

“Tuesday's letter bag contained a letter [saying], ‘To-day I have had a telegram from the station-master at York, saying that on Saturday afternoon “Barrie” slipped his collar and disappeared.’

“The days passed by, and we never failed to include the station in our daily walk, always with the same question on our lips, ‘Any news of Mrs. B.'s dog?’ but a favourable reply never came.

“ [On Friday of the same week] we arranged to visit Cambridge, and to spend several hours in that most interesting town. On the return journey, [being] very tired, most complete was the silence which fell upon us. As far as I can remember, no one had mentioned ‘Barrie’s’ name since the usual inquiry had been made in the morning, and indeed, as a week had now elapsed since his loss we were beginning [to give up the hope of recovering him.]

“ Like all the rest, I was in a semi-sleeping condition. I do not say asleep, for then what follows would be a dream, and certainly it was scarcely that—no, merely in a tired condition of mind and body, I felt that peculiar sensation which I am sure has been felt by many, that is, that though sufficiently awake to know what is going on around, still your real mind seems to be far away and almost separate from your surroundings. It seemed to me that I was walking down a road, and before me I could see quite plainly the colley dog of which we had spoken and thought so much, being led by a man who held him with a rope. I followed him with interest until he was taken up to a door which I saw opened, and the flood of light from within showed me the well-known figure of [Mrs. B.’s] maid-servant. It all appeared to me so vivid that I suddenly started up and said to Mrs. B., ‘Edith “Barrie” is found!’ Everyone was taken aback by the suddenness of this statement, and Mrs. B. laughingly said, ‘Nonsense! how can you possibly know, and why raise false hopes in my mind?’ I then, quite awake and looking most intently at her, replied, ‘Yes, he is found, and when we arrive at — Station the first thing to happen will be that a porter will come up and say, “Mrs. B., your dog is found.”’ Then I went on describing the scene of which I had just imagined myself to be a witness, saying, ‘Ah, there I see him going down the road. Now [the maid] is opening the door.’ Here there was a universal laugh, and at last I joined in it, whereat all visions vanished. Still I maintained my opinion that the colley was safe in —, and when Dr. B. remarked that if all happened as I had said I should have a pair of gloves, I agreed, and promised him a pair if ‘Barrie’ should prove still to be missing.

“ In about forty minutes after this the train drew up at —, and Dr. B. opened the door and stepped out; just as he was giving his hand to Edith, a porter came up to her and said, ‘Mrs. B., your dog is found.’ She exclaimed, ‘Where is he?’ The man replied by whistling to a fellow porter, who brought the dog from the other end of the platform, and ‘Barrie’ was soon overwhelming his mistress with rather boisterous caresses. On our way home, Dr. B. remarked that I was only entitled to *one* glove, as the scene I had so graphically described of the dog being led down the road was a myth. But on our arrival at the house, our first greeting from the maid was, ‘Oh, it really is your dog, Mrs. B.; I would not take him in when the porter brought him about three-quarters of an hour ago.’

“ I was paid [the] bet.

“ C. H. GRANGE.”

Miss Grange tells us that the incident occurred in April, 1884, and that the above account was written some weeks later, on her return home from visiting Mrs. B.



Dr. and Mrs. B. added to the account a corroborative note, signed by both of them, to the following effect:—

“Without accepting any psychological theory whatever as bearing upon the subject, we can state that the above-mentioned facts have been, to the best of our recollection, quite correctly recorded.”

This note was written in May, 1893.

A letter from Mrs. B. to Miss Grange, enclosing it, says:—“I remember about it, and what I forget [Dr. B.] says he remembers, and *vice versa*, so we can with a clear conscience sign it for you.”

L. 970. An Pn

This case was obtained through Mr. A. Aksakof, from Mr. S. Manoukhine.

“St. Petersburg, *March*, 1891.

“C’était en 1882, au commencement de l’hiver, à St. Petersburg, lorsque je vivais avec mon beau-père, M. Alex. Aksakof. Un soir, vers les 9 heures, quand je m’occupais des affaires de mon service (au Ministère de la Justice), le cours de mes idées fut tout à coup interrompu par une impression subite et momentanée:—Je vis ma fiancée, Mme. Hélène P., au bras de son parent, M. S., montant l’escalier, qui menait à la Salle de l’Exposition d’Electricité, qui avait lieu ce soir. En même temps j’avais la ferme conviction que ceci n’était pas une image de mon imagination, mais un fait réel. Je continuai mon travail, tout étonné de cet incident, qui était tout à fait contraire à ce qui avait été convenu entre nous le matin même de ce jour, et nommément; M. S. avait proposé d’accompagner Mme. P. à l’exposition, mais il fut décidé que c’est moi-même qui l’accompagnerait; Mme. P. m’avait promis d’aller avec moi, et je n’avais aucun motif de douter de sa parole. Le lendemain, avant qu’elle me parla, je lui dit qu’elle avait été à l’exposition avec M. S., ce qui se trouva être vrai.

“SERGE MANOUKHINE.”

Mrs. Manoukhine writes:—

“Je certifie l’exactitude de ce fait.

“HÉLÈNE MANOUKHINE.”

Mr. Manoukhine writes further:—

“J’ai eu un autre cas de double-vue qu’il ne m’est pas possible de relater.”

## THE COMMITTEE FOR THE SYSTEMATIC INVESTIGATION OF HYPNOTIC PHENOMENA.

At a meeting of the Council on October 6th last, this committee was formed, and the following were appointed to serve thereon:—Messrs. T. Barkworth, A. W. Barrett, M. B. Lond., W. Leaf, Litt. D. A. T. Myers, M.D., and F. Podmore; and subsequently the Committee added the following to their number:—Messrs. J. M. Bramwell, M.D., G. Albert Smith, and E. Westlake.

Since October 18th the Committee have met at the Rooms of the Society on Tuesday evenings at 8 p.m., and their efforts have hitherto been chiefly in the direction of investigating thought-transference with hypnotised subjects.

The Committee will be glad to receive active help, on which they feel that their usefulness must largely depend. They hope to hear from Members and Associates of the Society generally as to any cases of apparent thought-transference or clairvoyance that may be open to their investigation. They are also particularly anxious to secure the co-operation of persons susceptible to the action of hypnotism.

Offers of assistance are warmly invited, and communications may be sent to any members of the Committee.

### SUPPLEMENTARY LIBRARY CATALOGUE.

*Additions since the last list (JOURNAL for June, 1893).*

#### THE EDMUND GURNEY LIBRARY.

- VINCENT (R. Harry), *The Elements of Hypnotism: Its Phenomena, Its Dangers and Value*.....London, 1893
- NIZET (Henri), *L'Hypnotisme. Etude Critique*.....Brussels, N.D.
- HECKER (Dr. Ewald), *Hypnose und Suggestion im Dienste der Heilkunde*.....Wiesbaden, 1893
- KIESEWETTER (Carl), *Franz Anton Mesmer's Leben und Lehre. Nebst einer Vorgeschichte des Mesmerismus, Hypnotismus, und Somnambulismus*.....Leipzig, 1893
- RELLS (Edmund W.), *Psychologische Skizzen*.....Leipzig, 1893\*

#### THE GENERAL LIBRARY.

- CHAKRAVARTI (K.), *Yoga-Sastri. Lectures on Hindu Religion, Philosophy and Yoga*.....Calcutta, 1893\*
- DENDY (Walter C., M.R.C.S.), *On the Phenomena of Dreams and other Transient Illusions*.....London, 1832
- HART (Ernest), *Hypnotism, Mesmerism, and the New Witchcraft.*  
London, 1893‡
- HOPPS (John Page), *Death a Delusion*.....London, [1893]\*
- KIRK (Rev. Robert, M.A.), *The Secret Commonwealth of Elves, Fauns, and Fairies. A.D. 1691. The Comment by Andrew Lang*.....London, 1893†
- MVERS (F. W. H.), *Science and a Future Life, with Other Essays.*  
London, 1893\*
- SPIRIT TEACHINGS THROUGH THE MEDIUMSHIP OF WILLIAM STAINTON MOSES (M.A. OXON.). *Memorial Edition.* London, 1894§  
———(Another copy.)

\* Presented by the Author.

† Presented by Mr. Andrew Lang.

‡ Presented by a Member.

§ Presented by Mrs. Speer.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in **SMALL CAPITALS**.*

- APSLEY-SMITH, MRS., Halifax, Nova Scotia.
- BAILEY, MRS. H. H., 50, Clarendon-road, Holland-park, W.
- BEST, MRS. J. RYCROFT, 8, Lennox-road South, Southsea, Hants.
- Caithness, The Countess of, Duchesse de Pomar, 124,**  
Avenue de Wagram, Paris.
- DUTT, R. C., C.I.E., Burdwan, Bengal, India.
- ELLIOT, GILBERT, 10, Hanover-square, London, W.
- GALLOWAY, THE COUNTESS OF, 17, Upper Grosvenor-street, W.
- GOVETT, THE VEN. ARCHDEACON, M.A., Gibraltar.
- Hannah, Robert, 82, Addison-road, Kensington, W.**
- Hichens, Rev. Thomas S.,** Guilsborough Vicarage, Northampton.
- HORTON, WILLIAM T., Millside, Hatchlands-road, Redhill, Surrey.
- JACKSON, REV. F., The Vicarage, Newton-upon-Rawcliffe, Pickering.
- JONES, THOMAS R., M.R.C.S. Lond., L.R.C.P. I., L.M.I., 26, Lorne-road, Birkenhead.
- MAYOR, R. G., King's College, Cambridge.
- MCCAUL, MISS, Creggandarroch, Chislehurst.
- OZANNE, MAJOR CHARLES H., 8, Victoria-road, Old Charlton, S.E.
- PARK, MISS MARGARET L. M., 23, Mecklenburgh-square, W.C.

PHILLIMORE, R. C., 86, Eaton-place, London, S.W.  
 SMITH, HENRY, M.D. (Jena), Cravensea, Cockington, Torquay.  
 STEWART, MISS SUSAN, 89, Philbeach-gardens, London, S.W.  
 TEBB, ALBERT E., M.D., Heathfield, Tunbridge Wells, Kent.  
 WALKER, MRS. EMMA, 42, Kingsnorth-gardens, Folkestone.

#### THE AMERICAN BRANCH.

ALEXANDER, W. L., Canton, Ohio, U.S.A.  
 BULLEY, R. H., Canton, Ohio, U.S.A.  
 CARPENTER, W. O., 517, Adams-street, Chicago, Ill., U.S.A.  
 HALL, MRS. DAVID, 2, Wellington-terrace, Brookline, Mass., U.S.A.  
 HUDSON, THOMSON JAY, 10, Ninth-st., S.E., Washington, D.C., U.S.A.  
**Jackson, Mrs. Flora S.**, 558, Milwaukee-st., Milwaukee, Wis., U.S.A.  
 PERKINS, MRS. CHAS. E., 223, Commonwealth-ave., Boston, Mass., U.S.A.  
 SHAW, MRS. F. G., 120, East 30th-street, New York, U.S.A.

#### GENERAL MEETING.

The 63rd General Meeting of the Society was held at the Westminster Town Hall on Friday, January 26th, at 3 p.m. ; the President, Mr. A. J. Balfour, in the chair. The meeting was a crowded one.

THE PRESIDENT, after referring to the loss the Society had sustained by the death of Dr. A. T. Myers and of our Corresponding Member, Professor Hertz, spoke of the relation between the results the Society has arrived at and the general point of view of science. Looking back to the facts brought forward by Mesmer a century ago, he found that, even allowing for the effect of Mesmer's error in inventing a bad theory to account for them, the scientific world of the time had neglected its obvious duty of dealing with the new problem, and explaining it if it could. At the same time he admitted that an age could not be expected to do more than the special work set before it, and the special work of the last hundred years had been the reconstruction of almost the whole body of sciences from top to bottom. Granting, however, that men of science might have been justified in their attitude towards Mesmer's discoveries for the past century, he could not admit that they would be justified in maintaining that attitude towards occult subjects in the present day. He thought the time had come when, in their own interest, as in the interests of others, the leaders of scientific thought in this country and elsewhere should recognise that there were well-attested facts which did not naturally fall into the framework of the sciences or of organised experience as they conceived it; he thought that they should investigate these, or at least assist



others in doing so. He said that there were difficulties connected with these investigations, with which scientific men are not familiar in their ordinary work. There was the difficulty of fraud and unconscious self-deception; and there was the difficulty of dealing, as it seemed, with cases in which, not the normal five senses that all command, but some abnormal and half-completed senses come into play. Experiments cannot be repeated at will, because they deal with exceptional gifts of exceptional individuals. But he thought it unphilosophical to refuse to investigate because of these difficulties. For himself, he saw no inherent, no *a priori* improbability in such half-formed senses being sporadically developed in the human race. So far from that, if the theory of development and natural selection were really sound, it was exactly what one would expect, for it seemed unreasonable to suppose that the senses, which had been elaborated because they were fitted to make the organism survive in the struggle for existence, should be in correspondence with the whole of external nature. There must be countless forms of being, countless real existences, which, had the line of our evolution gone in a different direction, or had the necessities of our primitive ancestors been of a different kind, we might have had senses enabling us to deal with experimentally. He would expect that here and there we should find the beginnings of such senses—mere bye-products of the great natural manufactory, mere beginnings, never destined to come to anything. It might be that in cases of abnormal development we came across faculties which, had it been worth Nature's while to develop them for any purpose in the struggle for existence, would have been normally found in the whole race, and would have enabled us to experiment on the phenomena which we now regard as occult, with the same certainty that we investigate matters open to the ordinary operation of the senses. If this were so, he did not think that the irregularity of our results, which was one of their most provoking characteristics, ought to furnish any argument against the truly scientific character of our work.

But this theory of imperfectly developed senses was not enough, he thought, to account for all the difficulties with which we have to deal. It was easy to imagine senses which we might have had, and which would merely confirm results already arrived at by scientific men. But the difficulty about our investigations was that we seemed to come across facts which, if well established—as they appeared to be—could not, as he judged, be made by any manipulation to fit into the interstices of the accepted view of the physical world; if that were so, we were engaged in a work of prodigious difficulty, but of an importance of which the difficulty was only a measure; for we were on the threshold, so to speak, of a whole new set of the laws of nature.

There was, for instance, an accumulated mass of evidence for telepathy, yet telepathy cannot be fitted in with the acknowledged scientific view of the universe, without doing it a violence which the facts would not, he thought, bear. After pointing out some of the difficulties of thus fitting it in, he said that the absence of anything exciting in telepathic experiments made them some of the best with which we can make a breach in the wall which now surrounds the universe as we conceive it to exist. He was aware that many members of the Society approached the subjects with which we deal from a different point of view from that which he had touched upon. We do investigate phenomena of a far more startling character, and he thought we did well. He was far from desiring to discourage those who wish to get direct evidence, for example, of such a fact as the communication with intelligences not endowed with a physical organisation such as we have experience of. But while there was sufficient evidence to make this a field of examination well worthy of our efforts, it was not that in which our labours come closest to existing scientific results. What he had aimed at was to deal with the scientific aspects of our work, being desirous above all things to enlist in our service the best experimental and scientific ability which we can command. If we could repeat very definite and very simple experiments, which do not fit in with hitherto accepted conclusions, sufficiently often and under tests sufficiently rigid, it would be impossible for physicists to ignore our results. They would have to help us, as far as they can, to unravel the very refractory class of problems with which we are endeavouring to deal. Whether their efforts or ours would be crowned with success, he did not know. He had already indicated the special difficulties and limitations with which we had to deal. But if he rightly estimated the value of the results we had obtained, it seemed to him that at least we should be able to prove that outside the world, as, scientifically, we have been in the habit of conceiving it, there lay a region, not open, indeed, to experimental observation in the same way that the more familiar regions of the material world were open, but still with regard to which some information could be gleaned; and if we could not, as the result of our exertions, discover what laws these strange phenomena obeyed, it would, at all events, be something to have shown, not as a matter of speculation or conjecture, but as a matter of ascertained fact, that there were things in "heaven and earth" which were beyond the philosophy even of the most scientific.

MR. LEAF then read a paper by MR. ANDREW LANG, entitled "Cock Lane and Common Sense." The story of the Cock Lane Ghost was examined, with the conclusion that the true solution of the puzzle had

not yet been found. Narratives of similar occurrences in different countries and at different periods were described and referred to, and the "common sense" explanations which had been offered were criticised and found insufficient. With regard to the stories narrated in the paper, no conclusion, he said, could be drawn from them; but there was a chain of such things through the ages, and in wandering in Cock Lane they were in the company of savages, philosophers, divines, saints, and hypnotists.

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### ANNUAL BUSINESS MEETING.

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The Twelfth Annual Business Meeting of the Members of the Society was held at the Westminster Town Hall on January 26th; Professor Sidgwick in the chair.

In opening the proceedings, Professor Sidgwick said he was glad to be in a position to make a satisfactory report of the Society during the past year. The total number of Members of all classes had increased from 804 to 877. The American Branch had also increased during the year from 480 to 521.

An audited statement of the receipts and expenditure of the Society during 1893 was presented to the meeting. In the accompanying letter, the auditor says:—"I have had the pleasure of auditing your accounts for 1893, and have duly certified their accuracy. I am glad to notice the same care exercised by Mr. Bennett as has been always shown." The statement appears as usual in the *Journal*. Referring to the financial position of the Society, the Chairman read a statement of assets and liabilities at the close of 1893. This showed an excess of assets of £260, as against the corresponding amount of £170 a year ago; no account being taken in either case of the value of the library, or of the stock of *Proceedings*. The whole of what had been received for Life Subscriptions was now invested; and as this amount is almost exactly equalled by the excess of assets above referred to, the financial position may be considered sound and satisfactory. He also dwelt with satisfaction on the prosperous condition of the American Branch. Referring to the "Second Sight Inquiry," he said that £34 had been expended out of the fund placed at the disposal of the Society by the Marquis of Bute, and that the inquiry was still in progress.

Proceeding to the annual election of a portion of the Council, the Chairman said that no further nominations having been made since the usual notice had been sent round to members, he had only to declare that Mr. G. P. Bidder, Q.C., Mr. Crookes, F.R.S., Dr. C. W. Lockhart Robertson, and himself were duly elected. He felt, however, he could not pass from this part of the business without refer-

ring to the great loss which the Council and the Society had sustained in the death of Dr. A. T. Myers.

Professor Sidgwick invited remarks from the members present, either on the financial position, or on any other matter connected with the interests of the Society. There being no response, he declared the meeting at an end.

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### MEETING OF THE COUNCIL.

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The Council met at the close of the Annual Business Meeting, Professor Sidgwick occupying the chair, and there being also present: Col. Hartley, Professor Ramsay, and Messrs. W. Crookes, W. Leaf F. W. H. Myers, F. Podmore, H. Arthur Smith, and R. Pearsall Smith.

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

G. W. Balfour, Esq., M.P., Thos. Barkworth, Esq., J. Milne Bramwell, Esq., M.B., the Earl of Crawford and Balcarres, K.T., and Sydney C. Scott, Esq., were co-opted as members of the Council for the ensuing year, in accordance with Rule 17.

Report was made that the Annual Business Meeting had been held and members of Council elected as stated above.

Professor William James, of Harvard University, U.S.A., was elected President of the Society for the ensuing year.

The Right Hon. Arthur J. Balfour, M.P., F.R.S., was elected a Vice-President of the Society.

Mr. H. Arthur Smith was elected as Hon. Treasurer, and Messrs. F. W. H. Myers and F. Podmore were elected as Hon. Secretaries for the ensuing year.

A Minute was adopted recording with deep regret the great loss which the Society has sustained since the last meeting of the Council in the death of Dr. A. T. Myers, whose services were of exceptional value, and of a kind which it will be difficult to replace.

The Council had at the same time to record the deaths of a distinguished Corresponding Member of the Society, Professor Dr. H. Hertz; of two other Members, the Right Hon. Edward Stanhope, M.P., and the Dean of Lincoln; also of an Associate, Mr. W. Paice, who joined the Society almost at its commencement, and of two foreign Associates, Professor Rossi-Pagnoni, of Pesaro, and the Rev. Joseph Thompson, of Demerara.

At the request of Mrs. Collison, of Weybridge, her name is transferred from the position of Associate to that of Member.

Three new Members and twenty new Associates were elected, whose names and addresses are given on the preceding pages, with the excep-



tion of one Associate, who desires that her name may not be included in the printed list. The election of one new Member and seven new Associates of the American Branch was recorded. Eleven more resignations from various causes at the end of 1893 were recorded.

The Committees were re-elected as follows, with power to add to their number :—

*Committee of Reference.*—Professor Barrett, Mr. W. Crookes, Dr. R. Hodgson, Dr. W. Leaf, Professor Lodge, Mr. F. W. H. Myers, Lord Rayleigh, Dr. C. Lockhart Robertson, Professor Sidgwick, Professor Thomson, Dr. J. Venn, and Mrs. Verrall.

*Literary Committee.*—Mr. T. Barkworth, Dr. W. Leaf, Mr. F. W. H. Myers, Mr. F. Podmore, Professor Sidgwick, and Mrs. Sidgwick.

*Library Committee.*—Col. Hartley, Mr. F. W. H. Myers, and Dr. C. Lloyd Tuckey.

*Hypnotic Phenomena.*—Mr. T. Barkworth, Mr. A. W. Barrett, M.B. ; Mr. J. M. Bramwell, M.B. ; Dr. W. Leaf, Mr. F. Podmore, Mr. G. Albert Smith, and Mr. E. Westlake.

*Finance Committee.*—Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Lieut.-Col. G. L. Le M. Taylor.

The lists of Corresponding Members and Honorary Associates were gone through.

A number of presents to the Library were reported, including a copy of "Spirit Teachings," from Mrs. Speer ; two copies of the same book from the London Spiritualist Alliance ; "The Gospel of Interpretation" from Mr. E. Maitland ; "The Veil Lifted," from the publishers ; "Der Hypnotismus," by Dr. Wetterstrand, from Mr. H. E. Crump ; also a number of books and pamphlets from the executors of the late Dr. Myers. For all these the thanks of the Council were accorded.

The Finance Committee was requested to prepare an estimate of the income of the Society and a scheme of expenditure for the current year, and to present it to the next Meeting of the Council.

Some other matters of business having been disposed of, the Council agreed to meet at 19, Buckingham-street, W.C., on Friday March 9th, at 4 30 P.M.

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## OBITUARY.

### DR. MYERS.

It is with deep regret that we record the death of Dr. A. T. Myers, which took place on January 10th, after two days' illness ;—the brief termination of long years of gradually increasing ill-health, which he bore with singular courage and cheerfulness, and resolute determi-

nation to turn his inexorably restricted activities to the utmost account for the service of mankind.

Arthur Thomas Myers was born at Keswick in 1851. His education was unusually comprehensive and well balanced. At Cheltenham School, and as an undergraduate scholar at Trinity College, Cambridge, he studied chiefly languages and literature : but after taking a first class in classics in 1873, he turned to science and medicine, obtained honours in the Natural Sciences Tripos, and became an M.D. of his university in 1881. After completing his medical training, he was house-physician at St. George's Hospital and registrar in the medical wards for some years, and afterwards—almost till his death—was on the staff of the Belgrave Children's Hospital. Last year he was elected a Fellow of the Royal College of Physicians. He contributed various papers of interest to the leading medical journals ; and but for the protracted remediless malady to which he ultimately succumbed, he would have had every prospect of attaining high medical distinction.

Dr. Myers became a member of the Council of the S.P.R. in 1888 ; but his active interest in the work of our Society dates from its foundation : and though his professional duties in the earlier years of its existence, and increasing ill-health in later years, prevented him from taking a prominent part in our published investigations, there is hardly any branch of those investigations in which the aid he has rendered has not been—in one way or another—important. Especially valuable has been his counsel in all matters in which the lines of our researches have come into contact with the special sphere of the physician's study. This has occurred in various ways. Sometimes the actual phenomena presented for investigation have been alleged cases of healing by methods apparently involving an action of mind on body beyond what has yet been recognised as possible by established medical science : such as cases of "faith-healing" or "mind-cure," and the therapeutic marvels of Lourdes—on which a paper composed by him, in conjunction with his brother, Mr. F. W. H. Myers, was published in the last number but one of our *Proceedings*. Sometimes, again, though the scope of the investigation has been purely psychological, the question of disease has become incidentally important, either as an alleged *cause* of the phenomenon studied—as in the case of spontaneous hallucination : or as an alleged dangerous *effect* to be guarded against, as in the case of hypnotism. In all such cases Dr. Myers' advice and assistance have been constantly asked by our investigators and always ungrudgingly given ; and being at once fearless and circumspect, in full touch with the opinions and sentiments of his profession, and yet singularly free from all professional

bias or prejudice, he was excellently fitted for the function of adviser. Indeed, we may say that the main direction and management of the experimental or other work that has been done in the department of hypnotism in connection with our Society has—since Edmund Gurney's death—been in his hands: and it should be added that the labour of gathering together the books and pamphlets, which render our “Edmund Gurney Library” probably the best collection in England for the needs of a student of hypnotism, was almost entirely undertaken by Dr. Myers. It is, indeed, impossible to recount all the ways in which his unfailing kindness and generosity, his ready helpfulness, and his patient industry—so long as industry was permitted him—have been employed in the service of our work; but there can be hardly anyone who has taken an important share in that work who will not feel how difficult it will be to fill the gap that his loss has left.—EDITOR.

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#### PROFESSOR HEINRICH HERTZ.

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“HERTZ, DR. HEINRICH, was born in 1857, at Hamburg, and is the son of Senator Dr. Hertz. He studied engineering till 1878, and then devoted himself to physics under Helmholtz and Kirchoff, at Berlin, where he took the degree of Doctor of Philosophy in 1880. He was assistant to Helmholtz till 1883, when he became ‘privat-docent’ in the University of Kiel. In 1885 he was made Professor of Physics in the Technical College at Karlsruhe, and in 1889 succeeded the late Dr. Clausius in the Chair of Physics at Bonn. In 1889 he was elected an honorary member of the Manchester Philosophical Society, and is also a corresponding member of the Royal Academy at Berlin. Most of his experimental work deals with electricity. Towards the end of 1886 he detected a special action of ultra-violet light upon the electric discharge. In the following year he obtained evidence that electric induction was propagated through air with a finite velocity. In the course of 1888 he succeeded in producing electrical waves and rays in air, which had been predicted long ago by Maxwell, and which was studied theoretically by Fitzgerald, Heaviside, Lodge, and others.”

The above brief statement of facts, taken from the biographical portion of the Electrical Directory, published by the weekly journal *The Electrician*, in which an English abstract of Hertz's work first appeared, does but scant justice to the immense interest excited in the scientific world by the famous researches of 1888. The importance of these researches was instantly recognised in England, where they met with a welcome altogether exceeding their reception on the Continent;

for whereas theories of electricity were there almost as numerous as leading Professors, here there was practically but one, and that Clerk Maxwell's. Theories of light, indeed, we had in some abundance—three or four varieties; and the most recent of all, hardly known out of the British Isles, not much known, strange to say, north of the Tweed, though well understood on the shores of the Liffey and well appreciated on the Mersey—this latest theory of light, also the outcome of the brilliant genius of Clerk Maxwell, was on its trial; and keen were the hopes of verifying it, not by mere concord of experimental results, but by actual production of Radiation in the light of its indications. The way was clear and the details of difficulty were already disappearing, when a nearly unknown German at the Polytechnicum of Karlsruhe, after a year's strenuous and magnificently ordered work, begun almost in the dark, and not inspired by Clerk Maxwell's theory at all, but guided by his own experimental instinct and the theories of his most eminent teacher, von Helmholtz, succeeded to the utmost of our expectations and demonstrated the existence of electrical radiation, or the propagation of electric action in time, precisely on the lines deduced in these islands from Clerk Maxwell's theory.

For the first time Light was linked to Electricity, and the nature of both became thereby far better understood than before. They are now no longer distinct sciences; the ether has to serve both functions: the eye is an electrical sense organ.

Had Hertz not lived, the thing would have been done; but that it would have been done with the same completeness and ability may well be doubted. For though it may be said that Hertz began in the dark, he did not finish so. As clearly as possible he recognised how Maxwell's theory explained and corresponded with his every fact, down to the minutest detail; and his interest in thus working out the anticipations of what was to him a new theory must have been extreme.

He was not only an experimentalist. Like all the highest modern physicists, he was well endowed with mathematical power, and well instructed in mathematical methods. Conjoined with these weapons he possessed a true physical instinct, as well as ingenuity of device and manipulative skill. When these things co-exist in an individual, that individual is a born physicist, of whom much may be expected. Added to these things, Hertz had been happy in the educative circumstances of his life and birth, and had long been under the best influences in Germany—a favourite pupil and assistant of Helmholtz himself.

In 1887 his great work was begun; a few years ago it was finished, and its author was called to Bonn to succeed Clausius as Professor of



Physics in that University. Here, number of students and other such responsibilities doubtless made work more difficult, but many of his pupils continued his researches, and his experiments have been repeated and extended in nearly all the physical laboratories of the world.

Such and so great a man was among our Corresponding Members. During a visit to England in 1890 to receive a medal from the Royal Society, he betrayed an interest in psychical matters, and related to the writer some experiences which had convinced him that there was matter for investigation in these "occult" regions. He did not intend to go out of his way to meet phenomena, nor in the slightest degree to desert his physics for them, but he professed himself ready to investigate them when called upon, and he became a foreign Member of the S.P.R.

That we can no longer number him among us is a disappointment—a bitter disappointment to his co-workers in Physics—but he was not strong in body, and on January 1st of the present year he was called away at the early age of 36.

O. J. L.

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#### THE COMMITTEE FOR THE SYSTEMATIC INVESTIGATION OF HYPNOTIC PHENOMENA.

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Since the formation of the above Committee in October, 1893, eleven meetings have been held at the Rooms of the Society. Up to the present the Committee have had to regret the dearth of "subjects" for experiment, though they are grateful to two or three members of the Society who have shown a disposition to help in this respect. Unless some help is given in securing the presence of persons likely to be of use as subjects, the Committee are obliged to fall back upon young men, generally uneducated, who are accustomed to being hypnotised, and who have to be paid for their time. There are obvious objections to this plan, and the Committee continue to hope that members of the Society will bear their needs in mind and refer them to any cases where opportunity for experiment exists.

With paid subjects the Committee have observed most of the usual phenomena of hypnotism—insensitiveness, alternating memory, post-hypnotic hallucinations, and so on; but most of their time has been spent in the endeavour to observe the phenomena of thought-transference. In this quest they have not up to the present met with much success—in fact, taking "number-guessing," to which class of experiments they have mainly attended, the successes have on one occasion only (when Mr. G. A. Smith was the hypnotiser) been more than a trifle

in excess of what pure *chance* could produce. On the occasion referred to, when the operator and the subject were both in the same room, the latter rightly guessed six out of eleven numbers of single digits successively gazed at by Mr. Smith, and in a second series of eleven similar trials on the same evening two guesses were correct—thus making a total of eight correct guesses out of twenty-two. This subject also seemed rather successful in describing other small objects looked at by Mr. Smith, and it is intended to carry out some further trials with him if he can be induced to attend with regularity.

Mrs. Pitman-Hooper, who has kindly put herself to a good deal of trouble, has introduced the case of a young girl who suffers from frequent epileptic fits—practically daily—and it is hoped that the hypnotic treatment now commenced may have some beneficial effect.

The Committee, in again appealing to Members and Associates to render some help if possible, desire to remind those interested (1) that the assistance of persons who are known to be susceptible to the action of hypnotism is much desired; and (2) that persons who are not known to be susceptible, but who may be willing to attend regularly for systematic experiments in hypnotism and thought-transference, are invited to write to any member of the Committee, whose names were given in the *Journal* for December, 1893, p. 187.

*January 10th, 1894.*

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### CORRESPONDENCE.

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[*The Editor is not responsible for opinions expressed by Correspondents.*]

#### SPIRITISTIC HORSEPLAY.\*

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

SIR,—In the *Experiences of Mr. Stainton Moses*, included in the current number of the *Proceedings* of the S.P.R., spiritistic phenomena are, for the first time, put forward as such, having avowedly for their object the confirmation of Spiritism and nothing else. In this the paper differs from those on the cases of Mrs. Piper, Miss A., and others. Our duty is thus threefold—first, to reject from consideration such of the statements themselves as can be shown to be contrary to the first principles of human reason; and with regard to the remainder—after stretching to the utmost our powers of complaisant credulity—to consider how far the facts support the pretensions of Spiritism; and lastly, though only as a subsidiary question, to decide whether, granting in any degree those pretensions, the subject is one that is, in itself, a worthy or desirable subject of research.

And, first, there are certain propositions which I would urge it to be the duty of all sane persons to reject without parley, as contradicting axiomatic

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\**Proceedings of the S.P.R.* Part XXV. *Spirit Teachings.* London, 1894. The London Spiritualist Alliance.

laws of nature and of thought. Such are, that the less can contain the greater, or that two bodies can occupy the same space at the same time, or that matter can pass through matter. In questions of this character, the veracity of the witnesses, or their liability to hallucination, are superfluous and irrelevant considerations. The thing is impossible, and there is an end of it. If we once surrender our reason in such matters, we are cast like waifs upon a sea of speculative ignorance where we can be sure of nothing—not even of our own existence. To a certain extent, this is unavoidable in dealing with psychical phenomena, because of our ignorance of the fundamental laws which govern them; and this ignorance is our principal difficulty in investigating them; but the same cannot be said of the laws of matter, and it is not the way to begin an investigation into subjects we do not understand by throwing over immutable and impregnable laws in others with which we are already well acquainted. Yet this is what we must do if we admit for a moment the possibility of matter passing through matter. And I am disposed to labour this point somewhat, for two reasons. First, that the claim to have seen matter pass through matter throws doubt upon all evidence coming from the same source; and, secondly, that the moral weakness which could admit of credence in such an impossibility would itself predispose to, and even suggest (in the technical sense), other hallucinations and delusions. With the knowledge we now possess of the effects of suggestion and the complexities of personality—a knowledge which it is only fair to say was not available when Mr. Moses began his séances—it is easy to see that nothing more unwise could be attempted than to embark upon experiments of this kind without keeping a firm grasp upon first principles, and a resolve not to resign the guidance of Reason, but always to keep the reins of experiment within her grasp. Instead of doing this, however, and boldly dictating to the unseen agency the conditions under which it was to act, Mr. Moses seems to have weakly suffered himself to be led, or rather driven back, over a line of retreat against the promptings of his normal and more healthy mind. Thus in December, 1872, he writes that the communications are “generally marked by evidences of intellectual weakness,” and “that it is *prima facie* extremely unlikely that the spirits of the noble, the learned, and the pure should be concerned in the production of physical and intellectual phenomena which, when not silly, are frequently mischievous, and when distinctly true are not new, and being new are not true. . . . The voice from beyond the grave is uncertain, and when it can be tested frequently delusive, if not absolutely and mischievously false.” Yet, according to Mr. Myers, he came in a few months more to believe completely in the identity of the communicating intelligences. A still sadder instance of this decadence is to be found in the gradual surrender of the medium’s lifelong convictions on religious subjects, a surrender made with open eyes and in defiance of his own clear and even forcible indications of the “spirit teachings” as contrary to Scripture and to the fundamental dogmas of the Christian Faith. I shall, however, return briefly to this part of the subject later on. It is time to consider the material facts, or alleged facts, on which the claims to real spiritist agency in this case rest.

With regard to some of these I have already urged that they are not only



impossible, but unthinkable, and therefore unworthy of further consideration. Yet, even were this not so, there would remain some further objections to them, which it is as well not to overlook. Thus we are not only told of the passage of matter through matter, but of objects brought from outside—in one instance from a distance of half a mile. A “crucifix of blue enamel, with a handsomely-etched figure of the Saviour, unknown to all of us,” and “a small heap of seed pearls”\* placed before each of the sitters, were among these objects. Now, either these objects were evolved out of what Hans Breitmann calls the “Ewigkeit,” which is contrary to another axiomatic law—*ex nihilo nihil fit*—or they were stolen from some human being outside the “circle,” which does not speak highly for the morality of the spirit world. A more important question arises on this point, a question which has again and again been asked, but never answered: Why, if objects can thus be brought from a distance, through walls and locked doors, cannot a bank-note for £1,000 be withdrawn from the cellars of the Bank of England? I ask the question in no spirit of vulgar eupidity, but as proposing a test which would establish the claims of the spirits once for all, and silence the most inveterate scoffer. For imagine the sensation and excitement that would be produced. Bank-notes are all numbered, and this one would be missed almost at once. It would be advertised for, and the papers would be full of the mysterious loss. Then would come forward the triumphant medium and say, “Here is your note, which the spirits brought out of the Bank safe into the presence of all the assembled circle.” I fear, however, that the spirits will continue to select their own tests, instead of those which would satisfy other people.

Let us, however, now pass on to consider those statements which, however difficult of credence, are not absolutely impossible in the nature of things, and inquire how far, if we grant the facts for argument’s sake, we are bound to accept the spiritistic theory also. No doubt that theory, in some form or other, is as old as man himself. But, as regards modern Spiritism, I think it is not difficult to account for its origin thus. The earliest manifestations were put down by most persons to fraud. But in cases where fraud either could not be established, or was not admitted by believers, what other agency remained? No natural agency being apparent, the supernatural suggested itself, and was eagerly accepted by minds disposed to receive it. There was the more reason for this, in that the sceptics could produce no argument against it, except a blank denial of the facts, which the others refused to accept against the evidence of their own senses. In maintaining the notion of supernatural causes for unexplained phenomena, they did but follow the example of human nature everywhere. In countries devoid of astronomical knowledge, eclipses are attributed to the action of evil spirits, and in those where the operations of suggestion and personality are not understood, raps and automatic writing are similarly accounted for. Then the notion of spiritual agency, once started, tended to work itself out as a suggestion in future cases, and subsequent experimenters could not exclude the consciousness of this hypothesis, whether they fully accepted it or not. From this point of view

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\*Why “seed” pearls? Why not as easily “ropes of pearls,” *à la Lothair*? Are we to understand that denizens of the spirit world are hampered by the laws of supply and demand?



the open mind, so desirable in all other investigations, is not here an unmixed advantage. The passive personality, equally with the active, conscious one, naturally takes the line of least resistance, and in the absence of any definite guidance will fall back upon Spiritism as the most rough and ready line to take, and having taken the part, will act up to it with all the astonishing aptitude and *vraisemblance* which it shows in other rôles under appropriate suggestion. The absence, therefore, of any original prepossessions in favour of Spiritism was no protection for Mr. Moses in default of some definite theory of another kind which could act suggestively in its own direction. Had he firmly told "Imperator," or "Mentor," or whatever ridiculous name the "spirit" assumed, that its real name was Jenny Jones and that she was a milkmaid, it is permissible to suppose that the suggestion would have been acted on, and that instead of the dreary records of pretentious, commonplace, and heterodox theology which are found in *Spirit Teachings*, we should have had more interesting and certainly more enlivening discussions on curds and whey.

Apart from the causes I have suggested above as having given rise to the spiritist theory, it is remarkable that the many obvious indications of an originating source within the medium's own organism for the phenomena we are considering should have been overlooked. It would be more correct, however, to say that they have been deliberately rejected. Thus, we read in the *Experiences* (page 249) that "the phenomena were at their best when he"—i.e., Moses—"was in his best health, and declined or disappeared altogether when he was ill." "The utterances of other controls for the most part reflect Mr. Moses' own opinions on other mediums" (page 255). "Illness of one of the sitters will cause the scent to be coarse and pungent" (page 271). A "harmonious condition" is described as being one in which "the physique is in most perfect order" (page 274). "The experiments made were attended with very great subsequent prostration" (page 276). "Several attempts were made to elicit actual melody at various times, but the *medium not being of a musical turn of mind*, this attempt invariably failed" (page 282. The italics are mine). There are other similar passages, and the state of the barometer is also frequently alluded to. Of course, Spiritists account for these symptoms in their own way, but the facts are none the less significant. Hints of the influence of suggestion and mental expectancy are also to be found in such passages as "round the table three persons sitting with a hush of expectation and faces (if they could have been seen) of awe-stricken earnestness" (page 290). Mr. Myers thinks that the general concordance of phenomena only proves that they are not alleged at random. With deference, it seems to me to prove something much more significant, viz., the influence of recorded experiences acting suggestively on other minds. Again, I think a point has been missed in connection with the great or historical names claimed by the alleged spirits. If we regard the communications as proceeding from the medium's latent consciousness, it is easy to see why well-known names should turn up rather than such as he never heard of; but otherwise it is difficult to understand why the Dicks, Toms and Harrys of those days should not have had as easy access to him as anyone else.

It is time, however, to consider the facts vouched for as having happened at the sittings with Mr. Moses, or at least such of them as are not contrary to

axiomatic truth. I do not propose, however, to traverse the whole record of the "physical phenomena," which is spread over about 100 pages of the *Proceedings*, and which consists almost entirely of antics and horseplay, which it would be an insult to the British schoolboy to call puerile, and which are unworthy of a Jack Pudding at a country fair. Not that their value as evidence is directly affected by their intrinsic inanity, as long as all that is claimed for them is the demonstration of some hitherto undetected or obscure natural force; but when they are asserted to be the work of some high and mighty spiritual potentates, who adopt this method of bringing before mankind teachings of vast importance to his present and future welfare—teachings, moreover, which are to supersede as antiquated, forsooth, the fundamental truths common to all Christian bodies—the vigour with which one is inclined to repel such claims is lost in a sense of their overpowering absurdity. Playing football with the hassocks (page 262), blowing penny whistles (page 316), squirting scent in the faces and eyes of the circle, thumping and banging the furniture in a way that seemed alarming and was certainly unmannerly—these are a sample of the harlequinade which, according to Mr. Myers, had for its "avowed object the promulgation through Mr. Moses of certain religious and philosophical views." I have heard of sermons in theatres, but not of their being delivered by the clown. Mr. Moses, by the way, speaks disparagingly of the witch of Endor and her "unholy incantations." Why any more unholy than his own? They were at least as far removed from the infinite silliness of the latter as Hamlet is from Touchstone. And the contrast is worth enlarging on, because the story of the witch is such as we might expect to accompany anything so awful as the visit of a spirit from beyond the grave. The scene, the actors, the occasion, and the message were each worthy of the rest, and combine to produce a narrative of the most intense tragedy. No room for wonder is there that at the end of the awful message, culminating in the prophecy, "To-morrow shalt thou and thy sons be with me," the unfortunate monarch "fell straightway his full length upon the earth." Mr. Moses would have been better advised not to suggest the comparison.

There is another class of evidence, however, which may appear more forcible than noises and smells; and that is, visible apparitions. I do not wish to depreciate the importance of visual evidence, which will rightly be deemed the strongest of any depending upon sensory impressions; but it cannot be considered as conclusive in view of the undoubted fact that phantasms have been experimentally produced, not only in the presence of the medium, as in the experiences before us, but even at a distance. And this, too, in cases when the percipients were in no expectation of anything abnormal, and were unaware of the fact that the experiment was to be tried.\*

Lastly, there remains of evidential claims what will doubtless be relied upon above all—*i.e.*, communications from alleged spirits of facts subsequently verified, although unknown to the medium at the time. Of course the first objection to these is, that they may have been latent in his unconscious

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\* See *Journal S.P.R.*, Vol. III., p. 307, and *Phantasms of the Living*, Vol. I., pp. 99-110. It is greatly to be desired that in future cases these experiments should be varied by endeavouring to impress upon the percipient some other image than that of the agent himself. Cf. *op. cit.*, p. 102, case of Lieut. N.

memory; and this objection would in the nature of things be extremely hard to set aside. But I do not rely upon it alone. Let it be granted that veridical information is imparted upon matters which the medium never previously heard of. Then I submit the following propositions:—

1st. Everything which a disembodied spirit can do (being, so to speak, only half a man), a living man with the full powers of both mind and body can do *a fortiori*. Even if this proposition be denied, it is impossible to prove the converse, and probability, at least, is on my side.

2nd. Every alleged fact is capable of verification or it is not. If it is not, then *cadit questio*; but if it is, the fact must be on record somewhere, either in documentary or printed shape, or in the mind of some living person. If so recorded, it is impossible to show that it has not been clairvoyantly or telepathically perceived.

I have thus endeavoured to deal with the various classes of facts vouched for in the account before us. With classes only; for to have criticised each case singly would have required a paper of the same portentous length as the *Experiences* themselves. But I am unaware of any alleged fact which does not fall within one or other of these classes. To sum up: I wish to reject as impossible and unthinkable the claim that matter can pass through matter. This claim goes utterly beyond what we are accustomed to call “the supernormal,” because it involves contradictions of axiomatic, mathematical truth, and if I thought I saw such a thing happen with my own eyes, I should refuse to believe it all the same.\* With regard to the remainder of the testimony, I have urged that, while there is nothing irreconcilable with the facts being treated as manifestations of suggestion, telepathy, or telekinesis, (although admittedly of an extreme and remarkable type), there is much, on the other hand, to point to their having their origin and development within the organism of the medium. It will be surprising, however, if many other readers do not take the shorter way of disbelieving the records altogether.

The last head of my subject is concerned with the “teachings” which it was the declared object of the phenomena to enforce. As a mere point of evidence it is impossible to disregard these. For when extraordinary facts are alleged to have for their purpose the support of certain dogmas, it is distinctly germane to the question to inquire whether the dogmas are of such a nature, either as regards their importance, their novelty, or their moral value, as to justify and account for their introduction in

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\* Mr. Myers speaks of a “power of dis-aggregating matter and re-aggregating it”; but I fail to see how dis-aggregated matter could pass through a brick wall any more than matter in the mass. Other writers, more definitely, but with less caution, have called the process “dematerialisation.” It is sufficient to point out that dematerialised matter is a contradiction in terms. These writers, however, remind one of a certain Volunteer colonel, in the early days of the movement, who was more conversant with double-entry than with double columns, and who, wishing to manœuvre his regiment out of a field through an ordinary gateway, could find no better command for the purpose than “Fall out for five minutes and fall in again on the other side of the gate”! Something analogous to this, I suppose, is what happens to matter in its passage through matter. It is really impossible to treat such ideas seriously.



such a startling fashion. The two sides of the question thus to a certain extent react on one another. The startling facts are out of harmony with the banality of the dogmas based upon them, and the serious teaching is discredited by the grotesque phenomena. In the one case the mountain brings forth a mouse; in the other, the mouse is made to bear the weight of the mountain. For of the religious seriousness of the *Teachings* there can be no question, whatever may be thought of their intellectual calibre. This is not the place to discuss theological questions; but as the *Teachings* are concerned almost wholly with theology, and the conduct of man in reference thereto, it is impossible, in dealing with them, to avoid the subject. And since, without the supernatural origin which they claim, they would be obviously unworthy of attention, we must be content to regard them, for the nonce, as possessing it, in order to see where such teachings are likely to lead those who follow them. It will be seen, then, by anyone who has the patience to examine the work, that it shows a gradual advance from gently insinuated scepticism of a rationalistic order to open and blatant denial of the cardinal truths of Christianity. As the spirits themselves are made to say, "we have loosened the ropes one by one gradually and gently," until at length they could venture to deny the Divinity of Christ, the vicarious Atonement, and the authority of Holy Scripture, and to pour contempt upon its authors, from Moses to Paul. No wonder that these same Scriptures contain express warnings against "giving heed to seducing spirits and doctrines of demons," or that they denounce, in scathing language, all attempts to have communications with them.\* Let there be no mistake, then, on this point—that those who follow such teachings as these can no longer profess Christianity, or consider themselves Christians in any valid sense. I have before remarked on the unhappy facility with which Mr. Moses suffered himself to be driven from his orthodox moorings. Not that he did not meet the "teachings" with arguments that will seem, I think, cogent and logical to most minds. But he seems to have surrendered, not to superior reasoning, but to simple dogmatic assertions whose only weight was in the source from which they claimed, and he believed them, to come. On this ground alone, Mr. Moses appears to have accepted a mass of sermonising dogma, and of shallow infidelity, such as used to be thought good enough for shopboys and loafers on Sunday afternoons at Clerkenwell Green.

The subject is not worth pursuing further. It is more satisfactory to note that no very noticeable result has followed the introduction of this new revelation which was to supersede and eclipse the ancient faith. Christianity, which survived the persecutions of Rome and the assaults of Voltaire, has not succumbed to Mr. Moses and "Imperator." Nor, it may be safely said, will

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\*If ever there was "a woman that hath a familiar spirit," Mrs. Piper, with her Doctor Phinuit, is one. If Mr. Moses and others like him are not "consulters with spirits" and "necromancers," there is no meaning in words. That is, of course, on the supposition that the powers they profess are real, and are due to spirits from beyond the grave. Yet it is of such that the Bible says: "Whosoever doeth these things is an abomination unto the Lord."—*Deut.* xviii. 12. See also *Gal.* i. 8, 9. Words could hardly be stronger.



such agencies be more successful in the future than in the past. Jesus I know, and Paul I know ; but who are these ? The faith that has inspired apostles, sustained martyrs, and animated heroes, that has produced in the present century (to go no further back) characters who will remain as a light in the world for generations to come, is not to be set aside at the bidding of "spirits" that squeak and gibber in the drawing-room of a respectable clergyman, and "confirm their word with signs following"—to wit, tinkling handbells, penny whistles, and tables that stand on one leg.

THOMAS BARKWORTH.

### ITALIAN TRANSLATION WANTED.

If any Member or Associate is willing, in the interests of the Society, to undertake the translation of some Italian manuscript, the Editor will be very glad if he or she will communicate with him.

### CATALOGUE OF UNPRINTED CASES.

(Continued from the December JOURNAL.)

*Further information improving the evidence in any of these cases will be gratefully received.*

B L 171. Ad Pn Visual.—Mr. J. R. S. when a boy saw an old school-fellow, B. M., standing in his bedroom. They had agreed some years previously that whichever of them died first should appear to the other. The apparition was seen by gaslight. B. M. died at the time, Mr. S. not knowing that he was ill. Date about 1880 ; recorded in 1889.

B L 172. Repeated apparitions of the same person.—Mr. G. A. K. is seen twice by his wife—on both occasions out of doors in the evening, once "a year ago," and once since—(she has had other hallucinations of a similar kind) ; once by his mother-in-law in a room, in November, 1888 ; once by Mrs. B., 6 or 7 years ago ; and once by another lady (no details given). Recorded March, 1889.

B L 173. Through American Branch.—(1) Dr. Adele Gleason, having arranged with Mrs. E. A. Conner that she should try to appear to her, makes many unsuccessful attempts. One evening Mrs. Conner has a momentary mind's-eye vision of her (recognition doubtful) in a dress similar to one Miss Gleason was thinking of at the time. (2) Dr. Holbrook has impression of Miss G.'s presence, with some coincidence. (3) Miss G. is wakened by feeling of presence and finds that a certain nurse had been in difficulties and wishing for her help at the time. Dates about 1885. Recorded 1889.

B L 174. Auditory.—Mrs. Seeley hears a voice saying the name of a friend of hers a short time before the friend in question calls on her unexpectedly. Date : November 10th, 1891. Recorded November 19th, 1891.

B L 175. Dream. Through Lady Rayleigh.—Miss Bernard dreamt that a friend, Miss A. B., of whom she had not seen or heard anything for some time, wrote to her, giving a detailed account of her engagement to be married. She informed Miss A. B. of her dream, and learnt from her that almost all the details in it were correct. No one had known of the engagement, except Miss A. B.'s sister. The dream occurred "some years ago" ; recorded in December, 1890.



# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### THE SUBLIMINAL CONSCIOUSNESS AT WORK DURING THE INFLUENCE OF AN ANÆSTHETIC.

(1) On November 3rd, 1893, a middle-aged woman was operated on for a bony tumour of the upper jaw. She was of course under an anæsthetic. When she awoke, after completion of the operation, she said she had no recollection whatever of what had occurred. When I called on her on November 7th, she said she had had severe neuralgia during the night in the situation of the operation. During the continuance of this pain, and while half awake and half asleep, she thought she could follow each step of the operation of November 3rd. She described the cutting and slipping of the steel chisel, the blows of the mallet, and scraping back of the gum—in fact, it seemed to her that she underwent the whole operation again.

(2) A lady to whom I told the above said she once took “gas” for a tooth extraction. This was quite successful, for she “felt nothing.” But on an occasion subsequent to this she had a return of toothache—some time in the night. She declared that she could then feel all the symptoms of becoming unconscious while inhaling the gas; then came the digging of the forceps to get a grip on the tooth, the wrench, and awful pain—every detail was “felt” now, although her waking consciousness had been quite unaware of any pain during the actual extraction.

(3) I have many times noted that people while anæsthetised, who do not feel pain in the ordinary sense, and who on coming to themselves declare that they did feel no pain during the operation, have struggled, groaned, spoken, or given some other evidence that some stratum of

their consciousness was awake during the anæsthesia, and was being impressed by the pain of the operation.

The above appears to show that the subliminal consciousness does take note of what is going on, while the work-a-day self is oblivious to all external stimuli when under the influence of an anæsthetic; and that the memory of this subliminal self may be brought to the surface by some appropriate stimulus, such as the neuralgia, which, we may note, occurred between sleeping and waking—that is, at a time when the subliminal is more active than the supraliminal stratum of our conscious personality.

Analogous to the foregoing is the fact familiar in hypnotism, where it is often possible to recal a memory in the subject after awakening of what has been done and said during his hypnosis.

*Note to Case I.*—The patient did not see the operator's instruments at all, nor was she told after the operation how it was done, but merely that the tumour had been cut away entirely and successfully. No one was present at the operation except the patient, operator, and myself. The operation was described by the patient as accurately as a non-medical person was likely to do. It may be thought that she was enabled to describe the operation by her vivid imagination; but under the circumstances I should regard this "vivid imagination" as only another name for her subliminal memory.

With regard to Case II., as I was not present during the extraction of the teeth, I know none of the details.

In each of these two cases I was of course careful *not* to suggest to the patient the details of the operation—such as "Did you feel this or that?" I merely asked them twice over to tell me what they felt. Both the patients were thoroughly under the influence of the anæsthetic—chloroform in the first case, and nitrous oxide gas in the second.

C. THEODORE GREEN,  
M.R.C.S., L.R.C.P. London.

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#### CASES RECEIVED BY THE LITERARY COMMITTEE.

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##### L. Dream.

From Mr. John B. Haggard, H.B.M. Consul, Trieste, Austria.

*November 8th, 1893.*

On January 1st, 1886, I was appointed Her Majesty's Consul for Madagascar, to reside at Tamatave, the town at that time being in a disturbed state and occupied by the French.

My wife was anxious to accompany me, but, as she was expecting her confinement, it was decided she should go to the French Island of Réunion



(Bourbon) for the event, and until a residence could be prepared in Tamatave, fit for a woman to live in. Consequently, at about the same time, she sailed from England for Réunion, and I sailed for Tamatave, where I was fortunate enough to secure a missionary's house as a temporary Consulate.

Upon December 12th, 1886, my wife was confined at Hellbourg (in the commune of Salazie), in Réunion, but I heard nothing of the birth in Madagascar for over a month afterwards.

I spent my Christmas Day alone at Tamatave, but on the night of Christmas Eve (December 24th, 1886) I dreamt a dream respecting my wife and then woke up. On the following morning (Christmas Day), in a letter to my wife at Réunion, I wrote a correct account of this dream. By the way, Réunion is about 600 miles from Tamatave.

What I dreamt proved afterwards, to my great surprise, to be correct in every particular. It must be borne in mind, however, that at that time I knew nothing of the birth of my child having taken place—indeed, I was not certain as to when the event was expected.

I dreamt that I received *several* letters from Her Majesty's Consul in Réunion urging me to come over at once to see my wife, who was dangerously ill; that I went, and was ushered up some stairs to her by the Consul's wife, when I found my wife very ill indeed in bed.

I then awoke, and, as I have already said, the following morning wrote, half jokingly and merely for something to say, the whole matter to my wife, never thinking for a moment there was likely to be any truth in the dream.

A few weeks later, however, I did receive *several* letters from the Consul at Réunion, all arriving almost together, though sent to Tamatave by various vessels (sailing and steam), begging me to come over at once, as my wife had been taken dangerously ill on the night of December 24th, with complications after childbirth. I sailed by the first vessel, and I am happy to say found my wife recovered; but it is singular that the room in which she had lain was at the top of the stairs I had seen in my dream, and the position of the bed was the same. Further, hers was the only house in the whole of Salazie that had any stairs at all—every other house there being (as is the custom in those parts) built on one floor. The wife of the Consul at Réunion had most kindly attended my wife in her illness on this particular night—December 24th, 1886.

I regret to say that the letter I wrote to my wife from Tamatave on December 25th is lost. It has either been torn up, or accidentally destroyed in the hurricane that wrecked the new Consulate in 1888; but my wife can corroborate this statement.

JOHN E. HAGGARD,  
H.M. Consul.

Mrs. Haggard writes:—

On December 12th, 1886, my eldest child was born at Hell-Bourg, in the Commune of Salazie, Island of Réunion. My husband was then Consul for Madagascar, residing at Tamatave. He had been over to Réunion to see me about a month previously, when I was staying with the English Consul for the Island and his wife; but he had never seen the house which I subse-

quently rented for myself during my confinement. After that event I was quite well till December 24th, when I was taken suddenly ill. The Consul wrote news of me to my husband, but I did not at the time know what he said.

The French were just then evacuating Tamatave, which, owing to the confusion of transports coming and going, greatly added to the usual dislocation of the mails between Tamatave and Réunion. About a month, however, after my illness, when I was recovering, I received—after a long interval of silence—a letter from my husband, dated December 25th, telling me that he had not up till then heard of the birth of my child, but had had a strange and vivid dream about me. On December 24th he invited two or three British subjects to dinner, which ended quite early, he going to bed about ten. He then dreamed that I had had a son (it was really a daughter), and that I had been quite well until that particular evening, when I was suddenly taken ill. Thus far he dreamed that his information was derived from a letter from the Consul in Réunion. He then further dreamed that he came over to see me, and was taken to my house by the Consul's wife, who showed him the way upstairs to my room, where he found me better, and here the dream ended.

The strangest part of the matter—setting aside the exact coincidence of dates with events, even the hour being the same—was the fact of the stairs in my house. Like most places subject to landslips and earthquakes, Hell-Bourg consisted entirely of one-floored buildings. With the exception of the hospital, I believe my house was the only one in the village with a staircase in it; and when he had last seen me my husband did not know I was going to take a house at all, my plan then being to go down to the coast for my confinement. He had, however, been informed by letter that I intended to take a house and remain, but the house itself he did not know.

AGNES M. HAGGARD.

British Consulate, Trieste, *November 9th, 1893.*

#### L. Impression.

From Mrs. Walker, 319, Hagley-road, Edgbaston, Birmingham.

The account was enclosed in a letter dated November 15th, 1893, but Mrs. Walker tells us that it was written some time earlier.

On September 10th, 1892, I was walking by myself along a road near our home, hastening to join my husband, to look over a new house which we thought might suit us. My mind was completely absorbed in mental measurements and arrangement of rooms—weighing questions of rent, expenses, and sleeping accommodation, &c., &c., so that I scarcely noticed anything by the way. Suddenly the whole train of thought vanished from my mind, and was replaced by a mental picture of a little boy about 12, whom formerly I used occasionally to notice about in our parish at various meetings, but whom I [had] not seen for more than a year, and certainly (as far as I could remember) had never thought of, or inquired about, since. I did not know him well, but had merely spoken to him once or twice, as one

amongst hundreds of our school children, though he had so far impressed me that I should have described him as a rather original little fellow, and better educated than most.

However, busy and preoccupied as I was that morning, Joey Fisher suddenly, *without the slightest cause* or outside suggestion, obtruded himself upon my mind, so that I began to wonder what had become of the lad, as I had neither seen nor heard anything of him for about a year. His face seemed to rise up before me, and the thought of him occupied my mind for a minute or two. I was then passing along a road separated by a high hedge from the Rotton Park Reservoir, and can remember the very place where I began to think of the boy, and where, on coming in sight of the turn in the road that led to the new house, my thoughts seemed to jump back to the absorbing subject of interest with regard to the decision we had to make at once about the house. I thought no more about it until, early in the evening, a parcel containing a large pike was brought in to me *from Joey Fisher*. I was still more surprised when, coming back from a parish meeting later the same evening, I happened to meet the boy in the street, and learned that he had caught the pike himself that day in our Reservoir, and had been standing fishing down below the road *at the exact time I had passed* (but quite out of sight of the road). I asked, "What made him think of sending it to me?" He replied, "I don't know; it seemed to come into my mind all at once, 'I wonder if Mrs. Walker would like this fish?' So I asked at home if I might take it you, and went up with it in the evening."

Afterwards I thought it, at any rate, such a curious coincidence that I asked the boy to write it down, which he did, and I enclose his short account.

I may add that I had never imagined in any way either that he could fish or would be likely to be at the Reservoir. In fact, the boy had scarcely ever entered into my consciousness, until he suddenly that morning seemed to spring up before my mental vision, displacing an absorbing train of thought, *just when, unknown to each other, we were very near together.*

JESSIE E. WALKER.

P. S.—You will notice, the boy did not, apparently, think of sending the fish to me until he returned to the same spot in the *afternoon*; so, although *he* had come into *my* mind when passing (unseen) in the morning, it was not for some hours later that *I* seem to have occurred to *him*.

The account enclosed by Mrs. Fisher is as follows:—

I was fishing for pike at the Reservoir, Edgbaston, on Saturday, September 10th. I caught one in the morning and before going home to dinner I threw in several lines, and when I returned in the afternoon I stood for a time on the feeder bridge, watching the smaller fish, when I noticed an unusual flutter in the water just about the spot where in the morning I had put in the lines; I got my drag and was very surprised to find I had caught another pike. I was very pleased and wondered what I should do with it, and suddenly I thought, how would Mrs. Walker like it. When I got home my sister made it into a parcel and I took it to Mrs. Walker in the evening; the same night I happened to meet Mrs. Walker in the Crescent; she said she was very

pleased with it and thanked me [and said] how singular it was that at the very time I was thinking what to do with the pike, she was the other side of the Reservoir thinking of me, and wondering where I was, as she had not seen me for so long.

J. A. FISHER.

Berea, Gillott-road.

March 18th, 1893.

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### CORRESPONDENCE.

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[*The Editor is not responsible for opinions expressed by Correspondents.*]

I have received a considerable number of communications in reply to Mr. Barkworth's letter published in the last number of the *Journal*, and headed—by Mr. Barkworth—"Spiritistic Horseplay." I have not been able to print in their entirety more than three of these communications; because it seems to me generally undesirable that the replies to a single letter, however interesting and important, should occupy a very much larger portion of our necessarily limited space than the original letter occupied. But there is one letter which I have not inserted to which I feel some reply to be due from myself rather than from Mr. Barkworth; as the writer asks, in some indignation, "why" Mr. Barkworth's "letter has been inserted. Is the Society for Psychical Research a scientific body formed for the purpose of investigating psychical subjects, or is it a religious body, pledged to uphold" certain dogmas? . . . "Of course any person belonging to the Society is at perfect liberty to hold what religious views he pleases. I maintain, however, that he should not be at liberty to bring them forward"—in the *Journal* of the S.P.R.—"as an argument for the truth or falsehood of any matter under discussion." I have quoted this protest, because I think that there is some justification for it, so far as it is directed against myself rather than Mr. Barkworth. I think that the arguments put forward by Mr. Barkworth in his remarks on "Spirit Teachings" are such as it was quite legitimate to present for the consideration of those members of our Society who are orthodox Christians: although I agree with more than one of my correspondents in thinking that his own position is open to attack from an orthodox standpoint. But, on consideration, I admit that, considering the undenominational basis of our Society and its avowed aims, the theological controversy to which such remarks as Mr. Barkworth's inevitably lead should be rigidly excluded from the columns of this *Journal*: and I hope to maintain such an exclusion in future.

ED.



## A REPLY TO MR. BARKWORTH.

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

SIR,—It is satisfactory that Mr. Barkworth should so energetically voice the probably wide-spread feeling against the phenomena said to have occurred in the presence of Mr. Stainton Moses. I am a little surprised at the contempt he is able to pour on the contents of the “automatic writings,” since, perhaps because I know nothing of Theology, I myself thought them rather unexpectedly interesting; certainly more interesting than a “discussion upon curds and whey,” which Mr. Barkworth would prefer in their stead. I am aware, however, that it is useless to argue concerning matters of taste, and I am fully disposed to admit the probability of Mr. Barkworth’s contention that if Mr. Moses had adopted the procedure of ridiculing the communications, and had persisted in attributing them to a milkmaid, Miss Jones, then very likely the writings would soon have attained the desired level.

This, however, might be expected on *any* hypothesis, and would therefore prove nothing; moreover, I am rather glad that Mr. Moses did not adopt this dogmatic procedure, because it would have been unscientific, and, therefore, I venture to think, in this connection unwise.

An investigator who assumes to dictate to his phenomena is in rather a curious position; it might even be said that he was analogous to a person, sceptical as to, say, the Atlantic Telegraph, who, being taken to Valentia and shown a spot of light dancing aimlessly about, should at once frame the hypotheses—(a) that the spot only danced because the attendant shook it (b) that the communications from the ocean, if real, were of the most trivial and contemptible order (which in this case would indeed be painfully true); and on then being shown a cable leading to the sea, were peremptorily to decline to investigate further unless permitted to chop the cable with a hatchet as a preliminary step.

Mr. Moses, however, did none of these things, but allowed himself to be the almost passive recipient of whatever phenomena might either objectively or subjectively occur. For this passivity the S. P. R. should be grateful to him; but further than that I do not presume to question the dicta of Mr. Barkworth concerning the theological and other high matters criticised by him.

The only points upon which I feel at liberty authoritatively to disagree with Mr. Barkworth are where in the course of his remarks he touches occasionally upon ordinary physics. He says that it is less than sane to countenance the possibility of such contradictions of the laws of nature and of thought as the following:—

- (1.) That the less can contain the greater.
- (2.) That two bodies can occupy the same space at the same time.
- (3.) That matter can pass through matter.

I am not quite sure what he refers to as a pretended instance of the less containing the greater, nor what he quite definitely means by its strenuous denial. In a sense it may be said that a great volume of gas is condensed in a few grains of gunpowder, and that until after the explosion the less contained the greater.

These glib phrases are unsafe weapons to use as arguments against asserted

facts. Either the asserted occurrence is a fact or it is not ; the mere opposition of a phrase is ineffective.

A somewhat similar objection applies to the statement that two bodies cannot occupy the same space. The familiar instance of sugar dissolving in tea may be cited in opposition to the phrase, and the precise occurrence which Mr. Barkworth wishes to discountenance by the so-called axiom must be separately treated and judged on its merits ; it cannot be denied on the ground of vague and popular generalities.

Thirdly, what Mr. Barkworth regards as specially important, "matter cannot pass through matter" : evidence is superfluous and irrelevant, "the thing is impossible, and there is an end of it."

Now, whether it be surprising or not, it is nevertheless a fact that gases can permeate solid matter, for instance, a slab of hot iron ; they can enter at one face and exude from the other, in large quantity and at a considerable pace. And in the processes of osmosis it is familiar to chemists that some kinds of matter readily penetrate animal membranes, while other kinds do not. Even the common process of filtering may be regarded as a passage of matter through matter.

I presume, therefore, that what Mr. Barkworth intends to assert is that solids do not pass through solids. Even that is of doubtful generality, for a metal wire can pass through a solid block of ice leaving the ice just as intact as it was before. And in general, before such a statement can have any useful meaning, we must define what we mean by "solid," and what we mean by "through." As before, Mr. Barkworth is attempting to encounter a possible fact with a well-sounding phrase ; and the contest is unequal.

It is no doubt contrary to the accepted facts of physics that a solid work of art, such as, say, a crucifix of blue enamel, should be passed through the walls of a permanently closed box without detriment, and I am not yet aware of proof that such an event has happened, otherwise than as it "happens" on conjurers' platforms ; but new properties of matter are always interesting, if they can be well substantiated, and what the ultimately possible power of the human mind over matter may be, we cannot pretend to know except on experimental evidence.

The atoms of a solid are very far from being in contact, and dogmatic assertions as to impossibility of pereolation are rash. Besides, even if known molecular forces rendered it unlikely, the issue is not finally decided. Experimental evidence has given us a knowledge of three dimensions : it may conceivably furnish us with some indications of four. The assertion that if such a thing as a crucifix were amenable to mental or spiritual influence, therefore much more important and interesting forms of matter, such as bank-notes, could be equally well dealt with, does not strike me as foreible, because I can conceive the evidence to be quite as bad for one class of objects as for the other.

It is, however, very likely true (of this I am no judge) that if a £1,000 bank-note could by any contrivance be thus passed through solid material, say, through the keyhole of a bank, the fact would create a profound sensation and be hailed by every newspaper as crucial and conclusive ; but I would suggest that the glamour attaching to sacred possessions such as these might

have an undue influence and might even succeed in convincing the public mind prematurely or even falsely; it would be wiser to maintain that the mere fact of the sacredness of an object ought not to be allowed to dispense with the need for evidence concerning it quite as rigorous as would be desirable for objects of a more intrinsically worthless kind.

Similarly, when seed-pearls or playing cards are said to be produced *de novo*, the complaint that they are not a more full-grown and valuable variety does not strike me as a forcible destructive argument. Tracing them to a previous existence in somebody's pocket or carpet bag would be a much more deadly form of retort.

And the assertion that to suppose they can have been evolved out of the "Ewigkeit" is contrary to another "axiomatic law," or well-sounding phrase—viz., "*Ex nihilo nihil fit*," tends rather to prove too much; because, if true, it would be fatal to the existence of such pearls under any conditions whatever.

The unfortunate character of Mr. Barkworth's physical objections deters me, I confess, from attaching as much weight as I should like to his theological arguments and his evident intuitions as to how these things really would occur if they were genuine.

My scepticism with regard to these reported occurrences would lead me to sift the evidence for them very closely and critically if ever they occur within my ken. They have not, as yet, but if ever they do I trust it will not occur to me to brandish shorthand dogmatic statements as to what is and is not possible, and refuse to listen to evidence for things, however unusual, which I have no sound *à priori* right to deny.

Mr. Barkworth's expressions of opinion will, I feel sure, be shared and sympathised with by a multitude of estimable persons—some of whom I know and highly regard—and, as I said at the beginning, I am glad he is giving utterance to these highly natural and emotional objections. I reply to him only because, intermixed with higher criticism, he has stumbled over a few physical platitudes in a manner which to the average man may sound very commonsensible, but to a physicist is not satisfactory.

I hope that the opposition to these strange assertions will yet take a more rigorous and formidable shape, so that both sides of the case may be fairly put before us before any even temporary decision is expected.

OLIVER J. LODGE.

Another correspondent, Mr. Westlake, travels over somewhat the same ground as Professor Lodge. I am unable to insert his letter in full, but give some extracts from it.

Can it be necessary to repeat that the S. P. R. in printing Mr. Moses' *Experiences* is in no sense committed to, or to be understood as supporting, his interpretation of them? From its outset the Society has published experiences from persons holding every shade of philosophical and religious opinion, the pertinent expression of which has always been allowed both as a matter of courtesy and as lending a personal interest, but which is no concern of the Society, whose sphere is limited to the consideration of the alleged facts. . . .



I would protest against Mr. Barkworth's use of the word "impossible," which should be restricted to logic and mathematics. In physics it is inadmissible, in any other than a colloquial sense, since it assumes a complete grasp of the particular problem, that is, of the whole of nature. We can only speak of "improbability," the degree of which varies for every person according to his experience and knowledge of natural laws.

I also submit that it is inadmissible to make "thinkableness" a criterion of fact, since this is to limit nature to our powers of imagination. Can, for example, Mr. Barkworth, or anyone else, form the slightest idea of the means by which the influence of gravity is propagated, and with a velocity, as Laplace has shown, at least fifty million times greater than that of light? No hypothesis has yet been elaborated by physicists which is consonant even with the conservation of energy. . . .

Coming now to Mr. Barkworth's instances, it is, he says, "contradictory to the axiomatic laws of nature and of thought that two bodies can occupy the same space at the same time." Against this may be set the following of Clerk Maxwell:—"That two bodies cannot co-exist in the same place is a vulgar opinion deduced from our experience of the behaviour of bodies of sensible size, but we have no experimental evidence that two atoms may not sometimes coincide. In water, for instance, we have no experimental evidence that the molecule of oxygen is not in the very same place with the two molecules of hydrogen." (*Enc. Brit.*, article "Atom.")

The "passage of matter through matter," so far from being impossible, occurs habitually in all the states of matter, excepting in the particular case of a solid passing through a solid. The non-occurrence of the latter rests simply on experience. And as it is quite legitimate to assume, as is done by physicists in the case of Le Sage's theory, that the atoms of solids may be as relatively remote as are the planets of the solar system, the problem of passing one system through another without permanently distorting either, *i.e.*, without a rupture of elasticity, is not *prima facie* unthinkable. . . .

Such an improbable hypothesis, however, as the passage of one solid through another seems quite uncalled for by the bulk of the alleged phenomena. . . . The same power which transports the objects could, for anything we know, as readily introduce them by unfastening a window or a door. . . .

Respecting Mr. Barkworth's proposition that a living man can probably do everything that a disembodied spirit can, it seems to me that we do not know enough to say on which side *probability* inclines, and that therefore the age-long belief in the extended powers of disembodied spirit is quite as likely to be true as any other. . . .

As to his second proposition, the possible proofs of *post-mortem* survival are not necessarily confined to the verification of persistent memories; persistence of mental faculties may be even more valuable. The alleged Sir Roger Tichborne was expected to show some knowledge of French, and the same would be looked for from the deceased Sir Roger. With accomplished decedents a high degree of probability might conceivably be reached, which in some special cases might almost amount to demonstration. Let us suppose a control purporting to be Dolly Pentraeth or some such Cornish-



speaking person, the last of whom died a century ago, and that a conversation is carried on, consisting of questions to which the control replies in the alleged language, interpreting herself in English, and that the stenographed record proves to be genuine Cornish. The alternatives are either a Cornish-speaking decedent or some incarnate who has learnt subliminally to speak Cornish from its recorded fragments. The latter, with all respect to the unconscious self, we might think improbable. The stenographed record might even decide the point by internal evidence, by either coinciding with the limits of the literary records or by passing beyond them with probability in the sense of agreeing with Celtic roots. I suggest the case in some detail because communications in dead unstudied languages have been alleged, and if sought for by spiritists up and down in the world might result in fairly crucial instances. . . .

As to the desirability of the S. P. R. publishing these things the following remarks of De Morgan's are applicable:—"I have said that the deluded spirit-rappers are on the right track: they have the *spirit* and *method* of the grand time when those paths were cut through the uncleared forest in which it is now the daily routine to walk. What was that spirit? It was the spirit of universal examination, wholly unchecked by the fear of being detected in the investigation of nonsense. Thus it was when the Royal Society was founded. . . . Matters are now entirely changed. The great scientific bodies are far too well established to risk themselves. The pasturers of flocks and herds and the hunters of wild beasts are two very different bodies, with very different policies." (*From Matter to Spirit*, p. 19.) Let our Society beware how it endeavours to be both at once. Its increasing growth, its very achievements, inevitably tend towards timid respectability. May it never forget to which body it essentially belongs, nor shrink from the perils of the chase.

E. WESTLAKE.

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MR. STAINTON MOSES AND MR. BARKWORTH.

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

SIR,—The really interesting thing in the Strange Case of Mr. Stainton Moses is the question, "How do such stories come to be told?" From Mr. Barkworth's letter in the *Journal* (Feb., 1894) I do not succeed in gathering exactly what Mr. Barkworth's opinion as to this question may be. (1) The witnesses allege that, in their belief, matter passed through matter. Mr. Barkworth replies: "The thing is impossible, and there is an end of it." It is also "unthinkable." Here be assertions. The process—assertion for assertion—is "thinkable" by me. I can "think" it with perfect facility, if by "thinking" it is meant the process of conceiving the event imaginatively. Not being acquainted, as De Morgan was not, with the Nature of Things, I do not know whether the passage of matter through matter is possible or not: nor, to be plain, does Mr. Barkworth. Holding his own views, he says that the evidence of people who aver that they have seen matter pass through matter has doubt cast on it by that very averment: and that persons so morally weak would be predisposed to hallucinations of other kinds.

I am asking, why are these stories told? Mr. Barkworth seems to think they are told because Dr. and Mrs. and Mr. Charlton and Miss Speer, and Mr. Percival, did not keep "a firm hand on first principles," as, *e.g.*, that matter cannot pass through matter; and again, were so morally weak as to be capable of accepting suggestions which ended in *collective* hallucinations. So far so good, if Mr. Barkworth really holds that collective hallucinations can be produced by "suggestion," or "telepathy," in a group of persons who have not, consciously, been hypnotised. I don't know if this is possible, but if it can be done, experimental instances should be exhibited. Till a well-selected assortment of collective hallucinations, produced by "suggestion and telepathy," exerted on people who have not consciously yielded to such influences, is brought forward, Mr. Barkworth's theory seems attenuated. Mr. Percival, I am sure, knows as well as Mr. Barkworth that matter cannot pass through matter. The precise extent of his "moral weakness" I am not prepared to discuss. Mr. Barkworth, apparently, holds that five or six people were feeble enough to be all collectively hallucinated by the same hallucinations, *et voilà pourquoi votre fille est muette*. That is why the stories are told.

It must be plain to the most excruciatingly feeble mind that Mr. Moses' friends were not such fools as not to know that matter cannot pass through matter. But they had only a choice between a material and a moral miracle. Matter did so pass, or their friend, the Rev. Stainton Moses, was deliberately and consciously swindling them.

I am ready, nay, eager, to admit that an honourable man, if once he encourages a tendency to "trances" and "somnambulism," may cheat unwittingly. I am so convinced of this, that—interested as I am historically, and as a question of human nature and human evidence, in these stories—I greatly wish that nobody would ever put himself or herself into the abnormal and unconscious, or semi-conscious, conditions of the *séance*. No good comes of it; here I quite agree with Mr. Barkworth. It is a practice contrary, not only to Holy Scripture, as he urges, but to good taste and moral prudence. Why some people become "entranced" when they sit round a table one does not know. They do fall into this condition, however, and, in my opinion, it is a condition (when voluntarily sought for) unworthy of a wise man. "Lead us not into temptation" to forego our normal wits! I am not speaking of foregoing them under anaesthetics for medical purposes, or for scientifically conducted hypnotic experiment, but at "séances."

Returning from this moral digression, I repeat that Mr. Moses' friends had their choice between a material and a moral miracle. Things came through stone walls, or their friend deliberately swindled them. A man when in an unconscious or non-normally conscious state may swindle unwittingly. But, either matter came through matter, or Mr. Moses, consciously and deliberately, stuffed his pockets with enamel crosses, stones, scent-squirts, preparations of phosphorus, seed-pearls, and portable property generally, "the same with intent to deceive." His friends preferred the material to the moral miracle. This choice may show scientific, but scarcely "moral," weakness on their part. Giving up, as undemonstrated, the hypothesis that Mr. Percival and Mr. Charlton Speer were so morally

weak as to be easily capable of identical collective hallucinations, we must turn to a *vera causa*. People can be, and often are, beguiled by jugglery. Now, it is possible that Mr. Moses for many years deliberately cheated his friends. Scientifically speaking, we are driven to that conclusion, and that alone. The party was not all in the cheat: that would have been too dull a way of passing the evenings. They believed in what they saw. The hypothesis of collective, frequent, and identical hallucination does not rest on a *vera causa*. We do not know that such hallucinations can be produced in the circumstances: if they can, it is an interesting fact. Thus we must, if we have a theory at all, suppose that Mr. Moses was a deliberate impostor.

What was his motive for "dressing up to frighten Byng's aunt," every night? He got very little by it, not money, not social success, not fame, only notice from a small sect of spiritualists. But man will cheat for the mere fun of it; history is full of examples. But Mr. Barkworth, who does not say in a straightforward manner, "Moses was a swindler," admits that he believed, to some extent, in his own marvels. He was "driven back" by them into theological heresies and moral imbecilities. If he believed in his "influences," could he be a cheat? Yes, he could; impostors can, and do, believe in their own *supercheries*. Not being statesmen, or mediums, we find it difficult to understand this fact in human nature, but (I speak of what I know), it *is* a fact.

I now give a fact which has escaped the acumen of Mr. Barkworth.

In *Proceedings*, XXV., p. 349, Mr. Charlton Speer, in perfect good faith, tells the story which will be found in the place cited. Mr. Speer was sitting at a table, his hand on a piece of paper. Mr. Moses, sitting opposite, said that a very bright column of light was behind Mr. Speer. *Doubtless that gentleman looked round.* Later, Mr. Moses saw a "spirit form," whose features *he did not recognise.* After the *séance*, Mr. Speer found a message and a signature on the paper (obviously written by Mr. Moses, some will say). The name "was that of a distinguished musician who died in the early part of the present century." Mr. Speer did not show Mr. Moses the writing, but asked him if he could recognise the "spirit" in a set of photographs of friends and "celebrities." Mr. Moses spotted the photograph of the dead composer who had written the message. Mr. Speer regards this as "a very fair proof of spirit identity." Now see p. 326. There "Groczyn" said that Mendelssohn "would make Charlie" (Mr. Speer) "a great musician." Groczyn said this on September 7th, 1873, before Mr. Speer had been admitted to the circle. Thus Mr. Moses knew that Mendelssohn was interested in "Charlie," long before he saw a "great composer," a dead man, beside "Charlie." (See also p. 327, Note 3.) Was that composer Mendelssohn? Was Mr. Moses unfamiliar with the common photographs from portraits of Mendelssohn?

As to "lights," compare Mr. Charlton Speer (last lines of p. 345) with Mr. Moses (p. 322 and p. 326). In Mr. Speer's experience "they never threw any radiance around them." According to Mr. Moses, one "cast a great reflection on the oil-cloth."

Mr. Moses was a schoolmaster, and taught English literature. Yet (p. 305) he needed Mr. Noyes to tell him who John Lydgate was!



I omit Dr. Speer's talk of "Polonius" and "Dionysius" in connection with Grocyn! His literary knowledge appears to have been scanty, or his memory very unlike what we want in a good witness.

*Enfin*, the hypothesis of frequent, collective, and identical hallucination is without basis in known facts. The hypothesis of collusion by the Speer family and Mr. Percival is absurd.

The hypothesis of "unconscious" cheating does not meet the case. The cheating must have been consciously prepared. There remain the hypotheses—(A) of an unknown agency, capable of making matter pass through matter (in which D. D. Home did not believe), and (B) the hypothesis that an upright, sober, and convinced gentleman, a good fellow, admired and loved (as I know) by his pupils at University College School, was a motiveless impostor.

In favour of hypothesis (A) we have similar alleged facts—"spontaneous"—vouched for by a cloud of witnesses in all ages, including French missionaries in Cochin China; and in favour of hypothesis (B) we have examples of similar moral aberrations.

Personally, I can believe in neither of the hypotheses, neither that matter came through matter, nor that Mr. Moses was a swindler. I give it up: it is not necessary to have an opinion. But, personally, I find the moral miracle the easier, by a shade, to believe in, of the two. So far as to the question of evidence, which is the really interesting question. As to believing that the dead were at work—the famous dead of long ago—I do most absolutely disbelieve *that*. Moreover, "Imperator's" refusal to admit fresh lookers-on *donne furieusement à penser*. It is even more suspicious than the story of the "distinguished composer,"—awkward, if the composer was really Mendelssohn. For moral mediums cheating "unconsciously," see Professor Sidgwick, *Proceedings S. P. R.*, Vol. V., pp. 401, 402.

A. LANG.

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MR. BARKWORTH'S "IMMUTABLE AND IMPREGNABLE LAWS."

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

SIR,—The admission of Mr. Barkworth's letter is virtually a request for a reply.

A catalogue of his really astonishing statements would be exceedingly amusing reading: but space and time are precious, and I will only indicate a few. He calls upon us to make a stand for "the first principles of human reason" and the "axiomatic laws of nature and thought," and he backs this up by a solemn reference to "the laws of matter" as "immutable and impregnable laws." In a letter one cannot very well laugh, or I should have to ask Mr. Barkworth to excuse me; but he really is amusing. We all agree that the laws of nature are "immutable and impregnable": the only trouble is that the catalogue is still in the Editor's hands, and we do not know what those laws are. No, there is another trouble,—that we are always being tempted to imagine we know.

Mr. Barkworth tells us that it is the height of unwisdom "to embark upon experiments of this kind without keeping a firm grasp upon first principles," and he frankly admits us into his show, when he says, "The thing is im-



possible, and there is an end of it." How very interesting ! Then he falls upon poor Mr. Moses, who, "instead of boldly dictating to the unseen agency the conditions under which it is to act, weakly suffered himself to be led." How very English ! "Britons never, never will be slaves !" But what answer comes from all the laboratories of the world, where the seers of Science ask, that they may receive, and seek, that they may find ? Why, the very first thing the seers of Science have to learn is to find out under what conditions the unseen forces can act : and the second thing they have to learn is to steadily follow and obey. Fancy "boldly dictating" to the unseen forces and objects, and insisting that the analysis shall always yield to a pinch of pepper, or that the photograph shall be taken under inspection at the town pump, or that the moons of Jupiter shall be seen through the kitchen poker !

Mr. Barkworth presents us with three specimens of his "immutable and impregnable laws." They are these : The less cannot contain the greater : two bodies cannot occupy the same space at the same time : matter cannot pass through matter. Such impregnable-looking assertions ; but honey-combed with fallacy or mal-intention. Who was it that told us a comet could be packed into a carpet bag ? What does Mr. Barkworth mean by "space" ? Here is a cannon-ball : does it occupy all the space it seems to occupy ? The object which seems to occupy all the space in which it stands is only a kind of sponge, in its way. Matter is always passing through matter, as birds fly through the boughs of forest trees. It is all a question of degree, and of the meaning of the word "through."

Mr. Barkworth's strong reference to Christianity being admitted must not be passed over. "The cardinal truths of Christianity" are matters of opinion. They are no more amenable to dogmatism than are Nature's "immutable and impregnable" laws. Profound modesty becomes us here. We are told that Mr. Moses suffered himself to be driven from his "orthodox moorings." Why not ? We are voyagers, not Greenwich pensioners.

Put into a nutshell, Mr. Barkworth's plea, from first to last, is pure obscurantism : "We know all about it : the matter is closed : contradiction is impossible : to be a seeker is to dictate your conditions and your dogmas : the ideal philosopher is a limpet." It somehow seems a little out of date.

J. PAGE HOPPS.

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#### ON THE OBJECTIVITY OF APPARITIONS.

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

SIR,—A thought has struck me with regard to Mr. Myers' subjective theory of apparitions.

I fancy his theory is that the hallucination (?), when veridical, may be often caused by telepathy from some friend of the decedent, or by some deferred latent impression in the mind of the percipient, the impressions in each case being assisted by some physical cause, such as the state of the atmosphere, or some subtle influences peculiar to the locality.

All this is to me far more wonderful than a purely objective apparition

would be, but what I would like to ask Mr. Myers is this : How does his telepathic theory cover the fact of apparitions being seen by *animals*—dogs, cats, and horses—as they undoubtedly are ?

Surely, this complex theory of telepathic and deferred latent impressions would not apply to animals, since their cerebral development would hardly be elaborate enough for these delicate influences, I presume. And if anything is proved, I should say it was the fact that apparitions are often seen by animals, sometimes when we can see nothing.

For a good example of this refer to the *Journal S.P.R.* for November, 1888, Vol. III., p. 326, when a dog would not cross a certain room after dark, and once shrieked when the ghost was seen by a lady present. Surely, too, the theory of suggestion, or dominant idea, or expectancy, would not apply to animals in the matter of ghost seeing ?

F. B. DOVETON.

Babbacombe.

[The evidence for the seeing of apparitions by animals, so far as we are acquainted with it, is so meagre in amount compared with that relating to apparitions seen by human beings, and, from the nature of the case, the interpretation of it is so dubious, that it would be, in our opinion, rash to draw any conclusions on the subject. For a possible explanation of the behaviour occasionally evinced by animals when some person in their presence is seeing an apparition, we may refer to Mrs. Sidgwick's letter in the *Journal S.P.R.* for June, 1889, Vol. IV., pp. 95, 96.—Ed.]

### EDMUND GURNEY LIBRARY FUND.

*Account for 1893.*

RECEIVED.	£ s. d.	PAID.	£ s. d.
Balance from 1892 ...	6 16 11	Paid for Books ...	3 16 0
Interest on Consols ...	18 4	„ ...	6 16 6
Interest on Midland Uruguay Railway Stock	4 17 6		
„	1 17 7		
Interest on Buenos Aires Water and Drainage ...	3 15 9	Balance ...	7 13 7
	<u>£18 6 1</u>		<u>£18 6 1</u>

Audited and found correct,

February 22nd, 1894. H. ARTHUR SMITH, *Hon. Treasurer, S.P.R.*

ALFRED T. FRYER, *Treasurer.*

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Honorary Associates are prefixed by an Asterisk.*

*Names of Associates are printed in **SMALL CAPITALS.***

- BARCLAY, REV. CHAS. W., M.A., The Vicarage, Hertford Heath, Hertford.
- BIELBY, HORACE C. V., 67, Lord-street, Liverpool, W.
- BENNETT, ERNEST N., M.A., Hertford College, Oxford.
- Berry Mrs., F. M. Dickinson**, M.D. 60, Welbeck-st., Cavendish-sq., W.
- BOULNOIS, H. PERCY, M.Inst.C.E., 7, Devonshire-road, Liverpool.
- CAMPBELL, MRS. BURNLEY, Ballimore, Tigh-na-bruaich, Argyllshire, N.B.
- CAMPBELL, COLIN E., B.A., 22, Market Hill, Cambridge.
- DANVERS, MRS., 4, Cranley Mansion, Gloucester-road, S.W.
- DULLEY, REV. B., M.A., St. Peter's Clergy House, London Doeks, E.
- GIBSON, MISS M. E., 23, Northumberland-street, Edinburgh.
- HEAPE, FRED. W., Toorak, Oxton, Cheshire.
- HILL, CLEMENT HUGH, 63, Church-road, St. Leonards-on-Sea.
- INNES, LADY, Winslow, Darling Point, Sydney, New South Wales.
- MCREILLY, A. J. W., Q.C., Supreme Court, St. John's, Newfoundland.
- NELSON, MRS. R. A., The Rookery, Nungumbaukum, Madras.
- PARKES, R. J., 2, Church-street, Southport, Lancashire.
- \*ROGERS, E. DAWSON, Rose Villa, Church End, Finehley, N.
- SHERIDAN, MRS. DUDLEY, Russell House, 4, West Kensington-gardens, W.
- SMITH, MRS., Barnes Hall, Sheffield.
- STIRLING, J. M. MORRIES, Gogar House, Stirling, N.B.
- SYMONDS, MISS, 1, Courtfield-road, London, S.W.

**Walford, Col. Neville L., R.A.,** 1, Ashburn-place, London, S.W.  
**WALLACE, ABRAHAM, M.D.,** 64, Harley-street, London, W.  
**WESTCOTE, WILLIAM WYNN, M.B., D.P.H.,** 396, Camden-road, London, N.

#### THE AMERICAN BRANCH.

**Butler, C.W., M.D.,** 35, Fullerton-ave., South, Montclair, N.J., U.S.A.  
 \***COLEMAN, WILLIAM EMMETTE,** Chief Quartermaster's Office, San Francisco, Cal., U.S.A.  
**GARDINER, J. HAYS,** Hawes street, Longwood, Mass., U.S.A.  
**GULLIVER, PROFESSOR JULIA H.,** Rockford College, Rockford, Ill., U.S.A.  
**KELLY, W. F.,** 918, Walnut-street, Philadelphia, Pa., U.S.A.  
**LEDYARD, MRS. R. F. H.,** 88, East Senate-street, Columbia, S.C., U.S.A.  
**LIBRARIAN, Lowell City Library,** Lowell, Mass., U.S.A.  
**MAURS, PHILIP,** 620, F-street, Washington, D. C., U.S.A.  
**MCCLELLAN, MRS. CLARA D.,** Galena, Ill., U.S.A.  
**MYRICK, REV. HENRY L.,** Sing Sing, New York, U.S.A.  
**OPENHEIMER, L. M.,** Austin, Texas, U.S.A.  
**SMITH, J. HEBER, M.D.,** 279, Dartmouth-street, Boston, Mass., U.S.A.  
**STERLING, MRS. E. C.,** 22, Westmoreland-place, St. Louis, Mo. U.S.A.  
**UNDERWOOD, B. F.,** 92, La Salle-street, Chicago, Ill., U.S.A.  
**WASHBURN, OSCAR F.,** West Acton, Mass., U.S.A.

**CORRECTION.**—In the list of New Members and Associates of the American Branch, given in the *Journal* for February, 1894, the name of Mrs. David Hall Rice, of 2, Wellington-terrace, Brookline, Mass., U.S.A., was wrongly printed as Mrs. David Hall.

#### MEETING OF THE COUNCIL.

A Meeting of the Council was held on March 9th, at the Rooms of the Society. Mr. R. Pearsall Smith was voted to the chair. There were also present: Dr. J. Milne Bramwell and Messrs. W. Leaf, F. W. H. Myers, F. Podmore, S. C. Scott, and H. A. Smith.

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

Two new Members and twenty-two new Associates were elected, whose names and addresses are given above, with the exception of one Associate who desires that her name may not appear in the printed list. The election of a new Member and thirteen new Associates of the American Branch was recorded.

Mr. E. Dawson Rogers was elected an Honorary Associate of the Society for the current year, and Mr. William Emmette Coleman was elected an Honorary Associate of the American Branch.

The Council was informed of the decease of two Associates of the Society—the Rev. R. Shaen and Mr. W. R. Martin,



The presents to the library included *Theosophy, or Spiritual Dynamics*, by Dr. George Wyld, from the author, and a bound volume of *Light*, for 1893, from the London Spiritualist Alliance. A vote of thanks was accorded to the donors.

The Finance Committee presented an estimate of the income of the Society for the year, and a scheme of expenditure. It was agreed that the recommendations of the Committee should, as far as possible, be carried out.

Various other matters having been attended to, the Council agreed to meet at the Westminster Town Hall on Friday, April 27th, at 3 p.m.

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### GENERAL MEETING.

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The 64th General Meeting of the Society was held at the Westminster Town Hall, on Friday, March 9th, at 8.30 p.m.; Mr. Pearsall Smith in the chair.

MR. F. PODMORE read a paper on "Recent Experiments in Thought-transference at a Distance."

He began by pointing out the high value of evidence of this kind, both as forming an intermediate link between the more striking spontaneous manifestations of telepathy at a distance, and the ordinary experiments at close quarters; and as being free from the more serious defects of the latter kind of evidence, viz., the risk of unconscious apprehension through normal channels. The difficulties in the way of experiments at a distance were such as a little patience would readily surmount: and the amount of success already achieved in this direction was of good augury for the future.

After briefly referring to the experiments in the induction of sleep at a distance, conducted by Professor Pierre Janet, Dr. Gibert, Professor Richet, Dr. Héricourt, Dr. Dusart, Dr. Dufay and others, accounts of which have appeared in the *Proceedings*, Mr. Podmore read an account taken from the *Annales des Sciences Psychiques* (Sept.—Oct., 93) of a successful experiment in the induction of an attack of hysteria by Dr. Tolosa Latour, and one or two other accounts of action at a distance from the same periodical.

Passing to experiments of a more usual type, he quoted some very successful trials with playing cards, at a distance varying from 30 feet to some hundreds of yards, by M. J. Ch. Roux and M. Lemaire (*Annales des Sciences Psychiques*, III., pp. 202-3), two experiments by Miss Campbell and Miss Despard, and one by M. Léon Hennique (*Annales* III., pp. 114-6), all of which met with striking success. Mr. Podmore concluded by giving some account of the long and valuable

series of experiments in thought-transference at a distance, conducted in 1890 by Mr. Joseph Kirk, and exhibited facsimiles of some diagrams reproduced, at a distance of 10 to 12 miles, by Miss L. Prickett, Mr. Kirk being the agent.

MR. F. W. H. MYERS then spoke on the subject of the Automatic Writings of Mr. Stainton Moses.

A not unnatural objection, he said, had been taken in many quarters to the apparent grotesqueness and triviality of the physical phenomena experienced by Mr. Moses. It was felt that any alleged intercommunication between this world and another ought to show something more of seriousness and of moral purport. The speaker therefore thought it desirable to point out at once—what might more logically have come at a later stage in the exposition—that Mr. Moses' "controls"—the alleged inspirers of his automatic script and utterance—were above all things concerned with a course of moral and religious instruction, much of which, indeed, Mr. Moses published in his lifetime under the title of *Spirit Teachings*. In attempting to estimate the value of these teachings, it was in the first place plain that they ought not to be taken alone, but in connection with similar automatic utterances given elsewhere, especially when those utterances seemed to have had the guarantee (such as it was) of accompanying supernormal phenomena.

Such writings, although often individually commonplace, acquired considerable significance when examined in the mass. It must, however, be understood that any religious knowledge or emotion to which they might seem to introduce us must be regarded as an addition to natural rather than to revealed religion. Revealed religion might be defined to consist of statements whose authors claimed a more than human authority;—a knowledge of the universe such as ordinary human experience could not supply. To such an authority, in the speaker's opinion, these automatic controls had no claim whatever. Even where they signed their teaching with lofty names (and Mr. Moses' controls used lofty names, although never *divine* names,) it would be rash indeed to attach importance to such assumptions. It was possible, however—in the speaker's opinion it was highly probable—that some at least of the communicating influences proceeded from human beings who had passed through the change of death, and who therefore might be credited with an extension of experience which might enable them to add to our knowledge of the laws of the universe. If enough of such additions were ever made, then *natural religion*—representing man's moral and emotional reaction to such obvious aspects of the universe as he has already comprehended—might become something worthy of the name of *Scientific Religion*; representing man's moral and

emotional reaction to cosmic law discerned with sufficient definiteness to afford a satisfactory guide to life.

The first step now open to us in such an inquiry consisted, in the speaker's opinion, in a comparison of the general drift of automatic utterance with the moral or spiritual inferences which might seem deducible from telepathy—a law of communication of mind with mind which might conceivably hold good for the unseen world—and which, if it did operate in that world, might probably operate there in a more conspicuous and unchecked fashion than in the material world, where mere traces of it, although unmistakable traces, had now been found.

A freer play of telepathy suggested both a more complete *transparency*, and a more intimate *union* of souls. The first of these results involved a moral sanction of the most searching character, inasmuch as the completely informed judgment of all the beings who surrounded us might thus in an immaterial world be brought to bear upon our most secret thoughts. The second inference—the possibility of a closeness of union impossible under corporeal conditions, might be looked to as affording our deepest suggestion of the characteristic happiness of a spiritual state of existence. Telepathy, indeed, might be regarded as the scientific or objective expression of what was emotionally and subjectively felt as love. Mr. Moses' scheme of teaching, and the teachings of other accredited automatic messages, were in harmony (the speaker urged), with this admittedly vague and uncertain development of natural religion,—to which a wide-reaching subliminal drift—whether or not depending on intelligences other than those of incarnate men,—at present seemed to tend.

There were, the speaker added, two other main subdivisions of the contents of Mr. Moses' notebooks,—besides the religious teaching,—which would have to be noticed in due time.

The *second* main ingredient consisted of evidence for the identity of alleged communicating spirits. The *third* consisted of a record of private experiences, in some ways intermediate between the physical manifestations of the séance-room and the purely intellectual forms of automatism. It might be necessary to make a somewhat prolonged demand on the Society's attention; but it was only by persistent and often tedious study that, (as in the somewhat similar case of Mrs. Piper), the true meaning of these confusing phenomena might gradually be made known.

DR. WALLACE said that an instance of telepathy had very recently come under his notice. A lady patient of his, of whose clairvoyant experiences information would, he hoped, be given to the Society, had on several occasions seen hallucinatory figures standing behind him—once a figure of an old lady, with whom the name of his maternal

grandmother was given. On the previous evening he had visited this patient, and she had seen a lady standing behind him, looking displeased and anxious. This occurred at about two minutes to eleven, and the name given in connection with the figure was that of another patient. The latter came to see him the following morning and informed him that her child was taken ill the night before, at about eleven o'clock, when she had thought of sending for him, but had not done so.

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#### CASES RECEIVED BY THE LITERARY COMMITTEE.

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##### G. 245. Collective. Apparition.

The following account was sent to Mr. Podmore, by Miss F. Atkinson, of 25, Aldershot-road, Willesden-lane, N.W., enclosed in a letter dated November 5th, 1893. Mr. Podmore had received a verbal account of the incident from Miss Atkinson on the previous day.

On Saturday, July 1st, 1893, I was in L—— for the purpose of looking over the old churches with a friend with whom I was staying. Among others we went to St. M——'s. My friend had been telling me of a very dear old friend of the family who was buried in that church, and who had left a sum of money to have a window put in to his memory, and had even had the window prepared for the glass to be put in, but that the person who had inherited his fortune neglected his wish. (I don't know how many years he had been dead.)

After we had looked over the church, and among other things seen the brass over this gentleman's vault, we came to the window which ought to have been filled in. I remember that the neglect of his wish quite made me angry, and I said, looking at the window, "If I was Dr.—— I should come back and throw stones at it."

Just then I saw an old gentleman behind us, but thinking he was looking over the church took no notice. But my friend got very white and said "Come away, there *is* Dr.——!" Not being a believer in apparitions, I simply for the moment thought she was crazy, though I knew they were a ghost-seeing family. But, when I moved, still looking at him, and the figure before my very eyes vanished, I had to give in. Then it dawned upon me that nobody could have been looking over the church but ourselves.

First, the church had been empty when we went in, and nobody could have come in without their footsteps being heard, and secondly, the part where we were standing ended in a "*cul de sac*," and the person to get there would have been obliged to ask us to move, as we entirely blocked up the narrow aisle. For the few moments he was visible I saw him distinctly; he was short and broad, and wore an old-fashioned tie, and a waistcoat cut low and showing a great deal of shirt-front. One hand was resting on a pew, and one down at his side holding his very tall hat. But the thing that struck me most was the sun shining on his white hair, and making it look like silver; even now I can see him distinctly in my mind's eye. It



certainly surprised me to see what was apparently "too solid flesh" disappear before my very eyes, and when we got outside my friend told me that his was the figure which came to different members of their family so often, and, indeed, had been the cause of their leaving one house. One of her sisters had so been affected by it, that she will never sleep alone, or go upstairs alone. When we got home I easily recognised the Doctor by his photograph.

F. ATKINSON.

In reply to Mr. Podmore's further inquiries, Miss Atkinson writes:—

25, Aldershot-road, Willesden-lane, N.W. *November 9th, 1893.*

I have not heard from Miss — yet, but am writing to answer your questions.

No. 1. I heard no noise whatever, not the *slightest* sound. But I had a feeling that I cannot describe that somebody was behind us. So I turned round.

No. 2. As far as I can now remember we *both* turned at *precisely* the same moment. My friend naturally recognised him. I did not think anything of it, until I saw her face when I turned back again to look at the window.

No. 3. Long before we went into L—, my friend told me they had been haunted to a dreadful extent at their old house. But beyond saying that it was a man and an old friend of her mother's, [she] did not describe it, and I did not [pay any attention to it]—knowing them to be a highly nervous, hysterical family. We otherwise never talked about it, as she can't bear the subject. Afterwards she told me it was Dr. —, the figure we saw in the church, who haunted them.

No. 4. The photograph was in a frame and Mrs. — said:—"Was it anything like this?" And it was exactly like the figure. I forgot to tell you that afterwards my friend told me that on going into the church she had felt as though she could *not* go in, as if something was there, but did not like to say so to me, as she knew I very much wished to go over it. She also thought it might frighten me.

My only other experience was when I was a baby of about two or three, when my little brother, who died, came to my mother, and then to me: I don't remember it, but my mother says I cried out that he had come back again, and she herself had just seen him.

F. ATKINSON.

Miss Atkinson asked her friend to give an account of her share in the experience, but she declined to do so, alleging as a reason her strong dislike of the whole subject. We have, therefore, been unable to obtain any further evidence in the matter.

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#### THE COMMITTEE FOR THE SYSTEMATIC INVESTIGATION OF HYPNOTIC PHENOMENA.

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This Committee continues to meet regularly at the Rooms of the Society, on Tuesday evenings at 7 p.m. Some account of their work and methods was given in the February number of the *Journal*, and it

is hoped that a further report will appear in the *Journal* for May next.

The Committee desire chiefly to investigate the phenomena of thought-transference, and for this purpose it is important to have as many hypnotic subjects as possible, since the general experience of investigators seems to show that only a small proportion of persons susceptible to hypnotism possess the power of thought-transference. There is also some reason to think that a prolonged course of hypnotism may develop the power in subjects who show no signs of it when they are first hypnotised.

Members and Associates of the Society are reminded that the Committee (whose names were given in the *Journal* for January, 1894) are anxious to secure the co-operation of persons who are susceptible to the action of hypnotism, or who are able to introduce any subjects likely to be successful in experiments in thought-transference or clairvoyance.

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### CORRESPONDENCE.

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[*The Editor is not responsible for opinions expressed by Correspondents.*]

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

SIR,—The letter I wrote for the February number seems to have caused some unexpected commotion. My pop-gun has drawn the fire of such heavy artillery as that of Professor Lodge and Mr. Andrew Lang; and the Editor of *Light* has called me a window. O'Connell's fishwife was greatly exercised at being called a parallelogram, but merely to be called a window is not so distressing. With my other critics, above-named, the case is different, and I scarcely know whether to feel flattered or annihilated. It would, however, be scarcely respectful to them if I were to withhold any reply, and I must, therefore, make the best fight I can.

First, however, I must explain my position, which seems to have been somewhat misunderstood—doubtless through my own fault. It will be remembered that I began by saying that there were certain propositions which were axiomatic, and did not admit of argument, “such are, &c.” I then (by way of illustration) quoted two well-known axioms. Any others would have done equally well, but I chose these two because they had a certain indirect reference to the matter in hand. To these I added another, meaning to claim that it was of such a nature as to command acceptance on the same grounds as the first two—viz., that it was a self-evident proposition. There, of course, I was prepared to be contradicted, or, at least, it did not surprise me; but I confess I did not expect to be called upon to vindicate the others. To say that what is true in mathematics is false in physics is surely a dangerous assertion that would require extraordinary reasons to support

it.\* I must reluctantly decline to accompany Professor Lodge in an excursion into a space of four dimensions, finding it quite a sufficient struggle to exist in one of three; but, with his leave, I will examine some of his scientific facts in the light of the latter, and see whether they support the deductions he desires, or others of a very different kind.

A charge of gunpowder is smaller than the shell in which it is contained. When the charge is fired, the volume of gas generated is greater than its envelope, and proves in the most demonstrative fashion that the less does *not* contain the greater. But, says Dr. Lodge, the gunpowder potentially contains the gas. This seems more like metaphysics than physics. An acorn, which may be planted in a flower pot, potentially contains an oak. Therefore I suppose the acorn is larger than the flower pot. And a pint of water potentially contains a volume of steam larger than can be contained in a quart kettle. Therefore the pint is larger than the quart. Which is absurd.

As to the argument from sugar and tea, I presume that the meaning is that the fluid interpenetrates the molecules of sugar without adding to the cubical contents of the latter. It would be equally true and conclusive to say that a crowd of people can meet in a wood full of trees without increasing its area. But what has this to do with two bodies in the same space?

Thirdly, as to "matter through matter": I doubt whether the argument from osmosis is admissible, because it is arguing from the organic to the inorganic. Shall we say that because vegetable matter can be converted into animal tissue by assimilation, therefore the transmutation of metals is possible?

"A metal wire can pass through a solid block of ice, leaving it intact." I can give another instance of this sort of thing, which it is just possible may be new to Professor Lodge. There is a substance known as Woodite (after the name of the inventor), which received the approval of Sir E. Rees as an external covering for ironclad vessels. On a target so covered being pierced by a shell, the material was left apparently so intact that no water could have leaked through it. But if this is what Dr. Lodge means by matter passing through matter, it would be equally well displayed every time he passes through a swing door in his house which closes behind him. I submit, therefore, that the scientific facts of Dr. Lodge, though indisputable, are irrelevant; and neither disprove the axioms in question nor support the phenomena of Mr. Moses.

Finally, Dr. Lodge urges that to deny that pearls can be produced *ex nihilo* would prove too much, since it would be fatal to their existence under any conditions. I have always been told that pearls were secreted by oysters. Are oysters, then, "*nihil*"? If so, they are very dear at 3s. 6d. a dozen. What can Dr. Lodge mean? †

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\*I once knew an eminent clergyman and Canon of the Church, who was asked by way of a riddle, "What is two-thirds of three-fourths?" He gave it up. When told that it was one-half, he pondered deeply, but at length said, "Well, it may be mathematically true, but practically, it is unreliable." These distinctions are too subtle for me. Truth is One.

†Is it possible that Dr. Lodge means to suggest that "spirits" might conceivably secrete pearls? We shall be told they lay eggs next.

Let us now come to business. Dr. Lodge presumes that what I intend to assert is, that solids do not pass through solids. Well, pretty much so. I certainly did not mean to assert, as some of my critics seem to think, that water could not run through a sieve. But I should prefer to be still more precise on this occasion, and say that bells and lozenge boxes do not pass through walls without making a hole in them. This I ventured to describe as unthinkable—though perhaps it might have been more accurate to say inconceivable. Mr. Lang says he can think it with perfect facility. But has he ever *thought it out*?

My first objection is, that before a bell can pass through a wall it must be so transmuted (not in form—that is nothing, but in essence) that it would no longer be a bell. Let me explain. A bell could of course be melted down on one side of a wall and be re-cast on the other. In that case it would retain its identity—in a sense. But then it would not be able to pass through the wall. And even if the process were to be carried a stage further and the molten metal were to be vaporised, the case would be no better; for if the vapour of water will not pass through a solid substance, why should the vapour of metal? And, beyond vaporisation, what further degree of comminution or disintegration can be thought possible or even imagined? It might, however, pass if it were transmuted into an unknown gas or into some fluid analogous to electricity, for which the wall could serve as a conductor. Now, what appears to me inconceivable is—not that an object should be electrified, but that it should be transubstantiated into electricity,\* leaving nothing of its original constitution behind. And of course the reconstitution of the object presents a similar difficulty to the understanding. In fact the bell would have to be itself, and at the same time something else, because otherwise the supposed reconstitution would really be a new creation, which would render any previous existence an unnecessary and superfluous consideration. This is what I tried to express by the word “unthinkable.”† It is perhaps considerations such as these which have led another critic, Mr. Maitland, to propose a metaphysical solution of the difficulty. He would differentiate between matter as phenomenon and as the thing in itself. I would refer him on this question to Kant’s third chapter, on Phenomenon and Noumenon, adequate quotations from which would be too long for this letter. He will then, I think, see that his theory is not applicable in the present case; to which it may be added that all we know of concrete objects such as bells is phenomenal, and rests upon sensory evidence.

My second objection is that, according to the record, the bell was neither dematerialised nor disintegrated, nor anything else of the kind, but passed

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\*I am of course only using electricity as a type of the unknown fluid supposed in the case, and am not suggesting anything so preposterous as that a bell or a crucifix could be metamorphosed into electricity.

†The limits of thought and supposition are, however, wide. There is a story of a certain Yankee whose powers of imagination being challenged, said that he could suppose himself swallowed by a bear, and that following this might come a crocodile intent on swallowing both him and the bear; and that, further, he could suppose the extreme difficulty he would feel in deciding whether it was better to stay where he was and take his chance with the bear, or slip out and take his chance with the crocodile.



through the wall whole and unaltered as an ordinary, ringable, "phenomenal" bell. Here is the record ("Experiences," p. 267). The whole paragraph should be read, but for brevity I quote only the following.

"In the dining-room there was a little bell. We heard it commence to ring, and could trace it by its sounds as it approached the door which separated us from it. What was our astonishment when we found that in spite of the closed door the sound drew nearer to us. It was evidently within the room in which we sat, for the bell was carried round the room ringing loudly the whole time. . . . It rang under my very nose," &c.

Now I submit that a bell which can ring continuously must be possessed of a clapper, a rim, and of everything that goes to make up a "common or garden" bell. We are therefore driven to consider the other hypothesis,—that the bell passed through the wall without change of any kind.

And here I pause to ask, Can it be possible that a Fellow of the Royal Society can, except as a joke, require proof that a bell cannot pass through a wall "without detriment" to the wall? It would seem so, from the sentence out of which these words are quoted. For my part, if called upon for such proof, I should not know where to begin. I will therefore give the words of a higher authority. The philosopher Locke, in his *Essay on the Human Understanding* (ch. 4, sects. 1, 2, and 3) says as follows :

"That which hinders the approach of two bodies when they are moved one towards another, I call solidity. . . . This of all others seems the idea most intimately connected with, and essential to body, so as nowhere else to be found, or imagined, but only in matter. And though our senses take no notice of it, but in masses of matter, of a bulk sufficient to cause a sensation in us ; yet the mind, having once got this idea from such grosser sensible bodies, traces it farther, and considers it, as well as figure, *in the minutest particle of matter that can exist*; and finds it inseparably inherent in body, wherever or however modified. This is the idea which belongs to body, whereby we conceive it to fill space. The idea of which filling of space is, *that where we imagine any space taken up by a solid substance, we conceive it so to possess it, that it excludes all other solid substances*: and will for ever hinder any two other bodies, that move towards one another in a straight line, from coming to touch one another, unless it removes from between them in a line not parallel to that which they move in."

The first of the passages I have italicised may also be set off against Mr. Westlake's quotation from Professor Clerk Maxwell.\*

If Professor Lodge will not allow me to assert without proof that a solid object cannot pass through a wall without making a hole in it, I may expect to be called "dogmatic" for asserting that the earth is not flat, or that pigeons' eggs do not grow on trees. Indeed, certainty as an attitude of the mind must be abandoned in despair.

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\* I have only had opportunity for a hurried glance at the article in the *Enc. Brit.* referred to, but it seemed to me that the author was only stating one out of several possible opinions on the subject. Further on he writes, "The atom has not the so-called property of impenetrability, for two atoms may exist in the same place. This we may regard as *one extreme of the various opinions* about the constitution of matter." The italics are mine.

I now pass to the second division of the subject, viz., those alleged facts which I did not unconditionally deny, but which I attributed to the action of suggestion, &c., instead of to spirits.

On this point Dr. Lodge makes use of an illustration taken from the Atlantic cable, the application of which I do not fully detect. All that strikes me upon it is, that if it were noticed that the spot danced whenever the attendant shook it, and that after the cable was cut it continued to dance all the same, it would be difficult to resist the conclusion that the phenomenon was due to the shaking and not to any communication from beyond the ocean. Dr. Lodge is opposed to the notion of dictating to phenomena, which he attributes to me. In this he has, I think, misconceived my meaning, or else has overlooked the important distinction between investigations into the operation of "suggestions" and almost any other inquiry. How are suggestions to be tested except by giving them? And how, in that case, are they to be given except by dictating them? I do not propose to dictate to phenomena, but to the passive consciousness of the medium, which, I contend, produces the phenomena. If the latter then answer to the suggestions so given, my theory is confirmed. The subject under immediate consideration is more particularly automatic writing, and has it not been constantly observed that the character of the writing corresponds to the suggestions, conscious or unconscious, of the writer? Thus, to those who approach the experiment in fear of diabolic influence, the unknown one claims to be Satan, and those who are expecting answers from known decedents get corresponding replies. This of course is only a bare sketch of my meaning, which would have to be considerably filled in to accord with particular cases. What I am concerned to show is, that the phenomena should not be left to take care of themselves. In this connection I will propose an analogy which seems to me closer than that of the Atlantic cable. I suggest, then, that if the views of Dr. Lodge were carried out in regard to, say, a delicate experiment in chemistry, he would avoid "boldly dictating" to his assistant the materials or quantities to be employed, and would take from the shelves of his laboratory whatever came first, would pour them promiscuously into a retort, and would then sit down and "allow himself to be the almost passive recipient of whatever phenomena might . . . occur." (The words are his own.) In such a case the result would probably be that which actually occurred in one of the Moses sances, viz., a "coarse and pungent scent," by which, however, the cause of science would not be advanced.

When Dr. Lodge confesses that if Mr. Moses had persisted in attributing the communications to a milkmaid they would soon have attained the desired level, he virtually gives away the whole spiritist case; for this involves the admission that the new suggestion would have overcome the old one (of spiritist agency), and have proved that such suggestions, and their consequent effects, can be varied at will. Surely that is proof enough that the effects are due to the suggestions, and not to extraneous agencies.

With regard to the banknote and the seed pearls, Dr. Lodge has missed the main point of my argument, which I should have thought was too obvious to need insistence. A £1,000 note would have been of extreme value as a test, not only because of the notoriety which its disappearance would have

obtained, but because such things are safeguarded with such exceptional care that their abstraction would possess an evidential value quite beyond what attaches to mere trifles. Similarly "ropes of pearls" found in the keeping of a man not remarkably wealthy, and not claimed by anyone else, would possess an evidential value far above that of seed pearls which could have been easily procured for a few shillings. Professor Lodge seems to have penned these remarks without much reflection.\* On the other hand, tracing these objects to somebody's pocket would have been no use whatever, for the same thing has been done over and over again, without the cause of spiritism being the least weakened in the minds of its dupes.

Turning once more to Mr. Westlake, and his assertion that I can form no idea of the velocity with which gravity is propagated, he has here overlooked the distinction between real and notional assent, as expounded by Newman. I can give a notional assent to such velocity without being able to comprehend it as a concrete mental image; but to the proposition that a bell can pass through a brick wall without making a hole in it, I am mentally incapable of giving any assent, real or notional. It is more than miraculous. It is unthinkable.

If Mr. Westlake will do me the honour to read again the second of my two propositions to which he refers, he will see that what he has said upon the relative value of different kinds of evidence is in no way opposed to my proposition; on the contrary, I have often urged the same view myself.

There is nothing in Mr. Hopps' letter which need be replied to.

THOMAS BARKWORTH.

[A letter received from Mr. Charlton T. Spear too late for insertion in this number of the *Journal* will appear in the next.]

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## SUPPLEMENTARY LIBRARY CATALOGUE.

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*Additions since the last list (JOURNAL for January, 1894).*

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The books marked with an \* are presented by the Executors of the late Dr. Myers.

### THE EDMUND GURNEY LIBRARY.

#### ENGLISH.

- BELL (Dr.), *Animal Electricity and Magnetism* ..... London, 1792  
 COURMELLES (Dr. Foveau de), *Hypnotism*. From the French,  
 by Laura Ensor ..... London, 1891\*  
 FELKIN (R.W., M.D.), *Hypnotism or Psycho-Therapeutics*  
 (2 copies) ..... London, 1890\*

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\* By the way, Dr. Lodge calls the "keyhole" of a bank "solid material." If he really means this it explains much,

- FERRIER (David, M.D., LL.D., F.R.S.), *The Functions of the Brain* (2nd Edition) ..... *London*, 1886\*
- HORSLEY (Victor, B.S., M.B.Lond., and F.R.C.S.), *On Substitution as a means of restoring Nerve Function considered with reference to Cerebral Localisation.* Reprinted from the *Lancet*, July 5th, 1884 ..... *London*, 1884\*
- *The Motor Centres of the Brain and the Mechanism of the Will* ..... *London*, 1885\*
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- JACKSON (J. Hughlings, M.D., F.R.S., F.R.C.P.), *The Croonian Lectures on the Evolution and Dissolution of the Nervous System.* Reprinted from the *British Medical Journal*, March 29th and April 5th and 12th, 1884..... *London*, 1884\*
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- KINGSBURY (Geo., M.D.), *The Practice of Hypnotic Suggestion* ..... *London*, 1891\*
- LADD (Prof. G. T.), *Elements of Physiological Psychology* ..... *London*, 1887\*
- LANGLEY (J.N., F.R.S.), *The Physiological Aspect of Mesmerism. A Lecture at the Royal Institution* ..... 1884\*
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- MYERS (A. T., M.D.), *Hypnotism at Home and Abroad.* Reprinted from the *Practitioner*, March, 1890..... *London*, 1890\*
- James Esdaile. Reprinted from the *National Dictionary of Biography.* (2 copies) ..... N.D.\*
- NICOLL (Augustus, M.B. and C.M. Edin.), *Hypnotism*, ..... *London*, 1890\*
- OCHOROWICZ (Dr. J.), *Mental Suggestion.* With a preface by Professor Ch. Richet. From the French by J. Fitzgerald, M.A. .... *New York*, [1891]\*
- PURDON (John Edward, A.B., M.D.), *The Psychological Import of Variable Achromatopsia.* Reprinted from the *Transactions of the Medical Association of Alabama, U.S.A.* ..... N.D.\*
- RIBOT (Th.), *Discases of Memory.....* ..... *London*, 1882\*
- TUCKEY (C. Lloyd, M.D.), *The Value of Hypnotism in Chronic Alcoholism.....* ..... *London*, 1892\*
- TUKE (D. Hack, M.D., LL.D.), *A Dictionary of Psychological Medicine.* 2 Vols..... ..... *London*, 1892\*
- YEO (Professor Gerald Francis, M.D., F.R.C.S.), *The Nervous Mechanism of Hypnotism.....* ..... *London*, 1884\*

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AZAM (Dr.), *Hypnotisme. Double Conscience et Altérations de la Personnalité* ..... *Paris*, 1887\*

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



- BEAUNIS (Prof. H.), Recherches Expérimentales sur les Conditions de L'Activité Cérébrale et sur la Physiologie des Nerfs  
*Paris*, 1886\*
- Le Somnambulisme provoqué : Études Physiologiques et Psychologiques .....*Paris*, 1886\*
- BÉRILLON (Dr. Edgar), Hypnotisme Expérimental. La Dualité Cérébrale et l'indépendance fonctionnelle des deux Hémisphères Cérébraux .....*Paris*, 1884\*
- BERNHEIM (Dr.), De la Suggestion et de ses applications à la Thérapeutique. (2 copies) .....*Paris*, 1884\*
- BOURRU (Prof. H. et Prof. P. Burot), Action à Distance des Substances Toxiques et Médicamenteuses ; suivie d'une Communication par M. Ch. Richet .....*Paris*, 1886\*
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*Leipzig*, 1891
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- SCHRENCK-NOTZING (Dr. Freiherr von) Die gerichtliche Bedeutung und missbrauchliche Anwendung des Hypnotismus  
*Munich*, 1889\*
- Ein Beitrag zur therapeutischen Verwerthung des Hypnotismus .....*Leipzig*, 1888\*

#### THE GENERAL LIBRARY.

- ABSOLUTE, THE FURTHER DETERMINATION OF THE. Printed for Private Circulation ..... N.D.\*
- CLARKE (Richard F., S.J.), Lourdes and its Miracles.....*London*, 1888\*
- FITZGERALD (P.G.), The Philosophy of Self-Consciousness *London*, 1882\*
- HECKER (Prof. J. F. C., M.D.), The Epidemics of the Middle Ages. From the German by B. G. Babington, M.D., F.R.S. 3rd Edition .....*London*, 1859\*
- SINNETT (A. P.), The Rationale of Mesmerism .....*London*, 1892\*
- STEVENS (E. W.), The Watseka Wonder : A Narrative of Phenomena occurring in the case of Mary Lurancy Vennum *Chicago*, 1878\*
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- WEATHERLY (L. A., M.D.) The Supernatural? With a chapter on Oriental Magic, Spiritualism and Theosophy .....*London*, 1891\*
- “LIGHT” (Bound Volume of), for 1893 .....*London*, 1893†
- MAITLAND (Edward) The Story of the New Gospel of Interpretation. Told by its Surviving Recipient .....*London*, 1893§
- [MOSES (W. Stainton)], “M.A. (Oxon).” Visions. Reprinted from *Light* .....*London*, [1888]
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- WYLD (George, M.D.), Theosophy, or Spiritual Dynamics and the Divine and Miraculous Man .....*London*, 1894§

† Presented by the London Spiritualist Alliance.

§ Presented by the Author.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in **SMALL CAPITALS.***

- BACON, REV. JOHN MACKENZIE, M.A., Coldash, Newbury.  
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 DAVIS, JOSEPH T., Holly Bush, Snaresbrook, Essex.  
 GITTERMANN, RUDOLPH C., Odessa, Russia.  
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 LAURIE, PROF. H., LL.D., President of the Victorian Society for  
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 LEES, LIEUT. W. E., Royal Engineers, R.A. and R.E. Mess, Malta.  
 PACK-BERESFORD, DENIS R., Fenagh House, Bagnalstown, Co. Carlow.  
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 ford-road, Bayswater, W.  
 WARD, WILFRID, Molescroft, Eastbourne.  
 WELLS, MISS GRENVILLE, 27, Westbourne-square, London, W.  
 WHITING, J. MARKBY, 58, Tedworth-square, Chelsea, S.W.  
 WYLIE, J. EILENROE, Cap d'Antibes, S. France.

---

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DOUGLAS, GEORGE W., c/o T. McEwen, Junr., 29, Vesey-street, New York, N.Y.

DYER, WALTER H., Knightsville, Maine.

FINNIGAN, JOHN, 90, Gold-street, New York, N.Y.

GOFF, F. C., Morgan Run Coal and Mining Company, Cleveland, Ohio.

**Lawrence, A. E., Junr.**, Exeter Chambers, Back Bay, Boston, Mass.

ROBINSON, C. W., 108, Travis-street, Houston, Texas.

STONE, COL., W. L. Mount Vernon, New York.

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 MEETING OF THE COUNCIL.

A Meeting of the Council was held on April 27th, at the Town Hall, Westminster, Professor H. Sidgwick in the chair. There were also present :—Drs. A. W. Barrett, and J. Milne Bramwell, and Messrs. T. Barkworth, W. Crookes, F. W. H. Myers, F. Podmore and R. Pearsall Smith.

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

Dr. A. W. Barrett, of 42, Finsbury Square, was co-opted as a Member of the Council for the current year in accordance with Rule 17.

One new Member and eighteen new Associates were elected. The election of one new Member and seven new Associates of the American Branch was recorded. The names and addresses are given above.

The Council recorded with regret the decease of Captain James, one of the oldest Hon. Associates of the Society.

It was agreed that a General Meeting should be held on Friday, July 13th, at 4 p.m., in addition to that already arranged for June 8th.

Other matters of business having been attended to, the next meeting of the Council was fixed for June 8th, at 19, Buckingham-street, at 4.30 p.m.

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 GENERAL MEETING.

The 65th General Meeting of the Society was held at the Westminster Town Hall, on Friday, April 27th, at 4 p.m.; Professor Sidgwick in the chair.

After a few remarks from the Chairman in explanation of why the paper by Mr. Hodgson announced for this meeting was not forthcoming Mr. F. W. H. MYERS made the following statement :—

I have the pleasure of informing the Society of an event which is likely to be of great advantage to the cause of Psychological Research. A new Society, of an international character, called the Psychological



Society, or Société de Psychologie, has been founded in France and England, with objects very similar to those of our own Society. Of course, the mere multiplication of Societies is in itself no gain, but rather a waste of power; but in this case there has been a special reason for the new foundation. The Countess of Caithness, who is also by her first marriage Duchesse de Pomar, has long been interested in Spiritualism and kindred inquiries. Her only child, the Duc de Pomar, who is unmarried, shares these interests. They are both of them desirous that in the event of the Duc de Pomar's continued celibacy, the large property which Lady Caithness inherited from her father should be devoted to the furtherance of psychological inquiry and instruction; and they have united in bequeathing that property to the newly-formed Society. The testaments are, of course, subject to revocation; but assuming that they remain unaltered, a very ample endowment will accrue to our studies on the demise of the testators. It is the natural desire of Lady Caithness that France, where she resides, and where the important mansion which forms part of the bequest is situated, should share in the advantages thus accruing. After much consideration it was decided that the best way of effecting that end was to place the new Society under a Board of Directors—themselves, of course, precluded from deriving any pecuniary benefit from the bequest—half of whom should be French and half English. The Presidency of this Board was offered to Mr. Crookes; but while consenting to be a member of the Board, he did not wish to give the time needed for the main direction of its work. Professor Richet was therefore unanimously elected President, and the Vice-Presidency was conferred upon myself, in order to indicate the close harmony intended to prevail between this new Society and our own.

Associates can now be elected, and will pay ten francs, or eight shillings, yearly. In France a good many Associates have already enrolled themselves, and I shall be very glad if, say, some forty or fifty English Associates will now join. There is naturally less obvious reason for joining the Psychological Society in England than there is in France, as we are already doing so much the same work. But I think that it is important to maintain from the beginning the thoroughly *international* character of the new Society, in view of the great power of development which its proposed endowment may confer upon it in the future. And there will, I think, be enough of difference in the aims and activities of the two groups to make this new international group specially attractive to at least one section of our own members. On the one hand, the very *raison d'être* of the S.P.R. is the inclusion of persons at every possible point of view who agree only in desiring to apply a scientific treatment to all the psycho-

logical problems whose study they undertake. Amongst us, therefore, are many who are interested in telepathy or in automatism, but who are less interested in Spiritist inquiries. In the new Society, while the scientific aim and treatment will be in every respect, I hope, as carefully maintained as in our own,—and so long as Professor Richet is its President, his name is a guarantee for this—there will, I think, be a larger proportion of effort and inquiry directed to Spiritistic problems. Professor Richet proposes, for instance, to make a critical collection of alleged spirit-photographs, of which a duplicate copy might perhaps be placed in England, if our English subscriptions sufficed to meet the expense. Professor Richet has also held many sittings of late with Eusapia Paladino, with results of which I hope we may be able to give later on a detailed account, and the question of inviting her to England is one which the new Society might naturally entertain.

I therefore invite adhesions to the Psychological Society. For the present, applications may be sent to me at Cambridge. I will ask correspondents not to expect an immediate reply. When an election is held, they shall be informed; and it is understood that the fact that a candidate already belongs to the S.P.R. is a sufficient qualification for election to the new Society.

MR. W. CROOKES, F.R.S., said that he attached great importance to the new Society, and trusted that it would be warmly supported on this side of the Channel. Opportunities of exact and definite inquiry into the so-called “Phenomena of Spiritualism” not unfrequently occurred; but such inquiry needed funds, which he hoped the Psychological Society might be able to supply. He trusted that the link between the elder and younger Societies would be a very close one, although it had not seemed desirable to attempt an absolute identity.

MR. F. W. H. MYERS then gave an address on “Retrocognition,” of which the following is a brief summary:—

“In 1888, Mrs. Sidgwick published in our *Proceedings* a paper on Premonitions, in which, while pointing out the relative scantiness of the evidence thus far collected for any knowledge of the future, she urged the importance of keeping a look-out for fresh cases. In the six years which have since elapsed, the evidence has more than doubled in quantity, and has in some ways improved in quality; especially by the substitution (so to call it) in some few instances of crystal-visions, which are a form of experiments in hallucination, for dreams, which are one of the least satisfactory forms of spontaneous evidence. It continues to be extremely desirable that crystal-vision should be more widely practised, and the results, when there are any, recorded carefully and at once. If for premonitory *dreams* we could

more generally substitute these premonitory *pictures*, we might give at once a frequency and a definiteness to the proofs of precognition which they can hardly otherwise obtain.

“Moreover, we have now reached a point in our study of the Subliminal Self at which it seems needful to discuss in a somewhat broader manner the relation of subliminal cognition to *time*, both to time past and to time future. For the present, I speak only of its relation to time *past*,—of the various ways, normal and supernormal, by which we can summon into our own active consciousness the events of the past. These ways are *ordinary memory*, *subliminal memory*, and *telepathy*, from living men or from unembodied spirits.

[Examples given of these various classes.]

“It has also been claimed that some *personal trace* attaches to organic matter, or to objects kept near an organism; and that some *impersonal trace* attaches to inorganic matter. Much more experiment is needed on these points. Finally, in some cases it seems as though pictures were presented to the percipient from some ‘cosmic picture-gallery,’ or record, perhaps in a larger mind than the individual man’s, of the past of the universe. All these retrocognitive experiences must be considered in connection with the precognitive cases, with which I hope to deal in a later paper. In the meantime, further experiments or records of spontaneous incidents will be very welcome.”

MR. T. BARKWORTH said that mediums being persons confessedly endowed with extraordinary receptive powers, it was necessary, in estimating the results they obtain, to keep in view not only the possibilities of their own conscious or unconscious memories, but also those of all the other partners in the séance. As regards so-called psychometry, it was surely a simpler explanation to suppose thought-transference from the mind of the possessor of the object presented to the clairvoyant, than any mystical properties in the inanimate object itself.

MR. EDWARD MAITLAND expressed great satisfaction at the advance indicated in Mr. Myers’ address. For it meant that the Society for Psychological Research was at length finding its Psyche. The whole of the work in which he had collaborated with the late Dr. Anna Kingsford was a demonstration of the permanence of the human Ego, as shown by its power to recover in a later incarnation the recollection of experiences undergone and knowledge acquired in previous incarnations. It was by this means that they had been enabled to recover the long lost *Gnosis*, which underlay all the world’s sacred scriptures and religions, and which solved all the mysteries of existence. And on seeking the source and method of the revelation,



Mrs. Kingsford received, in response to a mental request made by himself of which she was unaware, an instruction concerning inspiration and prophesying, in which it was said: "None is a prophet save he who knoweth: the instructor of the people is a man of many lives. Inborn knowledge and the perception of things, these are the sources of revelation." Matter, then, is not the substance of existence and basis of evolution. Matter is phenomenon. The substance of existence is divine,—is divinity: And the soul, as an individual portion of that substance, is possessed of divine potentialities. Wherefore, as the manifestation of a divine inherency, evolution is accomplished only by the realisation of divinity, the process whereof is called Regeneration, and, being very long, necessitates Reincarnation. For it consists in the elaboration of a spiritual and substantial self-hood within the material and phenomenal self-hood, as its matrix. This is what was called by Aristotle the *Entelecheia*, and by St. Paul, the "Christ within." Such is the doctrine of Scripture and of Reason, and of which the Christ is the personal demonstration. And in such measure as the Psyche is found, it is confirmed by experience.

THE REV. J. PAGE HOPPS asked for a definition of the sense in which the word "hallucination" was used by the Society; as their use seemed to him to diverge from the ordinary acceptation, which implied something deceptive or delusive.

MR. MYERS replied that Mr. Gurney had defined hallucinations as "Percepts which lack, but which can only by distinct reflection be recognised as lacking, the objective basis which they suggest,"—this definition marking them off on the one hand from true perceptions, and on the other from remembered images or mental pictures. Some hallucinations were wholly delusive; some, on the other hand, were coincident with some actual fact which they indicated. But the element common to all of them was lack of correspondence with immediately present material reality; so it seemed best to keep the word hallucination for all cases, but to distinguish as *veridical* those hallucinations which did in some way convey actual fact. The speaker added that he saw a lady present who could, if she would, give the meeting some interesting examples of the apparent retracing of the history of inanimate objects.

MISS X., responding to this invitation, said, that having accidentally discovered that she had some faculty of cognition of the kind called, for want of a better name, "psychometric," she had experimented carefully in this direction, but only to find that impressions were far more veridical when spontaneous than when sought for by experiment. In this respect, as well as in some others, the phenomena seemed to her to follow the analogies of crystal-gazing, and, as in the



case of the crystal pictures, to be explained in most of her own experiences by thought-transference. She did not, however, feel that these, even for herself, had been of sufficient importance to be at all conclusive. She quoted three experiences, illustrating (1) what seemed to her a clear case of thought-transference, (2) an instance in which the theory of thought-transference would need to be considerably stretched to meet the case, and in which the hypothesis of clairvoyance might conceivably be suggested, and (3) an instance in which it seemed that the thought-transference, if such there were, must have reached some sub-conscious stratum of her intelligence.

In the first case, she had seen a picture of fire (which struck her as being of volcanic, or other, not ordinary, origin) followed by one of sea-waves. This occurred on the handling of a stone, known by the person who gave it into her hands to be from the shores of the Dead Sea. In the second case, she had a vision apparently of the Jews' Wailing Place, on handling a stone which had actually come from that spot though at the moment erroneously supposed by the person handing it to her to have come from Rome. The third case had interested her as perhaps suggestive of the method of this sort of impression. A heap of papers—the appearance of which suggested nothing but washing-bills—had been placed in her hands by a friend who knew their history. On handling them for a few moments, Miss X. found herself gazing at a large meadow in which the grass seemed to be burnt and trampled, and strewn with small white articles, which, for the moment, she supposed to be the “washing” in question. The impression, however, was accompanied by a sense of horror—a perception of cruelty and bloodshed, inconsistent with the drying-ground of a laundry. The papers were, as a matter of fact, picked up, on the morrow of the battle, on the field of Sedan.

Miss X. added that she did not feel herself in a position to theorise on the subject, but hoped that the narrative of some practical experiments might serve as incentive to others to try their own powers in the same direction.

MR. VEITCH gave some account of his own “psychometric” experiences, which had some analogy with those related by Miss X.

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#### THE COMMITTEE FOR THE SYSTEMATIC INVESTIGATION OF HYPNOTIC PHENOMENA.

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This Committee has continued to meet with regularity on Tuesday evenings, at the rooms of the Society, during the winter months.

Its efforts have been mainly directed towards obtaining thought-

transference from the hypnotiser to his subject, effecting alterations by verbal suggestions in the pulse of a hypnotised subject, and the development of sub-conscious reckoning.

The supply of subjects has not been as extensive as the Committee could desire, and up to the present, their experiments have been confined to nine persons, of whom five were paid subjects. As to success in the series of experiments first indicated, the Committee cannot yet speak with any assurance. Their experiments, which have been numerous and conducted with all care, have usually taken this form.

Ten pieces of paper, on which were written numerals from 0 to 9 respectively, were prepared. Of these, one was drawn at haphazard by a member of the Committee and was handed to the operator, who, concentrating his attention thereon, endeavoured to transfer the idea of its value to the subject. As a rule the ratio of successes to failures did not reach the average (one in ten trials) that might have been produced by chance, save in a particular series of experiments carried out with a paid subject, at a meeting on November 28th, which experiments have already been referred to in the *Journal* for February last. In all cases agent and percipient were in the same room, though no contact existed between them.

In respect to alterations effected by suggestion, during hypnosis, in the force and rapidity of the heart's action, much interesting evidence has been collected. In all cases sphygmographic tracings of the radial pulse have been taken, simultaneously with the counting of the pulse by another observer: the subject throughout sitting quietly in his chair at the table with his arm outstretched and resting thereon, to facilitate the taking of tracings. As being fairly typical of these experiments, the following may be recorded, which was carried out with a paid subject on February 27th, last. The pulse before hypnosis, and in the absence of any suggestion, was 72 per minute. During hypnosis he was told that he was engaged in an exciting dancing competition, and that his heart was beating furiously. The tracing was taken after such suggestion had been continued for two minutes, and it showed marked increase in both tidal and dirotic waves, while the pulse rate had risen to 102 per minute. Quieting suggestion was then employed, until the heart's action had calmed down, as it speedily did, and then the subject was depressed by gloomy thoughts of debt, misfortune and hunger, suggested by the operator. The pulse then fell to 62 per minute, while the diminished upstroke and the complete absence of secondary waves are most marked features in the tracing taken at the time of counting the pulse. Hitherto the effort to modify the heart's action by verbal suggestion *confined only to the pulse itself* has not met with success, and

to produce any evident change it has been necessary to supplement this with further suggestions of a more or less dramatic character.

In regard to sub-conscious reckoning, a certain amount of interesting evidence has been collected. On April 3rd, a subject, having repeated a doggerel rhyme of four lines, suggested to him by a member of the Committee immediately before hypnosis, was "sent to sleep." He was then told that immediately on awakening he would at once read aloud continuously from a journal placed before him, and would at the same time write down with a pencil, placed between the fingers of his right hand, the number of times a certain letter selected by the Committee occurred in the verse. The latter, it may be said, contained 23 words with a total of 81 letters. The first seven experiments resulted thus:—

No. of Experiment.	Letter selected.	No. of times it occurred.	No. written by subject.	Time from awakening till writing.
1	...	E ... 10	... 17	... 1½ minutes.
2	...	B ... 4	... 4	... 1½ minutes.
3	...	O ... 4	... 5	... 30 seconds.
4	...	J ... 13	... 9	... 30 seconds.
5	...	L ... 5	... 5	... 10 seconds.
6	...	Y ... 3	... 4	... 40 seconds.
7	...	A ... 8	... 7	... 70 seconds.

Summary :—2 experiments were correct ;  
 3 were nearly so—in each case an error of only one in the counting ;  
 in 2 there was a considerable error in the counting.

The foregoing may serve as a short sketch of the nature of the work hitherto undertaken by the Committee, but they hope to be able to add further details of interest later on. With this in view, they again appeal to members of the Society who may be able to place at their disposal such subjects as are likely to be of service, either by being known to be hypnotisable, or as having shown any aptitude for telepathic receptivity. Any information will be gladly received by the Committee, and may be sent to Mr. G. A. Smith, at the rooms of the Society, 19, Buckingham Street, Strand, W.C.

CASES RECEIVED BY THE LITERARY COMMITTEE.

L.973 A<sup>d</sup> P<sup>s</sup> Dream.  
 Received through the American Branch.

A second-hand account of the following case was received by Dr. Hodgson from Miss L. Whiting, in May, 1891. The percipient prefers that her name should not be printed.

Miss Whiting writes :—

Hotel Brunswick, May 27th, 1891.

DEAR DR. HODGSON,—Miss —— tells me the following, and gives her permission to my relating it to you. I enclose her card.

In February last, her mother, living in N. H., died suddenly one night between nine and ten, of heart-disease. Her last words to a daughter-in-law present were : “Don’t cry, don’t feel badly, you have done everything you could for me.”

That same night, Miss —— was here at the Brunswick, the guest of the ——, and they were out at some entertainment in the evening. They returned, and Miss —— retired about eleven and immediately had a vivid dream that her mother came to her, embraced her fervently, and said : “Don’t cry, don’t feel badly, you have done everything you could for me.” The impression was so vivid—she felt the touch—heard the tones—that she slept little, and the next morning told Mrs. —— that she must go and visit her mother—that she was sure she was ill and wanted her, and almost while they were talking of it, the telegram announcing her mother’s death came. When Miss —— reached the place, she told her sister-in-law the words of the dream before the sister-in-law had told her what their mother actually said, and the lady who was present with the dying woman was startled at the coincidence of the actual last words of the dream.

Miss —— will reply to any question if you wish.

LILIAN WHITING.

Some time later, Dr. Hodgson obtained an account of the incident from the percipient herself, who writes as follows :—

March 30th, 1892.

DEAR SIR,—Your letter dated March 25th, has just reached me, and I hasten to say that this is the first communication that I have received from you. Miss Whiting’s account of my dream must in some way have been lost in the mail. I have no doubt but that it was quite accurate. However, to avoid giving you more trouble, I will just write it out briefly. I was visiting friends fifty miles away from my mother’s home. I had not seen her for some weeks, and I did not know that she had been having attacks of a heart trouble, which caused her death. She had always been strong and well, with the exception of rheumatism, and the thought of her dying had never entered my mind. I retired at eleven o’clock, and fell asleep immediately, and as soon as I slept, my mother came to me in a dream ; she was dressed in black and looked very young. She put her arms around me and said : “Do not cry, you have done everything that you could for me.” This she repeated several times ; then I awoke, disturbed and troubled, with tears on my face.

In the morning I told my friends that I was troubled about my mother because of a vivid dream. In two hours the telegram came, saying that she was dead. I went immediately, and before I was told anything about the manner of her death, I told my dream. My sister-in-law said : “Why those were mother’s dying words.” She was taken ill at nine o’clock in the evening, and died at ten. She looked at my sister and said : “Do not cry,



you have done everything that you could for me, but I am dying," and with these words she was gone.

If I had dreamed this after I knew that she was dead, I should not have been surprised, but as it is, it seems to me wonderful, and I can but feel that she was permitted to come, in order to prepare me a little for the shock.

The following corroborative notes from Miss ——'s sister-in-law and the friend with whom she was staying at the time of her mother's death were afterwards received.

*March 29th, 1893.*

The account that my sister, Miss ——, gave of mother's dying words, and those which mother spoke to her in her dream as being the same is quite correct. Miss —— arrived the day after mother died, and before I told her of her last words she told *me* of her dream.

*March 30th, 1893.*

Miss —— was visiting me at the time of her mother's death, and at breakfast, before the telegram came, she spoke of having had a vivid dream of her mother.

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## CORRESPONDENCE.

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[*The Editor is not responsible for opinions expressed by Correspondents.*]

MR. BARKWORTH AND "THE UNTHINKABLE."

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

SIR,—Perhaps the simplest and most useful form of reply to Mr. Barkworth's friendly remonstrance in the April number is to indicate chiefly our points of agreement. The vivacity of his attack has secured him many answers, and his ability enables him to make an ingenious defence of his position, but despite its bulwarks of common sense the groundwork of gnosticism on which it is based suffices, as I think, to render it untenable. It would be a strong position only if we could be sure that its occupants knew a great deal about the universe, but, to those of us who are conscious above all things of ignorance, any fortification based on assured dogmatism is apt to appear inherently feeble.

By "dogmatism" or "gnosticism" I mean nothing offensive; I mean simply the attitude which is ready to encounter individual phenomena with general propositions, the attitude which either upholds or denies asserted events on the grounds of the fitness of things, or the laws of Nature, or general axioms, or revealed truth.

There were things in my former letter, about bank-notes for instance, which were "wrote sarkastical," but there shall be nothing but seriousness in this. I admit that the so-called value (really *rarity*) of an "apport" might in some cases add to the *prima facie* strength of evidence concerning it; as, for instance, if a chemist, asserting that he could make diamonds, were to produce one of the size of a cocoanut; but in a general way the

bank-note form of argument strikes me as not only irritating but feeble, and in no case ought the fact that a chemist did *not* produce cocoon diamonds, nor anything bigger than a pin's head, to cause us to shut our ears to the account of his process, and keep them shut until we are satisfied with the size of his result.

On another point also I am able to agree with, or even go beyond, Mr. Barkworth; for, whereas he considers it "dangerous" to say "that what is true in mathematics is false in physics," I myself should regard such an assertion as merely self-contradictory and absurd. This acquiescence perhaps relieves me from further following up certain illustrations on which it is not likely that sane people really disagree. So we come at once to the root of the matter under discussion.

The quotation made on p. 235 from "The Experiences of Mr. Stainton Moses" goes to show, (1) that to the persons present in a certain room sounds occurred as if a bell originally outside the room had entered the room. (So far I am disposed to accept the record absolutely.) (2) That when light was restored a bell was found on the table. (This also is most probably true, but it requires more careful witness than a statement concerning sounds, because, after the sounds, the presence of an actual bell would be liable to be inferred in subsequent memory, perhaps without sufficiently cautious contemporary scrutiny.) (3) That the sitters believed the bell to have been in another room immediately before the sitting. (I fully accept the belief, but concerning the actual physical fact it is necessary to be more cautious, for it is peculiarly difficult to secure definite evidence concerning the previous locality of an object not previously decided upon for experiment.) (4) That the sitters felt assured that the door of their room was not opened during the entry of the bell, because the hall outside was brightly illuminated by gas.

Now suppose, for the sake of argument, that the evidence was thoroughly good for the objective presence of a bell (*a*) outside the room initially, and (*b*) inside the room finally, together with (*c*) a guarantee of some kind (not easily obtained) that it was the same bell, and not a mere conjuring substitution; suppose in other words that the event occurred among serious investigators, as events occur in a laboratory: what is to be our attitude?

It is here that I find myself differing from Mr. Barkworth. Scepticism is necessary and entirely legitimate; proof of such an occurrence must be of the strongest if it is to carry conviction; but Mr. Barkworth's attitude I venture to think is rather dogmatic than truly sceptical. Instead of becoming critical he becomes ejaculatory:—impossible, preposterous, more than miraculous, unthinkable, and so on. But, as Mr. Andrew Lang says, how is it that these stories come to be told? Eliminating conscious swindling—and the Moses records do, as it seems to me, fairly eliminate it—there is something to be explained; and the mind will not rest satisfied with a course of interjections.

It would appear that Mr. Barkworth would feel less vigorously positive on the subject of the asserted phenomena, if he could see some physical or "thinkable" way by which they might be achieved. But there is nearly always some thinkable way of doing anything, and in the present instance of

the ringing bell it is very simple, *viz.*, this:—Turn the hall gas out, open the door quietly, carry in the bell ringing loudly to cover any noise, go out, shut the door, and light the hall gas again.

Mr. Barkworth may here object that I am giving up my attitude of conceivable receptivity to “the miraculous” and “the unthinkable,” but it is not so. Whenever I am convinced of the real occurrence of an event which seems to me either miraculous (in the popular loose sense of the word) or unthinkable, I must at once set about trying to contemplate it, so as to make it thinkable; for I feel, so to say, sure that no real event of which we can become cognisant must for ever remain beyond the grasp of our enlarged faculties, while I am also deeply convinced that to my present faculties a vast number of occurrences, if by any imaginable process I could become aware of them, would seem entirely miraculous and unthinkable, although at the same time they are perfectly and profoundly real.

Mr. Barkworth seems determined that in the case under discussion the bell shall have passed through the wall, but I see no evidence whatever that the bell did pass through the wall. My contention, therefore, is a double one: (1) That there is no clear evidence of anything certainly in the strongest sense “unthinkable” in the Moses records, though there are plenty of things extremely improbable; and (2) that whenever such evidence is forthcoming it will be our duty to investigate, and if necessary accept it, however much it may stretch and enlarge our grasp of the universe as based upon past experience.

Mr. Barkworth goes on to ask me whether I demand proof that bells can not pass through walls or that eggs do not grow on trees? I reply, no, certainly not! The burden of proof of such events rests entirely with their assertors. It is one thing to be willing to receive evidence on any individual positive proposition, it is another to demand proof of a universal negative. Such proofs are to me I confess unthinkable, and creeds based upon them are liable to be somewhat frail since a single positive instance may suffice to shatter them.

Briefly, then, it amounts to about this. I hold the same views concerning physical facts that he does, until evidence to the contrary is forthcoming. But when such evidence does appear, or make a reasonable show of appearing, I am willing even to face the risk of being deceived in order to scrutinise it as far as possible without prejudice; whereas (as I understand him) Mr. Barkworth would resolutely run the risk even of rejecting truth rather than face the chance of being misled by error. Both attitudes are reasonable, and his is undoubtedly the safer in the light of ordinary common sense and the bulk of the experience of mankind. It is with no light heart that a student of science sets himself to face the risk of being deceived: the risk looms indeed with peculiar ghastliness before him; nor would he ever so set himself were it not that the other alternative, the dread of rejecting truth, strikes with a still deadlier chill. There is no antagonism between us, there can be no ultimate antagonism between friends of truth, there is but a difference in the route chosen by which we hope to attain to the same end. We are not even on different roads, we are walking on the beach of the same eternal sea, but while one prefers the



security of an ancient embankment, the other gropes along the sometimes muddy but sometimes shell-besprinkled sand.—Yours faithfully,

OLIVER J. LODGE.

Liverpool, *April 15th*, 1894.

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

SIR,—Your correspondent, Mr. Thomas Barkworth, states the usual “common-sense” view of the case very well; and he backs his statement by quotations from Locke, and refers to passages from Kant which certainly support his views. I cannot, however, resist breaking a lance on Professor Lodge’s side, although I confess my sympathies are, on the whole, with Mr. Barkworth.

The question, I take it, turns on the conceivability or inconceivability of Mr. Barkworth’s propositions; that the less does not contain the greater; that two bodies cannot occupy the same space at the same time; and that matter cannot pass through matter. Mr. Barkworth argues from the point of view of molar phenomena; because, he virtually says, I cannot imagine two bricks interpenetrating each other, therefore, no two objects ever interpenetrate each other. It is well-known that two gases can interpenetrate each other without increase of volume. All right, says Mr. Barkworth; that is because gases are made up, so to speak, of a large number of small bricks placed at a great distance apart, and there is plenty of room in the interstices of the first gas for the bricks, or to use the usual name, molecules, of the other. Mr. Barkworth evidently extends the same explanation to the contraction produced on mixing two liquids. And he doubtless would have had the same conception if he had been brought face to face with the penetration of two solids. But let him consider this case, not as a convincing proof of the incorrectness of his ideas, but merely as one which may somewhat shake his cock-sureness.

The metal sodium is of such a density that 1 gram occupies 1·015 cubic centimetres at ordinary temperature; the element oxygen at  $-200$  degrees is of such a density that 1 gram occupies 0·807 cubic centimetres. Now these two elements combine in such proportion that 46 grams of sodium occupying 46·7 cubic centimetres unites with 16 grams of oxygen, occupying 12·9 cubic centimetres. The sum is 59·6 cubic centimetres. But 62 grams of the compound occupies only 21·7 cubic centimetres. Is this not interpenetration of matter? Where are the odd 37·9 cubic centimetres? Mr. Barkworth would answer, the sodium and the liquid oxygen are both porous, and the pores in one are occupied by the matter of the other. Are they? If so, surely some proof should exist of the pores. One plan of diminishing the volume of a substance is by compressing it; another is by lowering the temperature. Now these methods, applied to sodium and to liquid oxygen, produce a minute decrease in volume; but they are wholly unable to account for the enormous disappearance of 37·9 cubic centimetres out of 59·6.

I have chosen this one simple instance to show Mr. Barkworth that chemists and physicists are led to inquire whether the “common-sense” view is always to be trusted. Some of us take the view that what we call matter is merely one of the factors of energy; and regard it as conceivable



that if kinetic energy could be converted wholly into radiant energy, the matter would cease to exist. True, this has never been done; but one form of energy is convertible into others.

In fact, Sir, the whole affair is a mystery. We are far from fathoming natural phenomena; and it is this mystery which has led one, and no doubt has led others to think that, while tending to maintain extreme scepticism regarding such revelations as those which have raised this discussion, it is worth while to chronicle and compare them, in the hope that eventually some way may be found which will explain them psychologically or physically, and will cause them to fit in with the system of "normal" events which we are accustomed to deal with.—I am, Sir, yours faithfully,

W. RAMSAY.

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

SIR,—May I be allowed to make one or two remarks on a few of the criticisms—lately appearing in the *Journal*—of Mr. Stainton Moses' mediumship? Mr. Barkworth, who was the first to enter the field, is to be congratulated on possessing the gift of clairvoyance or second sight in so uncommon a degree that he is able—not having ever been present—to explain for us the nature and causes of the various phenomena that took place at our séances much more lucidly than we could ever hope to do ourselves. Still, I fear I must adhere to my own opinion as to the nature of these same phenomena, and perhaps Mr. Barkworth may be induced to regard this further evidence of "moral weakness" on my part more leniently, when I remind him that, at the séances in question, I was present and he was not.

To turn to Mr. Lang's letter—I should like to set his mind at ease as regards the "distinguished composer story." I agree with him that it might have been considered suspicious, not to say "awkward"—if taken as an incident standing alone—had the name in question been Mendelssohn; but it wasn't. On the occasion of that incident, I did *not* look round on being told of the column of light behind me. Having learnt by previous experience that I could not see subjective lights, I never looked for them, as I knew it was useless. I still regard the occurrence as a fair proof of spirit identity, as the signature could *not* have been written by Mr. Moses. My hand never left the paper during the sitting, and between Mr. Moses and myself was a large table nearly five feet in breadth. Either I must have written the message (a suggestion which might possibly be utilised), or it must have been the work of some unseen agency. In any case it was curious that the photograph selected by the medium corresponded with the signature on my paper, unless, of course—to amplify my previous suggestion—the whole thing was an elaborate but somewhat pointless joke, prearranged by Mr. Moses and myself, for the purpose of hoodwinking the remaining sitters. In that case, I wonder who Mr. Moses' accomplice was before I joined the circle.

Concerning the appearance upon the scene of scents, pearls, stones, etc., if Mr. Moses himself performed these feats, he ought certainly to have ranked as one of the greatest masters of conjuring and sleight-of-hand the world has yet seen. It occurs to one to wonder where and when he acquired his marvellous skill, and why he didn't make his fortune by it, instead of

frittering away his talents on the profitless befooling of one or two of his oldest and most intimate friends. I should like to submit a few reasons which ought to convince any moderately "open mind," how next door to impossible it was for Mr. Moses to "work" the manifestations himself.

Firstly, it was not an uncommon thing for pearl and coral beads to be scattered about the room when we were *not* holding a séance, and in broad day-light. None of us could possibly tell where these things came from—but it was perfectly patent that no one present had any hand in their production.

Secondly, when various articles were brought during a séance, the medium's hands were frequently held on both sides, also those of the rest of the sitters; results were never affected thereby.

Thirdly, the same things happened when the medium was in a deep trance, and unconscious of everything going on around him; at such times we nearly always had a lighted candle upon the table, and, as I have remarked before, we were quite able to distinguish the medium's hands and face. Any movement of his would have been instantly perceived.

Fourthly, various articles were often placed upon the table during a séance, which same articles we had seen in an adjoining room before we left it. Mr. Moses frequently entered the séance room first, so what I suppose would be considered the natural inference, viz: that he brought them in with him, falls to the ground.

Lastly, as showing that Mr. Moses' own mediumship was not absolutely essential to the production of phenomena of this kind, I may mention that, sitting with two friends of my own—one mediumistic, the other, like myself, not—similar manifestations have taken place in our presence, on more than one occasion, and under stringent test conditions. I refer more particularly to the bringing of various articles into a room when the doors were bolted, the windows barred, and all means of ingress or egress consequently cut off. As such things have happened other than through Mr. Moses' instrumentality, why not through his? The suggestion of his employing fraudulent means to produce the various phenomena seems puerile and irrational—a despairing attempt to explain what admits of one satisfactory explanation only: and unfortunately that is the one that many people don't want, and won't have. *Hinc ille lachrymæ.* In all alleged cases of fraud, when there is no evidence except of a circumstantial nature, it has always been the custom of the Law to look for a *motive*, and if possible to find it; but in this case, those most sceptical on the subject of Mr. Moses' mediumship have signally failed to produce one that is either adequate or even reasonably probable. I am curious to know whether some of the explanatory theories that have been put forward in this connection lately would be seriously considered as either logical, sound, or even sensible, were their promulgators dealing with any subject other than Spiritualism. I think not: still it is a pleasure to read Professor Lodge's writings, and to see that the subject can be approached in a serious scientific spirit, even by a sceptic. Would there were more sceptics like him.—Faithfully yours,

CHARLTON T. SPEER.

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**TOUZALIN, MRS. A. E.**, P.O. Box, 113, Colorado Springs, Colorado.

### MEETING OF THE COUNCIL.

A Meeting of the Council was held at the Rooms of the Society on June 8th, Professor H. Sidgwick in the chair. There were also present: Dr. A. W. Barrett, and Messrs. W. Crookes, F. W. H. Myers, F. Podmore, S. C. Scott, H. Arthur Smith, and R. Pearsall Smith.

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

One new Member and seven new Associates were elected. The election of eleven new Associates of the American Branch was recorded. The names and addresses are given above.

The Council recorded with regret the decease of the Hon. Roden Noel, one of the Vice-Presidents of the Society, and who had belonged to it almost from its commencement.

At his request the name of Mr. Frank H. Matthews was transferred from the list of Members to that of Associates.

Several presents to the Library were reported, for which votes of thanks were accorded to the donors.

Other matters of business having been attended to, the next Meeting of the Council was fixed for July 13th, at the Westminster Town Hall, at 3 P.M., previous to the General Meeting at 4 o'clock.

#### GENERAL MEETING.

The 66th General Meeting of the Society was held at the Westminster Town Hall on Friday, June 8th, at 8.30 p.m.; Professor Sidgwick in the chair.

The CHAIRMAN, in opening the proceedings, communicated the fact that a legacy of £3,000 had been left by the late Dr. Myers to the President of the S.P.R. for the time being, in trust for the purposes of the Society. The money—amounting after payment of legacy duty to £2,700—was now invested, and the income would be used in defraying the expenses of the Society's investigations. He said that this news would not come as a surprise to those who knew the unflinching interest which Dr. Myers had always taken in their work, and the extent to which he had spent not only his time and thought, but also when occasion arose, his private means, for the furtherance of that work; and it would be a source of satisfaction to them that the increase in stability which the Society thus gained, and the enlargement of its means for carrying on its researches, should be associated with his memory.

“Miss X.” then read a paper on “The Apparent Sources of Supernormal Experiences.” She proposed to deal with the question exclusively from “the subject's point of view”; and also to confine herself to purely spontaneous experiences, in order to exclude the element of self-consciousness introduced by experiment. At the same time, it should be borne in mind that the inevitable condition of surprise, attaching to spontaneous experiences, in some sort disqualified the subject for exact observation.

She then proceeded to distinguish, and illustrate by carefully recorded and attested examples from her own experience, the following three kinds or stages of supernormal messages.



1. The impulse to deliver a statement which seems to owe its genesis to something apart from one's own consciousness, to be independent of reason or memory, perhaps analogous to the messages of clairaudience or automatic writing, but having no corresponding sense impression.

2. The externalisation of an idea, a symbolic presentation of an impression consciously or sub-consciously made.

3. A definite sense hallucination, presenting some fact sub-consciously acquired by thought-transference, clairvoyance or other means.

As an example of (1) she narrated the following experience :

"I was recovering from recent illness, and had spent the whole of a July morning lying on a long chair in the garden. I could not move without help, and was therefore incapacitated from going back to the house and afterwards forgetting I had done so. About 12 o'clock, a friend, calling at the house, came through the drawing-room window into the garden to talk to me. When she returned to the house, a book which she had left in the hall was not to be found, and, after a prolonged hunt in every likely place, she, with another friend, came back to the garden to see whether she could have left it near me. On hearing their story, I at once remarked, 'The book is on the blue-room bed.' The statement seemed wildly improbable, as the room in question was not in use, and was seldom entered, even by the servants. There, nevertheless, on the bed, the book was found. Some workmen had come into the house during the morning, bringing a number of pictures and books to be taken care of for a short time ; and these, for safety, had been placed in the disused room, the book lying on the hall table having been accidentally included with the new arrivals."

"Miss X." pointed out that it would be far-fetched to regard this experience as telepathic, since the book was probably removed by the workman unconsciously, and no one in the house had seen its removal ; while, again, the impression was not in any literal sense clairvoyant, as there was no conscious picture in her mind ;—it merely "came into her head" to utter the words quoted.

To illustrate the second class, she gave two interesting cases of the visions of things "in the surroundings"—as a professed medium would express it—of strangers newly introduced to her : in which the effort made by her to "grasp the stranger's individuality" was assisted by a "picture forming itself in the back-ground of the stranger," suggesting some indication of a "dominant factor in his life or experience." In the second of these cases she had seen a figure in close proximity to a new acquaintance, similar to a figure seen some weeks later by a *clairvoyant*, as standing near the same person. In discussing this case, "Miss X." observed that she had no means of deciding between the telepathic and the spiritualistic interpretation, though personally inclined to the former. She could find no subjective difference be-

tween the visualisation of an idea and a phantasm of the dead : though she found it possible to distinguish between a vision of a living friend and that of one who had passed away,—“the living phantasm brings with it some hints of its surroundings, of the things with which it has some real relation, the dead seems to be abstracted from any surroundings whatever.” This last distinction she illustrated by a recent experience. There was an old friend, an accomplished musician, whom she was accustomed to visualise at his piano or organ, and among the surroundings of a seaside home. On the 9th of May last, his image came before her as usual, but without the usual accompaniments,—it bore no relation to anything else, and the sense of abstraction was very intense. She remarked to a friend that she knew he was dead, and entered the impression in her diary : the next day brought the sad news ;—he had died about three hours before. She had heard a few days before that he was getting old and feeble, but nothing more alarming.

The distinctions she had drawn between different kinds of super-normal messages were sometimes difficult to apply. She described in some detail a complicated experience which seemed to contain all the three elements which she had tried to distinguish.

She dwelt on the difficulty of distinguishing the sources of such messages, but she stated as the conclusions drawn from long experience, and seven years' very careful observation,

(1) that she found it quite impossible to mistake the intention of any figure which appeared to her at the moment of death :

(2) that when the glimpse had been more than momentary, she had never (she believed), even in the case of strangers, mistaken a vision of a deceased person for that of one still living.

Still, as she had said, the same “impression of abstractedness,” characteristic of a phantasm of the dead, was also found in pictures which she was disposed to regard as “externalisations of an idea.” But such pictures might also appear in (*a*) surroundings distant in time and space, and so be difficult to distinguish from clairvoyance—except by objective tests ; or (*b*) the figures seen might appear in relation to the seer's surroundings, in which case a hallucinatory figure might be mistaken for a real person. Moreover, in all subjective analysis and observation of this kind, there were two constantly recurring difficulties—the element of surprise and the element of expectation.

In conclusion, she said that there was one difficulty of which she knew nothing,—the alleged danger to health of mind or body. Her experiences were never so clear or so abundant as when she was in entire health.

In the discussion that followed

Mr. F. W. HAYES asked questions with regard to the particular experiences described, which led to further explanations from "Miss X."

Mr. MAITLAND said that the subject was capable of being treated at great length. The first axiom to be laid down was that there was no warrant for limiting the tenuity of any substance that may serve as a vehicle for mental force. He distinguished "astral" phantoms from astral realities, and held that "ghosts of past events" might be seen in the astral light. This had, he held, occurred in one of "Miss X.'s" experiences. In another case memory had been read, as had happened in his own experience. There was a great variety of orders of entities in the astral fluid; among these he mentioned "reflexes" of the seer himself, *débris* of disintegrating souls—which often perplex the spiritualists—"ideas of the air" and others. Only an adept after years of training could distinguish the true ray from the false, the celestial from the astral.

The CHAIRMAN, in expressing the thanks of the meeting to Miss X., remarked that it was rare to find the capacity for supernormal perception combined with the power of self-observation and analysis, the carefulness and promptitude in recording experiences, and the appreciation of the importance of different kinds of evidence, which "Miss X.'s" paper showed.

Mr. F. W. H. MYERS then spoke on "The Evidence for Continued Identity contained in Mr. W. S. Moses' Automatic Script."

The speaker began by recapitulating the reasons which in his opinion fully established the genuine automaticity of the messages, and the complete good faith of Mr. Moses' own comments thereon. Turning to the evidence of the identity of the communicating intelligences, the messages might be arranged in four groups. (1) In the first group might be placed those messages that contained facts, which, from their recency or obscurity, were probably unknown to Mr. Moses and to all other persons present. The cases of Abraham Florentine, of the Jones children, and one or two others, were described under this heading. (2) Next came messages containing facts which might conceivably have been previously learnt by Mr. Moses, but which, if we take his word for it, had not so been learnt. There was here the difficulty due to the possibility of subliminal perception and memory; but cases were given in which such an explanation seemed extremely improbable. (3) Next came a class of cases resembling the last except on this point—that the "controls" seem to have less freshness and reality, and the facts given were of the nature of extracts from books. These extracts were sometimes provably unknown to Mr. Moses, and the manner in which they were given suggested clairvoyance rather than real com-

munication from the departed. Mr. Moses had himself been fully aware of this difference of quality; and the questions thus suggested were among the gravest with which the problem of identity was beset. He (the speaker) ventured to say that the time would come when the hypothesis of conscious fraud or of self-delusion would fall into the background as regards these signed messages and others like them, and when even the difficulty of subliminal memory would be met by judicious experiment; but the possibility of a clairvoyant acquisition of knowledge, unconsciously by the automatist himself, or consciously by personating spirits, would long continue a stumbling-block. (4) The existence of this difficulty gave an additional interest to a class of messages technically lowest in evidential value; those, namely, where the evidence depended on ethical or intellectual resemblances—on the intensity of characterisation displayed by the alleged spirit. Indefinable resemblances of mind and character might produce strong subjective conviction; and the conclusion must perhaps be that for full satisfaction we ought to desire in the messages a combination of the objective and the subjective lines of evidence—first of all the statement of verifiable facts known, if possible, to the deceased alone, or at any rate to the deceased but not to the automatist; and then that indefinite but profoundly recognisable *character* which made here and now for each of us the essential difference between one friend and another. In many of Mr. Moses' cases such combination did to a great extent exist; and on the whole no series of signed messages was at once equally full and equally exempt from error with that with which Mr. Moses had been favoured for so many successive years.

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#### OBITUARY.

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##### RODEN NOEL.

We record, with deep regret, the sudden death of the Hon. Roden Noel, who has been a Vice-President of this Society almost from its foundation. He died of heart-disease at Mayence, on Saturday, May 26th, at the age of 59.

This premature close of a life devoted to "high thinking" and ardent literary work will affect a larger circle than his personal friends with a sense of irreparable loss; since, though he never gained the ear of the general public, he found "fit audience though few" among those who value originality and intensity of poetic thought and feeling, even when their expression shows technical inequalities and defects. No poet of our time has presented more impressively, on the one hand, the delight of natural beauty and of the physical life in which man feels himself at one with nature; and, on the other hand, the painfulness of



the discord continually felt between the order of the physical world and the profoundest human yearnings and aspirations. This sense of the "riddle of the painful earth" was expressed by him, with the intensity of pathos given by personal bereavement, in "A Little Child's Monument" (1881); and, later, with unsurpassed force, in "A Modern Faust" (1888); and the same bent of thought and feeling led him to give a cordial welcome to our investigations. Indeed, almost contemporaneously with the foundation of the S.P.R. (1882) he published his "Philosophy of Immortality," in which materialism is combated partly by speculative arguments, partly on the basis of the evidence furnished by spiritistic phenomena. Later—in 1886—he defended his views in several numbers of this JOURNAL (Vol. II., pp. 158, 195, 269) with characteristic vigour, directness, and candour.

H. S.

#### THE ANGLO-FRENCH PSYCHOLOGICAL SOCIETY.

The subscription to this society, announced in the *May Journal* as 10f. or 8s. per annum, has, as I now find, been fixed by the revised rules at 20f. or 16s. per annum. I have received about a dozen applications for membership, and should be glad to receive more. Candidates will be informed when an election takes place, and to whom their subscription should then be sent.

Lady Caithness has addressed a letter to "LIGHT," describing the moral and religious elevation which she regards—and we shall none of us dispute this—as the ultimate goal towards which all discoveries in this new field of science ought to tend. "The Spiritualism I advocate," Lady Caithness emphatically says, "is that of the Higher Life."

This is the kind of Spiritualism to which I have long dedicated my life, and to advance which I devote all I am able to dispose of in the publication of books, both in French and English, of my monthly review, "L'Aurore du Jour Nouveau," and in weekly meetings at my house, both for free public lectures and for private instruction and mutual improvement. I am also most happy to be able to add that my dear son is animated by precisely the same desire for the advancement of this, the higher Spiritualism.

It was while conversing on this subject with the friends mentioned in the article in "LIGHT," namely Mr. F. W. H. Myers and Professor Charles Richet, that I learnt their views on the subject, and that in their superior experience they considered well authenticated phenomena to be necessary to convince outsiders of the spiritual side of our mysterious and complex nature, which they can better be brought to believe in and understand by material proof, through their outer physical senses.

In my desire to render every possible aid to the furtherance of the holy cause I have so much at heart, and have received the mission to promulgate, I at once decided that while I continued to pursue the main branch of the subject, namely, its religious aspect, I would unite with them in their more

practical views and allow them to conduct their investigations scientifically according to their own acquired knowledge.

There will, therefore, be different branches in the Society, and the one under my especial direction will be that of the study for the attainment of the more spiritual nature which is the key to the mysteries of the Higher Life, for it enables us to better our condition in this life, and bring the "kingdom of heaven upon earth," while ennobling our lives in view of our future development in the life to come.

MARIE CAITHNESS DE POMAR.

For myself I will add that, while the constitution of our Society precludes any such corporate expression of ethical or religious views as may interfere with the complete catholicity of its scientific stand-point, I think that most of my friends are, like myself, in full sympathy with the belief which Lady Caithness has so often and so earnestly expressed, that a conviction on such problems as we discuss, even when gained by scientific methods alone, ought to affect, not only a man's scientific beliefs, but his conduct, his character, and the whole structure and substance (so to say) of his spiritual being.

F. W. H. MYERS.

#### CASES RECEIVED BY THE LITERARY COMMITTEE.

MCl. 87. Auditory. (Received through the American Branch.)

The newspaper account printed below was first received by the Rev. M. T. Savage from Mr. Lyman P. Alden, Superintendent of the Rose Orphan Home, Terre Haute, Ind., accompanied by the following statement:—

Terre Haute, Ind., *March 18th, 1892.*

I used to live in Coldwater. The President of the bank is my cousin by marriage. The bank was robbed about a month since of \$20,000 by the blowing up of the safe with dynamite.

The S. P. Williams spoken of lives at Lima, Ind., thirty miles distant from C. He owns a bank there as well as the stock mentioned in the C. Bk. He is thoroughly reliable and, if you choose to investigate it, would doubtless willingly state the facts to you.

LYMAN P. ALDEN.

The account was signed later by Mr. Williams, at Dr. Hodgson's request.

From the Coldwater, Mich. *Republican of March 16th, 1892.*

S. P. Williams, a large stockholder in the Coldwater National Bank, lives at Lima, Ind. While asleep at his home during the night upon which the bank was robbed, he awoke under the impression that he had been startled by a heavy explosion. So vivid was the impression left that he got up, dressed himself, and walked all through the business portion of Lima looking for evidences of a big explosion. Of course he found none, and later ascertained that he awoke at the same time at which the vault in the Coldwater bank was blown open.—*Detroit News.*

The above statement is correct.—S. P. WILLIAMS.

Dr. Hodgson subsequently received the following additional evidence:—

Lima, Ind., *October 3rd, 1892.*

My father bids me say that the brief newspaper item which caught your attention stated the facts of the case and he could add little to it. It is the only experience of such a nature he ever had.

(MISS) JENNIE P. WILLIAMS.

*November 21st, 1892.*

My father related his experience to the family at the breakfast table a short time before receiving the telegram informing him of the robbery.

JENNIE P. WILLIAMS.

Lima, Ind., *November 28th, 1892.*

We recollect the account given by Mr. Williams of his waking in the night under the impression of having heard a loud noise like a heavy explosion, and of his dressing and going through the business part of the village to see whether anything was amiss. The account was given at the breakfast table before news was received of the Coldwater Bank robbery.

(Signed), MRS. S. P. WILLIAMS.

MARY A. SAMSON.

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### CORRESPONDENCE]

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[*The Editor is not responsible for opinions expressed by Correspondents.*]

#### THE LIMITATIONS OF BELIEF.

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

SIR,—One of the most satisfactory results of a literary argument is the elimination from it of those points on which the parties find themselves to be in substantial, and perhaps unsuspected agreement, and the consequent reduction in number, and clearness in definition, of such as they ultimately must agree to differ about. I think myself fortunate in having progressed so far in this direction that the many subjects incidental to the recent discussion in these columns have, by the gradual discarding of contentions seen to be unnecessary, or inconclusive, been reduced to the one question which I have placed at the head of this letter. Expressed more fully it is this: Are there, or are there not, certain propositions the alleged evidences for which it would be mere waste of time to examine,\* and which therefore we should reject not only without evidence, but even in spite of it? Stated thus abstractedly, I doubt if there is anyone who would hesitate to answer in the affirmative, unless it were certain spiritists who seem to have adopted, for their own, the saying of Tertullian—*Credo quia absurdum est.* True it is that fresh and unexpected facts are continually coming to light in the natural world; and that, by observing these facts systematically, new laws are gradually evolved, but facts and laws alike are invariably found to be in harmony with the general lines of the Universe, and every fresh discovery

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\* I do not here mean to express any objection to the publication of the "Experiences." That might be perhaps justified on widely differing grounds; although, personally, the great length of the paper seems to me unnecessary from every point of view.

redeems one more field from Chaos to add it to the Cosmos. For, unlike man, Nature never deceives us. If she appears to deny herself we may rest assured that is only because we have misinterpreted her or mis-applied her methods. Were it otherwise, there could be no progress. For each forward step must be reached from the firm foothold of immutable and impregnable law, and if such things as gravitation and chemical affinity were subject to capricious variations, there would be an end of all science.

No doubt, as the late Prof. Tyndall remarks, "Nature is full of anomalies which no foresight can predict, and which experiment alone can reveal. From the deportment of a vast number of bodies, we should be led to conclude that heat always produces expansion, and that cold always produces contraction. But water steps in, and bismuth steps in to qualify this conclusion" (*Heat as Motion*, p. 89.) But this is not an exception to law; it is only the operation of another law as invariable as the rest. Water does not expand on freezing for ninety-nine times and contract on freezing for the hundredth. The expansion on freezing is therefore no more an exception to law, than the act of walking upstairs is an exception to gravitation.

Again, the progress of knowledge may be likened to a building, the stones of which are closed questions of the nature of indefectible certitudes. Each such certitude forms the basis of the next. On one face of the edifice the builders are at a stand for want of fresh material, and are looking here and there to find it, collecting tentatively such as they can find, and disputing perhaps as to its fitness for the purpose. On another face, material is offering almost faster than it can be put in. But whether the progress be slow or fast, the stones once in their places form part of the permanent structure, and could not be removed without endangering the stability of the whole. Two of the foundation-stones of the edifice I have already instanced in gravitation and chemical affinity, but the list of certitudes like these, or founded upon such, might be indefinitely extended, and no one is more capable of doing this than the two learned Professors who have last addressed you. Below all these again, and built into the bed-rock of the mind, are axioms conditioned by the mind itself and only to be perceived intuitively as propositions, self-evident, necessary, and universal. On these all knowledge ultimately rests. They are incapable of proof; otherwise they would be subject to demonstration from other truths below them. Being what they are, however, they are to the logician what the datum line is to the engineer, or the elementary metals to the chemist. Anyone who tampers with intuitive axioms does so at his peril.

When a scientific fact or law is once for all conclusively demonstrated, no new fact or law subsequently discovered can or ever will invalidate or annul it; which is the same as saying that natural laws are not subject to repeal. The laws of dynamics are the same for a locomotive or a flying machine that they are for a wheelbarrow.

Not to pursue this subject further, let us come from the general to the particular, and see its practical bearing upon the problems before us. Let it be supposed that an eminent chemist were to perform a simple experiment which he had repeatedly tried before and which numbers of other persons had in previous times also performed, and always, necessarily, with the same



result. But on this occasion, the result appears strangely different. What may we suppose would be his attitude in face of such a contingency? Would he say "This experiment having, for the first time in history, produced an abnormal result throws doubt upon all that was known about it before," or would he not rather say "There is a mistake somewhere. Either one thing has been over-heated, or another has been under-estimated, or my assistant has inadvertently substituted one ingredient for another. What the nature of the error may be, is not worth enquiring into. The experiment has failed, not because Nature is capricious, but because the conditions have not been observed."

When the missionary Moffat was travelling in South Africa half-a-century ago, he encountered a tribe who assured him that in a neighbouring country, the moon always rose in the West. Of course he denied that it could be so. I cannot now fully recall the discussion which ensued, but the natives answered in effect, although with a sarcasm probably less refined than Mr. Speer's, that Moffat's denial was not much to the point because "they were present on the occasions in question, and he was not."

What was the ground of confidence which enabled the chemist, in the imaginary instance, to reject the evidence of his senses, and the missionary, in the real one, to refuse the testimony of other people? It was that to the inmost core of their being they were convinced that Nature never deceives. Like causes, operating under like conditions, produce like effects; and will continue to do so always, everywhere, and for all men, while the world lasts.

Those readers who have had the patience to follow me thus far will be prepared for the final step in my argument. Since men came upon the earth, objects of sensible size coming into contact with fixed obstacles, have either been arrested, or deflected, or have penetrated the obstacle by the removal of a part of its substance equal to the size of the object. When, therefore, half-a-dozen people come forward and assert that they, sitting in a darkened room, "with a hush of expectation, and faces (if they could have been seen) of awe-stricken earnestness" *i.e.*, in a state of mental expectancy which prepared them to believe anything the "spirits" chose to reveal, have, on the evidence of what they are pleased to call their senses, proved Nature to be a trickster, and that throughout the ages she has kept a card up her sleeve to flash upon them at the end of the 19th Century, in a Hampstead drawing-room, I say, bluntly, that I do not believe it. "Men were deceivers ever," but Nature cannot betray, because she wears the impress of her Maker, and His truth is written upon her lineaments.

So far the argument from the material side. But from the mental side it is at least equally strong, for if a bell can pass through a wall without making a hole in it, then either the matter of the obstacle must be in its accustomed place and at the same time *somewhere* else, or the object penetrating it must (as I endeavoured to shew in the April Number) be itself, and at the same time *something* else. And these conclusions are self-contradictory, and therefore unthinkable. For the propositions that a thing cannot be in two places at once, and that it cannot be itself and at the same time something wholly different, fulfil all the conditions of an intuitive axiom; *i.e.*, they are self-evident, necessary, and universal.

At this point I will anticipate an objection which someone is probably waiting to make. It will be said—“If you reject records of phenomena on *a priori* grounds, because of their apparent incredibility, why do you attend to those of phantasms, clairvoyance, and psychical phenomena of any kind? And what business have you in the Psychical Society at all? Are not many of these things beyond the reach of reason, and have they not to be accepted as facts on evidence, without our being able to account for them?” My answer to that is: To fail in satisfying the reason is one thing: to openly violate it is quite another. And that is the difference between a miracle (however defined) and an impossibility. The incredibility we have been discussing is not merely apparent, but intrinsic, and inexpugnable.

Dr. Lodge shews how little he appreciates the argument I intended to convey, when he says that as soon as he is convinced of an event which seems unthinkable, he “must at once set about trying to contemplate it, so as to make it thinkable.” Does he then believe that if he were to set about thinking of an object being wholly in two places at the same time, he would at the end of a week be any nearer doing so than when he began?

I have already remarked, in the February Number, on the essential difference between physical and psychical investigation. In the latter we have but little accumulated experience, and practically no formulated laws. Consequently everything is open to experiment and speculation. The Psychical Researcher is like the physiologist before Hippocrates; he has to find out everything for himself without the unearned increment of knowledge which the physicist has inherited from his predecessors. But this freedom of speculative vagrancy should make the psychical student all the more tenacious of those few certainties and elementary truths which fall to his lot from across the frontier of natural science.

It is with unfeigned surprise that I find myself driven into arguing against the practice of free enquiry, having so often had to insist on the claims of any well-attested event to investigation. But this was in relation to psychical phenomena, of the causes, and processes of which, we have no certain knowledge and cannot refer to demonstrated laws. The case is totally different when the alleged events are of a nature not only to transcend, or even supersede, but to violate and reverse the most elementary and universal physical laws, the operation of which are matters of daily and hourly experience. It is a matter for observation and not for dogmatism, whether a telepathic message may be received from the antipodes, or a veridical phantasm of a deceased person be made evident to a living one. It is a matter of certainty and not of speculation that a solid object cannot be made to pierce a fixed obstacle without making a hole in it: and so far as it is a subject for experiment, the experiment may be renewed at will, and with a foregone conclusion, as often as desired.

The subject is of importance for everyone, because it is precisely this willingness to believe anything, on what is called evidence, that threatens the enquirer with an intellectual degradation such as has overtaken some able and even brilliant minds. To draw a hard and fast line and say: Thus far will I believe and no further, would, in relation to physical investigations, be an almost idiotic absurdity. And why? Because Nature never deceives;

and we may abandon ourselves without reserve to her guidance. Nevertheless, that is precisely the position I venture to recommend in regard to psychical research, and when the sporadic vagaries of psychical phenomena are under investigation. Here we walk in the midst of pitfalls, and must need say, Let Nature be true and every man a liar.

There are many other points I should like to notice, but must only do so in the briefest manner. "How these stories came to be told" is a subject quite foreign to this discussion, for if the alleged occurrences are truly impossible, the causes which led to their being asserted possess only a personal or academical interest. There are, I should say, at least half-a-dozen *possible* ways of accounting for them, but I am not going to discuss any of them.\*

Professor Ramsay asks me a question on a subject of which I am absolutely ignorant, and appears to imply that, because I cannot answer it, therefore no answer is, or ever will be, known or discovered. That assumption, though flattering, is not sufficiently attractive to tempt me into discussing a subject I know nothing about.† Neither am I competent to pronounce on whether "if kinetic energy could be converted wholly into radiant energy, matter would cease to exist." All I know is that, in such a case, there would be an end of the Cosmos, and of the human race, and even of the Royal Society. In the meantime, we can only deal with the Cosmos as we find it. J. S. Mill states, if I remember rightly, that "there may be another world in which two and two make five," but that world is not any of which we have experience, or have faculties fitted to comprehend.

In finally taking leave of this discussion, I wish to say that I have nothing to complain of in the way in which I have been met. Those who go to the wars must expect blows. I have been told that I am "dogmatic," "ejaculatory," "interjectional," "cock-sure," "emotional," &c., and, what seems worst of all, that I have exercised common sense. For my own part, I consider arguments preferable to epithets, but then I am not a Fellow of the Royal Society. I have therefore, only to plead in extenuation of these enormities, that when I have called certain things impossible, unthinkable, and so on, I did not use these words merely to relieve my feelings, still less to exasperate those of my opponents, but as the deliberate expression of opinions carefully considered, which I have given reasons for to the best of my ability, and with a fullness for which I must apologise to your readers.

I have endeavoured to shew that the idea of an object such as those described penetrating an obstacle without leaving any trace of its passage is incompatible with the facts of science on the one hand, and with the laws of mind on the other. Whether I have succeeded in that endeavour is not for me to say, but if I have done so, I confidently claim from my opponents their rejection of the evidence which has been offered in the Experiences of Mr. Stainton Moses.

THOMAS BARKWORTH.

P.S.—I have felt very uncertain as to the bearing of Dr. Lodge's sug-

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\* All that I think it necessary to say for my own sake, rather than his, is that not even in thought has it occurred to me to accuse a gentleman—against whom I know nothing, and who is no longer alive to defend himself—of wilful mendacity, or conscious fraud.

† Does Prof. Ramsay believe that, as a fact, matter is destructible? If not, what is the value of his conundrum?



gestion of turning the gas out, carrying in the bell, withdrawing, and lighting the gas again : but I infer that he is imputing fraud not to living persons (for he expressly says the contrary), but to the unseen agency, whatever it is. On that view of the case, there is of course an end to the claim that the "spirits" can make matter pass through matter, and also to any moral value that can be attached to "Spirit Teachings."

Dr. Lodge "sees no evidence whatever that the bell did pass through the wall!" Then whatever has all this discussion been about? And what becomes of the repeated assertions of this and similar occurrences in the "Experiences," again reiterated in Mr. Speer's letter of last month? "Doors bolted, windows barred, &c." To be sure he does not mention the chimney!

*June 2nd, 1894.*

SIR,—Your courtesy gives me an opportunity of a few words in reply to Mr. Barkworth's final epistle, and I take advantage of it not for the sake of a last word, but because these letters may have a wider scope than mere contributions to a controversy in itself insignificant, and because it is useful occasionally to justify the attitude of potential receptivity to strange facts which I and a few other physicists have taken up.

Mr. Barkworth says that I do not appreciate his argument; and I confess I do not appreciate it very highly. I rate it indeed rather lower than in my last letter was perhaps manifest. He likewise says that it is with unfeigned surprise that he finds himself driven into arguments against the practice of free inquiry; and I must say that I mildly share that surprise.

Here I might stop, were it not that there are a few apt anecdotes and illustrations in his last letter which emphasise very clearly the difference between a reasonable and enlightened mind of the Theological type and a ditto ditto of the scientific type.

Dr. Moffat is said to have encountered a tribe of savages who told him that in a neighbouring country the moon rose in the west. Very well, the instance serves. The missionary or theologian thus encountered says things equivalent to "Pooh! nonsense, I don't believe it, where do you expect to go to? Nature never deceives," and so on. The person with scientific instincts is more inclined to leave Nature to take care of her own morality, nor is he wishful to give utterance to his own views on the subject of the celestial motions; he is simply anxious to elicit genuine first-hand statements from the informants, to find out why they say so and what they mean.

His patient and catechetical attitude would no doubt seem to the more consciously enlightened person grotesque, if not mad; nevertheless the information as to what a savage tribe means by "west" might turn out interesting to an anthropologist or a student of folk-lore. I suppose Mr. Barkworth knows what he himself means by "west," and perhaps he expects a savage's definition to agree with that of a European astronomer, but in this he might be disappointed. Even so civilised a person as the prophet Daniel may conceivably have centred his points of the compass at Jerusalem rather than at the North Pole.

Many statements which bear a superficial aspect of craziness are not so crazy when understood. For instance, Mr. Cope Whitehouse, I believe, holds



a dogma that the building of the pyramids was carried on from the top downwards and not from the bottom upwards. "Sheer lunacy!" is the natural man's exclamation, and Mr. Barkworth would apparently add that Cope Whitehouse could not have been made (like Nature!) in the image of his Maker, or he would not thus basely attempt to deceive. The dogma is in all probability false enough, but it is not lunacy. Nor does it so appear to a patient person when he realises that the pyramids are, by Mr. Whitehouse, supposed to enclose each a natural conical hill, whose escarpments were utilised as building material and deposited at the top in the form of an apex forming the nucleus of a complete artificial enclosure.

It is possible to be too hasty at jumping to conclusions. If a view is held or fact asserted in serious earnest by persons not manifestly half-witted it may be worth consideration; and if the assertions are of a kind which have been repeated again and again in various epochs of the world's history, and by a large body of respectable persons, then a sane and sober record of a favourable specimen of such assertions is surely worthy of much space in the proceedings of a Society founded for the express purpose of investigating such alleged occurrences. If a record like that of Stainton Moses is to be excluded, I really do not know what it behoves us to put in. Facts concerning "gravity and chemical affinity" are already dealt with by other societies, and perhaps the statements made concerning these things are not always and absolutely perfectly true. Parenthetically also I may say that a chemist whose attitude towards new and unexpected occurrences was of the contemptuous order imagined as probable by Mr. Barkworth would not make many discoveries. Such troublesome failures often turn out of vital interest; as Mr. Crookes, for instance, must be well able to tell us.

Mr. Barkworth challenges us to reject all the physical side of the Moses evidence, *a priori*, because "the idea of an object such as those described penetrating an obstacle without leaving any trace of its passage is incompatible with the facts of science on the one hand and with the laws of mind on the other." Now, no person with a scientific imagination could have made this statement. Perhaps the phrase "Maxwell's demons" conveys to the lay-mind no adequate conception, and it would take too long to explain; but it is surely apparent that if in the progress of discovery cohesion could be temporarily suspended, a trepanning operation might be performed on a solid partition sufficient for the transmission of an object without any finally apparent trace of its passage. Or, if time is not of the essence of the question, we may picture the incredulity of a future inhabitant of earth, say in the days of William Morris's *Earthly Paradise*, when railways had become extinct, their tunnels closed up and grass-grown, who should be told of ancient legends reporting that engineers had once been accustomed to poke savage works of art, in the form of dining-cars, through the range of the St. Gothard from Switzerland to Italy.

No, sir, I do not propose to reject any serious and solid evidence on *a priori* grounds, and it is my earnest hope that the scientific men of the future, whatever greater influence they may then possess, will never allow themselves to become a narrow-visioned priesthood, or to imitate the errors of other dominant sects.—Yours faithfully,  
OLIVER J. LODGE.

P.S.—There is an interrogation in Mr. Barkworth's postscript as to what the discussion has been about.

On my side it has quite distinctly been about the following:— (1) Whether the unusual physical phenomena asserted to have occurred in the presence of Mr. Stainton Moses are of so impossible and unthinkable a character as to compel their immediate rejection without record and without examination of evidence; and (2) whether it is rational or scientifically legitimate so to reject otherwise trustworthy evidence, even though the phenomena asserted should appear at first sight unthinkable.

Questions as to the actual evidence in any particular instance have been beside the point; certainly there was no evidence that I remember concerning a "wall." I used the illustration of the entering bell to show that what could readily be done by an exuberant schoolboy or obsequious valet need not involve any necessarily unthinkable powers on the part of what Mr. Barkworth calls "the unseen agency." I was not suggesting the process by which the feat was actually performed on any given occasion.

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SIR,—Just one word in comment on Mr. Barkworth's letter in this issue, of which I have been favoured with a proof. He writes:—"Would [the chemist] not rather say, 'There is a mistake somewhere. Either one thing has been over-heated, or another has been underestimated, or my assistant has inadvertently substituted one ingredient for another. *What the nature of the error may be is not worth inquiring into.\** The experiment has failed not because Nature is capricious, but because the conditions have not been observed.'?"

This sentence typifies the different attitudes taken up by Mr. Barkworth and his critics. I can assure him that the chemist would say nothing of the sort. He might suspect it; but he would say: "Here is something worth inquiring into: it may lead to a new discovery; at all events, we must probe it to the bottom and find out why an abnormal result has been obtained."

He will not consider himself shackled by the doctrines of gravitation or chemical affinity (I wish I knew what chemical affinity is!), but would fit his theories to his facts.

The proposition that a thing cannot be in two places at once does not seem to me to differ in essence from the proposition that two things may be in one place at the same time; and I place the fact mentioned in my former letter at Mr. Barkworth's service, not with a view of receiving any explanation, but simply as a fact.

In spite of these remarks, it must not be understood that I in any way accept the phenomena the credibility of which Mr. Barkworth disputes; like Boyle, I maintain the attitude of the "Sceptical Chymist."

W. RAMSAY.

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\* The italics are mine.—W. R.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW ASSOCIATES.

BRYANT, CAPTAIN G. E., R.A., c/o J. M. Edwards, The Elms, Ramsgate.

HUMPHREYS, ARTHUR LEE, Half-Timbered Cottage, Pangbourne.

THATCHER, MISS, 36, Devonshire-street, Portland-place, London, W.

### THE AMERICAN BRANCH.

CONNER, MRS. ELIZA A., American Press Association, 45 & 47, Park-place, New York, N.Y.

ETHERIDGE, MISS FANNY S., 91, Round-hill, Northampton, Mass.

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### MEETING OF THE COUNCIL.

A Meeting of the Council was held at the Westminster Town Hall on July 13th, Mr. W. Crookes in the chair. There were also present : Professor H. Sidgwick, and Messrs. T. Barkworth, W. Leaf, F. W. H. Myers, F. Podmore, and R. Pearsall Smith.

The Minutes of the last Meeting were read and signed as correct. Three new Associates were elected. The election of two new Associates of the American Branch was recorded. The names and addresses are given above.

At her request the name of Miss N. Robertson was transferred from the list of Honorary Associates to that of Members.

At the request of Mr. George W. Douglas, recently elected, his name was transferred from the American Branch to the English Society.

The Council was informed of the decease of Mrs. Richard Smith, an Associate of the Society.

Several presents to the Library were reported, for which a vote of thanks was accorded to the donors.

It was agreed that General Meetings should be held on Friday, October 26th, at 4 P.M., and on Friday, December 7th, at 8.30 P.M.

Various other matters having been attended to, the Council agreed that its next meeting should be at 19, Buckingham-street, W.C., at 4.30 P.M., on Friday, October 5th.

#### GENERAL MEETING.

The 67th General Meeting of the Society was held at the Westminster Town Hall on Friday, July 13th, at 4 p.m.; Mr. W. Crookes in the chair.

PROFESSOR SIDGWICK read the following paper on "Disinterested Deception."

I have chosen the subject of my paper this evening, in view of the desirability of throwing any light that can be thrown on the phenomenon of Disinterested Deception, at the present stage of our researches;—I mean the stage initiated by Mr. Myers in presenting to the Society and to the public the experiences of Mr. Stainton Moses.

I should like to say at the outset that I cordially welcomed Mr. Myers' article: I regard it as one of the most important pieces of work that has been done for some time in furtherance of the aims which our Society was founded to promote. It is important, because it brings us face to face with a most difficult choice of alternatives.

There seem to me to be three possible explanations of the records published by Mr. Myers:

1. That the marvels occurred substantially as narrated.
2. That what happened has been grossly and, at the same time, consistently exaggerated by all present.
3. That Mr. Stainton Moses carried on a laborious and systematic deception, first of his intimate friends, and afterwards—to the end of his life—of the public, with no apparent motive of personal interest.

The difficulties involved in the first supposition are trite and familiar, and I will not weary you by dwelling on them now: the second I dismiss, as no one has seriously maintained it. I propose to-day to consider how far the experience gained in an investigation of many years enables us to bring forward any proved case of elaborate motiveless deception at all parallel to that which we should have to suppose in the case of Mr. Moses, if we accepted the third alternative.

There are half-a-dozen instances known to me of confessed or demonstrated deception in cases where no motive of pecuniary interest could come in. But most of these are obviously dissimilar to that now before us—from the youth or inferior education of the persons concerned—and there is only one which appears to me to afford any important parallel. This I now propose to narrate fully; as it seems to me instructive in various ways.



Some years ago I heard from a friend that a near relation of his—whom I will call Mr. Z.—had been engaging in psychical experiments; and had turned out to be a medium, with a power of raising tables from the ground and carrying them through the air with his hands touching the upper surface only. I inquired further, and found that Mr. Z. was not only a professional man of good social status, but that he had devoted his leisure industriously to the study of a department of learned research, and the composition of books and articles which had gained him at least a respectable position among students of the subject. I found too that the phenomena occurred in a private circle composed mainly of his near relations and intimate friends. It seemed to me a case that obviously came within our general plan of investigation: accordingly I obtained an introduction to him, and was allowed to be present on several occasions when the phenomena were produced. There was no doubt that tables were raised from the floor, suspended in the air, carried through the air, with the hands of Mr. Z.—and sometimes of one or two other members of the circle—only touching the top. It was clearly a phenomenon of much interest, if there was no conscious deception.

Deception seemed to me in a high degree improbable from what I knew of Mr. Z.; at the same time the conditions under which the phenomenon took place, and the opportunities of testing allowed to the investigators, were not such as to enable me to bear any testimony to the impossibility of its occurrence by normal means. As I frankly explained to him in conversation, the interest of the phenomena as witnessed by me depended entirely on the assumption of his good faith.

Well, things went on: we explained to him the conditions that appeared to us satisfactory; but difficulties were made about the acceptance of them; and the situation as regards evidence was not materially changed when my wife, who joined with me in the investigation, received from a lady who had been present at two successive sésances a letter containing the following statements:—

*February 28th, 1891.*

On both Wednesday 18th and Thursday 19th February, I twice saw, under Mr. Z's right wrist, a long, thin, greyish object, running up under his cuff at one end, and into the palm of his hand at the other end. I am to my own satisfaction convinced I saw this, as far as one can be of a thing one does not touch. . . . I sat up after my return home and drew it as I saw it and then I made a rough machine that lifted the lightest little table. . . . The next morning, . . . I got our gardener to make a rough wooden machine and we could with this hold up any of the small tables easily with three or four candles on it. . . . I resolved to look most carefully next time and I again saw the thing. I cannot persuade myself that it was a vein or a shadow. . . . It was not like that. It was distinct, and it

was just in the place where such an implement would be of use. His right hand was not raised as completely from the table as the left hand was. . . . also two of the middle fingers were kept close together on the table. . . . On both occasions of the table going up the cuff was tightly strained to the arm. . . .

It seems to me that it will be very difficult to find any experiments satisfactory. . . . except done under your conditions. . . . full light, cuff up, and sitting near; quite near as I was.

Notwithstanding this letter, it still appeared to my wife and myself highly improbable that Mr. Z. could have been guilty of the conduct imputed to him; accordingly, we determined to suspend our judgment and wait for further evidence. In a few months this further evidence came. Mr. Z.—who knew that, in our view, his phenomenon would be more impressive if his arms were bared while the table was held up in the air—did actually exhibit the phenomenon under this condition, on an occasion on which my wife was present. Owing to inadequate opportunities of observation, she did not regard the experiment as decisive; but it certainly seemed to her that the effect could not have been produced by the instruments described in the letter that I have quoted. But, after some time had elapsed, she received from another lady who had taken part in the *séance* last mentioned the following interesting account of what really happened:—

In *September*, 1891, I went to Mr. Z.'s for two nights to assist at *séances*. Mr. and Mrs. Z., Miss A., and Mrs. Sidgwick were there both nights. On the second day I was asked to go into the garden and talk over a new experiment with Mr. Z. He talked vaguely on the subject at first, and then said he wanted to try a quite new experiment that night, but it depended a good deal on whether I would help him: I promised to do all I could, and he explained that he wished to test *Mrs. Sidgwick's powers of observation*, and see whether she could distinguish between natural and fraudulent table-lifting. He then explained *how* he would do this, and I at once objected—but he argued down everything I said and represented it entirely as a test of great interest—he said he had as much right to a test as Mrs. Sidgwick, &c. He seemed so extremely anxious to try it that I felt I hardly could decline. The whole thing appeared to me in a ludicrous light at the time, as I never suspected him of any other motive. . . . [Our informant explains that it was understood they were to laugh over it next morning.] He then asked me to come to the library, produced two flat sticks covered with black cloth (about an inch wide and long enough to reach from wrist to elbow) and showed me how to use them; I found it difficult, having weak wrists, and tried to get out of it all by saying it was physically impossible, but here he was obdurate, and we went down to tea on the understanding that I was to do my best. During the evening I much regretted having undertaken even to try the test, and if I could have seen Mr. Z. alone for a moment I should have told him I must disappoint him: but he seemed to avoid me till the time came for the *séance*. Up to this time no suspicion ever crossed my

mind ; I believed it to be just what he said, a "test," and that next day the matter would be public property of the "cercle." Having seen Mr. Z. lift the table in the afternoon with great skill, I tried to see the difference myself between natural and fraudulent movements. To my horror I saw distinctly that Mr. Z. was moving it exactly as he had done in the afternoon : his hands were exactly in the same position on the table and I caught sight of the instruments in his cuffs.

This was the first part of the séance. Mr. Z. then left the room to change his coat for a loose sleeveless gown—in order to prove that the phenomena could not possibly be produced by any instruments up his sleeves. Our informant goes on :—

Just before leaving the room to change his coat Mr. Z. sat on the sofa by me and slipped the sticks behind me. Only Miss A. and he and I were at the table.

(Mrs. Sidgwick sat at the side of the room.)

I could not raise it at all for some time, and he was getting impatient. The experiment was a failure, though I believe the table was once really off the ground for a few seconds.

That is, it was lifted off by our informant with the sticks. Our informant then describes how she wrote, telling Mr. Z. what she had seen, and asking for an explanation ; how all explanation was refused ; how she insisted on resigning, but was persuaded to say nothing about the fraud until she learnt that he—along with other members of the circle, each speaking for himself—had signed a declaration that the phenomena at these séances had "not been produced by normal means." She then felt that she ought not to keep silence, and communicated what I have told you to Mrs. Sidgwick. (Mrs. Sidgwick's previously written account of the same séance states that Mr. Z. told her before dinner that everything was to lead up to a special experiment for her benefit, and that, in fact, the table was raised in the air with Mr. Z.'s arm bare for several inches above the wrist). I need not say that the letter above quoted, confirming as it did the observations previously communicated to us, removed all doubt as to Mr. Z.'s *modus operandi* ; and though, out of regard for others, we determined not to publish his name, we took effectual means to prevent a repetition of his trickery. The letter is interesting in another way ; it shows how a perfectly honourable and well-intentioned person may be persuaded by a plausible and ingenious trickster, first, to take part in deception and then to conceal the part so taken : since, if Mr. Z.'s audacity had stopped short of declaring solemnly that his tables had not been raised by normal means, the disclosure from which I have quoted would probably never have been made.

I pass to consider how far Mr. Z.'s case resembles, and how far it differs from that of Mr. Stainton Moses. The experience that I have narrated certainly shows that a professional man of good social position and intellectual interests may carry on systematic deception for years, with no apparent motive except (I suppose) the pleasure of exciting the wonder of his deceived friends, and the pleasure of laughing in his sleeve at their credulity. But here the resemblance ends. Mr. Z. (1) never professed to regard his "phenomena" as a possible basis for religious or philosophical conclusions, or to take a serious interest in the scientific investigation of them: and (2) he consistently refused to publish any account of them in his own name. How entirely different Mr. Stainton Moses' behaviour was in both respects has been amply shown in Mr. Myers' article.

Mr. F. W. H. MYERS then addressed the meeting on the subject of "Objections to Mr. Stainton Moses' physical phenomena, and replies thereto." Alluding to Professor Sidgwick's speech above reported, with which he expressed full agreement, Mr. Myers said that, in justice to Mr. Stainton Moses, one of the many points of difference between the two cases ought briefly to be noticed. On the one hand, while the *a priori* arguments in favour of the "disinterested deceiver's" honesty were doubtless strong, they were arguments based almost exclusively on external circumstances. There was nothing in the personal impression made by "Mr. Z." to dispose the observer to regard him otherwise than simply as an alleged medium to be investigated. In the case of Mr. Stainton Moses, on the other hand, it would have been impossible (in the speaker's view) to doubt the intense earnestness of his life-long search after truth. His very defects were all on that side: they were the defects, not of the plausible charlatan, but of the sometimes blundering and irritable apostle.

Passing on to discuss Mr. Moses' physical phenomena, the speaker endeavoured to show that if we allowed to spirits the power of *selective molecular action* almost all the alleged phenomena could at least be brought under a common generalisation. Some such power had already been suggested by physicists for the imaginary "sorting demons of Maxwell"; and the hypothesis which the mere study of Mr. Moses' and Mr. Home's phenomena had independently suggested, turned out to be little more than an elaboration of a conception which had already been found convenient in speculations dealing with the ultimate laws of matter. It is intended to print the substance of this address in Part XXVII of the *Proceedings*.

In the discussion that followed,

Mr. CROOKES said that he had listened with much interest to Mr.



Myers' address : though, without further reflection, he could not venture to express an opinion on the physical speculations that it contained. He entirely agreed with Mr. Myers as to the personal impression produced by Mr. Stainton Moses, of sincere and intense belief in the conclusions publicly maintained by him. His own experiments with Home had convinced him of the operation of physical forces at present unrecognised by science.

Mr. Crookes then described how Home had taken a red-hot coal out of the fire and placed it on a handkerchief without burning the handkerchief in the least. (See S.P.R. *Proceedings* No. XV., Vol. VI. pp. 103-4.) Mr. Crookes had taken the handkerchief away with him and afterwards examined it chemically, without finding any trace of preparation ; although, indeed, there was no chemical process known to him by which the effects that he had witnessed could have been produced.

Mr. PAGE HOPPS—referring to Mr. Sidgwick's paper—said that Mr. Z.'s fraud did not appear to him to have been completely proved.

Professor SIDGWICK said that the proof consisted in the complete agreement between two entirely independent witnesses, one of whom had seen Mr. Z. using secretly the instruments described, while the other had not only seen him so use them, but had herself used them in accordance with his instructions.

Mr. LANE FOX asked Mr. Myers what idea he had formed of the physical constitution of the beings to which he attributed selective molecular action.

Mr. MYERS replied that he was not prepared to make any suggestions on this point.

Mr. MAITLAND said that it was very important to distinguish different classes of extra-human intelligences, and not to regard physical effects of the kind that had been described as necessarily due to the agency of departed spirits. He referred for illustration to an experience of his own ; he had seen a blister produced by extra-human agency, similar to a blister caused by a burn.

Mr. PODMORE rose to point out that Mr. Myers' speech had passed by the main objection to the phenomena recorded as having taken place in the presence of Mr. Stainton Moses. Mr. Myers had endeavoured to show that the ascription of these phenomena to some new mode or modes of physical energy did not necessarily involve any contravention or dislocation of established physical laws. But that, after all, was merely a side issue : and there appeared to be some risk that the attention directed, both at recent meetings of the Society and in the *Proceedings*, to this aspect of the case might obscure the main

question. We had first to ask whether the phenomena described were or were not due to misrepresentation or deception—and this question was still unanswered. Nor was the assumption of fraud on Mr. Moses' part so altogether incredible as had been represented. It is true that he did not succeed in obtaining anything which to a sane mind could seem an adequate return for systematic and lifelong deception. But, firstly, we must look not to what was actually achieved, but to what might have been hoped for in the way of social position and reputation. And if, even so, the imposture is found inexplicable, the choice is still between a moral and a physical miracle, and of the two the speaker found it less difficult to believe in the moral miracle. He made these remarks with some reluctance, not attempting to prejudge the matter, but solely in order to bring back into prominence what appeared to him to be the real question at issue.

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#### CASES RECEIVED BY THE LITERARY COMMITTEE.

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L.—974. A<sup>d</sup> P<sup>n</sup> Apparitions.

From Mrs. Scott, The Elms, Acton Hill, London, W.

The following account was enclosed in a letter dated November, 25th, 1893.

A sister of mine went to South America, and married there. One morning I was in bed about 11 o'clock, when there was a knock at my door; thinking it was the house-maid with hot water, I said "Come in." No one came in. There was another knock; again I said "Come in," and turned towards the door. My sister was standing there. I, thinking she had returned unexpectedly, said "What, *you*, Elsie?" She then vanished. When I went downstairs I told my husband, who said "Don't tell your mother, or she will think something has happened to her." We heard a month later that she had died, after a few hours' illness, about that time.

On December the 6th, 1892, I returned home about 11.30, after spending the evening with some friends. On going upstairs, I saw a tall man so close to me that I put out my hand to push him back, but my hand went into space. I again moved forward, when he was close in front of me, and, though I couldn't see his face, I recognised the figure of a great friend of mine in India. I went into my sitting-room, almost expecting to find him there. A week later I got the news of his death at Bombay, on the evening of the 6th. He had always said that if anything happened to him, he would let me know. I may add I wrote to an old ship-mate of his, and told him of my experience, on the morning of the 7th.

In reply to our request for corroborative testimony, Mrs. Scott wrote:—

*November 29th, 1893.*

I enclose a few lines from my sister and my husband. The man I wrote to about having seen Percy Faulkner, was Lieut. Edward Reeves, R.N., of

H.M.S. Royalist, at present on the Australian station. I can, if you wish it, write and ask if he still has my letter, or ask him to write you a few lines, but it will be three months before an answer can be received.

I cannot be *sure* of the date in March 1887, that I saw my sister, but I *believe* it to have been at the actual time of her death, which was on the 15th of March. We did not receive the news till more than a month after.

The notes enclosed were the following:—

The Elms, Acton Hill, W. *November 29, 1893.*

I well remember, in March 1887, my wife telling me she had seen her sister, who was then in South America. I advised her not to tell her mother, in case it should upset her.

RONALD A. SCOTT,  
M.R.I., F.R.G.S., M.I.E.E., &c.

Woodland Cottage, Acton Hill, London, W. *November 29th, 1893.*

I remember my sister, Mrs. Scott, telling me on the morning of December 7th that she had seen a friend of ours, Percy Faulkner, at that time in Bombay, on the staircase the night before, and wondering what it meant.

FLORENCE FARQUHARSON.

Mrs. Scott wrote later in answer to further enquiries:—

*December 28th, 1893.*

I am doubtful of Mr. Reeves having kept my letter about Percy Faulkner, but of course he would remember about it. It was to my sister, Miss Farquharson, that I mentioned what I had seen, not to Mr. Scott. In the case of seeing my sister, I mentioned it to him.

I had not any idea of Mr. Faulkner being ill; in fact he was not, for he died from an overdose of chloral, which he was taking for insomnia. He always said that if anything happened to him, he would let me know.

I enclose extracts from a letter I received from a shipmate of Mr. Faulkner's about his death. I am unable to send the letter, as there are some private details.

The letter was written, Mrs. Scott informs us, by J. Ham, Esq., R.N., H.M.S. *Cossack*, and the extracts sent us were as follows:—

Bombay, *January 15th, 1893.*

The ship was placed in dock on the 5th and we were quartered at the Great Western Hotel, Percy's room being on the same flat as mine, and but four or five rooms removed. . . . On the evening of the 5th, we went for a walk and to hear the band, and talked a great deal on home affairs; he was in the best of spirits. We afterwards met friends, and I learnt afterwards that he went to the club. I went to his room the morning of the 6th and tapped at the door. He answered, and I asked him how he felt. His reply was "Not much, old chap." That was the last I saw of the poor chap alive. . . . About 10, a servant came and told me that a doctor wanted to see me. I followed the boy, and imagine my grief when I saw two doctors attempting to restore life to him who has so lately been a source of life to us all. . . . Your seeing Percy, as you relate, was very strange and most remarkable, and yet undoubtedly the same thing has

happened before with those who have had dear friends dying in distant lands.

We wrote to Lieutenant Reeves, asking if he still possessed the letter in which Mrs. Scott had informed him of her experience before she heard of Mr. Faulkner's death, and he replied :—

H.M.S. *Royalist*, Albany, Western Australia, *February 8th*, 1894.

DEAR SIR,—Your letter of January 3rd to hand. With regard to any documentary evidence with reference to Mrs. Scott's writing and telling me she had seen the apparition of Mr. Percy Faulkner at the time of his death, I am afraid I have none, as the letter was destroyed, and at the same time, I at this moment don't recollect the date, having unfortunately no diary or anything to refer back to. But at the time I was quite convinced in my mind that Mrs. Scott had seen him ; for, as she tells you, she wrote to me the next morning, and I was up at Acton very shortly afterwards and questioned her most closely about it, and from what we afterwards heard about Mr. Faulkner's death, there was no flaw as regards the time. I am afraid this cannot help you at all, but it would be useless my saying more than [that], having satisfied my own mind as to what Mrs. Scott had seen, I let the matter drop. Yours very truly,

EDWARD REEVES.

L.—975. A<sup>e</sup> P<sup>s</sup>

Received through the American Branch.

From Miss Alice Spooner, 13, Michigan Avenue, Dorchester District, Boston, Mass.

On the night of Saturday, February 18th, 1888, I had a very vivid dream in relation to my aunt, resident at Plymouth, Mass., who had charge of me in my early childhood, and of whom I am very fond.

We seemed to be driving together, when she said to me, "Here I must leave you, and you must go the rest of the way alone." Soon I was reading a letter which began, "I am sorry to be the bearer of bad news," and went on to describe the illness of some unknown person, speaking of apoplexy, paralysis of the right side, incoherency of speech, &c.

I spoke of my dream next morning in the presence of three persons, and of how greatly it had disturbed me. The following day I received a letter from a son-in-law of my aunt, which read almost word for word like the letter of my dream, and summoned me to her bedside on account of an attack of apoplexy, the symptoms of which were accurately described in the dream letter. She survived the shock, however, and is living at the present date.

When I took the letter referred to, a peculiar feeling, almost like an electric shock, and such as I have never before or since experienced, shot through my arms and body.

ALICE SPOONER.

In reply to Dr. Hodgson's enquiries, Miss Spooner wrote :—

13, Michigan Avenue, Dorchester. *March 24th*, 1893.

Three persons heard me tell my dream concerning my aunt. One of these was my mother, whose mental condition is now such that her



testimony would be of little value. The two others are Mrs. H. H. Freeze, of Hudson Street, Somerville, Mass., and my niece, Miss Anna S. Robbins, of 128, Huntington Avenue, this city. I should say that either of them would be likely to clearly remember the circumstance.

In regard to the letter which notified me of the illness, I could not say with certainty whether or no it has been destroyed.

When I left home in answer to the summons, it was saved for my niece, then resident with me, to read on her return from town. It is my usual habit to destroy letters, save such as are of special value, but I do not clearly remember about this. I have a faint impression that it was kept, and should I find it, I will forward it to you for your perusal.

ALICE SPOONER.

Dr. Hodgson wrote to Mrs. Freeze and Miss Robbins, asking for their recollections of the incident, and received the following replies:—

59, Hudson Street, Somerville. *April 2nd, 1893.*

Dear Sir,—Yours of March 28th received. I remember Miss Alice Spooner relating her dream to me in regard to her aunt. It has been so long, I scarcely remember the circumstances sufficiently to give you any definite points. Perhaps when I see Miss Spooner, I will recall it to memory perfectly.

F. L. FREEZE.

128, Huntington Avenue, Boston.

Dear Sir,—Your letter in reference to a dream of my aunt, Miss Spooner, was duly received.

The affair, which happened some years ago, is a trifle indistinct in my mind. As I remember it, the facts are as follows:—Miss Spooner dreamed one Sunday night that she received a letter, beginning, "I am sorry to send you bad news," and then went on to describe the illness of someone, and said apoplexy, or paralysis, or something of the kind had happened to the person about whom he was writing. As I remember, she (Miss Spooner) did not dream the name of the person who was ill, or the name of the person writing the letter.

The next day, Monday, was very stormy, with high winds and heavy rain. I was then living with Miss Spooner, but came into Boston for a few hours. I remember returning early in the afternoon, and when the maid opened the door for me, she told me that Mrs. Hathaway had been stricken with paralysis, and that Miss Spooner had gone to Plymouth. On going to my room I found a letter written to Miss Spooner, and beginning, "I am sorry to send you bad news," &c., and continuing almost verbatim as Miss Spooner had repeated her dream that morning.

It impressed me strongly at the time, but I concluded it was only one of the odd things of life, which no amount of reasoning can explain, and after a few days dismissed it from my mind. I had, in fact, almost forgotten it, when your letter recalled it to my mind.

Regretting that I cannot give you a more coherent and concise account of the affair,—I am, yours truly,

ANNA S. ROBBINS.

[Received *April 4th, 1893.*]

L. 976. A<sup>d</sup> P<sup>s</sup> Borderland.

Received through the American Branch.

The following case was received by Professor James from Mr. R. T. Van Deusen, of 600, Addison Avenue, Albany.

Mr. Van Deusen writes:—

January 30th, 1893.

I am a collector, and of late a dealer, in old china. My home and business are in Albany, N. Y., where I issue a small sheet, called the *China Collector*. Some 14 months since, I found an article in *Scribner's Magazine* bearing on the subject, and written by Mrs. A., of Brooklyn, an entire stranger to me. I wrote Mrs. A. at the time, and may have received three to five letters from her, all of which are brief and pertaining strictly to our common interest. Once, when in New York city, I called upon Mrs. A. at her Brooklyn home, meeting only her, and of course learning nothing of her family. At this call Mrs. A. expressed a desire to possess a certain specimen, which I found later on; and, having a trip to town in view, decided to again call and tell her of it. Arrived at the house, I was told by a maid that Mrs. A.'s son was very ill, and that she saw no one. In response to an inquiry, I was told that they then regarded him as improving. I thus left the house with the impression that he was on the road to recovery. During the next two or three weeks I frequently considered the advisability of writing, but hesitated for some time, fearing to intrude so trifling a matter at a time of anxiety and care. I, however, received a complimentary copy of her book *China Collecting in America*, at this time, and acknowledged the same in a note, expressing hope of recovery, &c. Very shortly after this I awoke one morning at an earlier hour than usual (why I knew not), and fell into a doze, from which I was wakened at about seven by the announcement, in a low voice, close to my right ear, "*Willie A. died this morning at two o'clock.*" I never for a moment doubted that my wife, who sleeps in an adjoining room, had been in and told me. It is her custom to wake me very gently, and I believed I heard her voice. I "gathered" myself rather slowly, wondering how Mrs. Van Deusen could have received the information. The acquaintance between Mrs. A. and myself was of the sort described, and there was no reason why any notification of this death should be sent us. I went out into the hall, met my wife, and asked the question, only to receive from her the startled reply, "Who is dead?" when mutual explanations and astonishment ensued. I was so impressed with the precise and emphatic character of the announcement that I mentioned it to two or three friends, and sought to find out if it was true. I was only able to learn that the lad died that night. On my next meeting with Mrs. A. this fall I asked if the name of her son was *Willie*, and on hearing that it was *not*, I then explained my reason for asking, when Mrs. A. told me that her son did die *at two o'clock that morning*. Mrs. A. then volunteered the information that she had heard a similar case in connection with the death of her son.

I fancy that I was too heavy with sleep to catch the first word of the sentence—note its order. This is the only instance of the sort that ever happened to me.

It happened that friends came to us the day that I received the notification of Mrs. A.'s son's death, and I mentioned the fact to them. I was sick most of that day—a peculiar nervous dyspepsia and accompanying disturbance. I knew this was not due to the knowledge of this boy's death. There was no reason why I should feel his death. I think I was not much impressed with the occurrence until it became the subject of talk.

Do you suppose that the disturbance of my nervous centres was in any way connected with the incident, and if so, how? I am 33 years old, and am fairly strong.

ROBERT THOMPSON VAN DEUSEN.

In a later communication, Mr. Van Deusen said that he was unable to give the exact date of his experience, having made no note of it. After ascertaining that it was on the same morning that the boy died, he ceased to feel any active interest in it.

In reply to Dr. Hodgson's request for corroboration, Mrs. Van Deusen wrote:—

The Addison, Middlebury, Vt., *March 31st*, 1893.

DEAR SIR,—Your letter to Mr. Van Deusen requesting a statement from me was duly received.

I have a distinct recollection of my husband's asking me that morning whether I had told him of the death of Mrs. A.'s son, and his surprise at my reply that I had not been in the room, and knew nothing of it. Indeed, I did not even know she had a son, so slight was the acquaintance. I only know of Mrs. A. as one of Mr. Van Deusen's customers. My husband seemed much impressed with the occurrence, and we talked more or less of it at the time. It gradually passed out of our minds until two or three months later, when during a call on Mrs. A. he mentioned the circumstances and learned the correctness of the intelligence. So much time has since passed, that it is impossible to recall names of those to whom it was told. Mrs. William O. Stillman remembers the occurrence, and I presume our maid, who was much in the dining-room in attendance on the table, might remember it, but she has left me, and I have not her address.

Mr. Van Deusen wrote to Mrs. A. for permission to give her address, as you requested, but has received no reply.

ALYS B. DEUSEN.

Dr. Hodgson wrote to Mrs. Stillman, asking for her recollections of the occurrence, and received the following reply:—

287, State Street, Albany, *February 27th*, 1893.

DEAR MR. HODGSON,—This morning I received your note about Mr. Van Deusen's experience, and regret I made no note at the time. He told me the day after he received the impression that a voice said to him the night before: "Little Willie A. died at — o'clock." He told me the hour, but I have forgotten it. Shortly afterwards he said to me that he heard from Mrs. A. that the hour at which her little boy died was the hour he had heard, and I was quite struck by the coincidence. — Very truly yours,

FRANCES STILLMAN.

## CORRESPONDENCE.

## APPARENT DUALITY OF CONSCIOUSNESS UNDER MORBID CONDITIONS.

The following letter was addressed to Mr. Myers :—

DEAR SIR,—Chancing to read in one of our American newspapers what purported to be a letter from the novelist, Robert Louis Stevenson, addressed to yourself, and describing certain psychological phenomena of personal experience during abnormal mental states of the noted author,\* I venture to send some similar items from my own past. Both bear on the interesting point of the seeming duality of consciousness in certain mental conditions.

*Item I.*

Some fifteen days after the birth of my first child, I was suffering from fever. I had never been ill previously within my recollection, and was a healthy young woman of 23 years. One afternoon, when I had been feverish for three days, a neighbour came in to chat with me. I will call her Mrs. A. While conversing rationally with her I found myself carrying on a second *imaginary* conversation with another friend, Mrs. B., who I well knew was not in the room, though her presence was as real to me as that of Mrs. A. I had self-control enough, however, to *think*, not speak, my replies to my fancied visitor, and Mrs. A. afterwards said that my manner towards her was perfectly natural. However, I knew that I was bordering on delirium ; knew that the figure of Mrs. B., seated beside my bed, was a creature of my fancy ; knew that the words which I seemed to hear from her were imaginary ; and I even tried to prevent myself from thinking my replies, but that I could not do. I could only control myself enough to keep from speaking, the thoughts would form themselves in spite of my efforts to the contrary. By the way, my imaginary conversation with my imaginary friend was not delirious in itself ; it was some commonplace chit-chat such as would most possibly have passed had the lady really been present. Even at the time it struck me as being strange that one part of my mind could keep watch over a semi-delirious part and control it. I noted that Mr. Stevenson spoke of having the same experience.

A fortunate change for the better saved me from further unpleasant fancies.

*Item II.*

When a little past 28 years of age I underwent a surgical operation necessitating the use of ether for about an hour and a-half. Upon returning to consciousness part of my mind seemed to be abnormally acute ; at first only at intervals, with shorter and shorter lapses into insensibility, of which lapses, however, I was thoroughly cognisant so soon as each one passed. But I felt instinctively that all of my bodily senses were disordered, or rather dulled, and I doubted not only their evidence but also distrusted *part* of my own mental action, though I fully trusted the other part, and let it sit in judgment on the unreliable portion. I remember thinking to myself that if one were in such a state for any length of time, the fact that he could not

\* See Mr. Myers' paper on "The Subliminal Consciousness," in *Proceedings S. P. R.*, Part XXIV., Vol. IX., p. 9.



trust his own senses and thoughts, but was only a brain with no reliable inlets or outlets, would soon bring on insanity. When I could not trust the evidence of my own touch as to whether bandages had been put on me or not, though I expressly attempted to find out, still I was carefully noting every mental action, and *felt that I was observing the same correctly*. I could not determine whether I had been operated upon or not, and painfully took note of the disposition of the furniture of my room, painfully forced myself to remember the operating table and all the arrangements of basins, hot water vessels, &c., and then with infinite labour drew the conclusion that the operation had been performed, and verified it to myself, carrying on the whole during about four lucid intervals, each followed by a few moments of insensibility; and also, as I before stated, kept close watch over all my thoughts and feelings, as if I had been looking into some other person's brain through the agency of a fairy godmother or other gracious magician.

I remember thinking that my experience might work into some literary attempts which I was thinking of making. Still, for several days beforehand I had not thought of this same article. The idea sprang from the clear part of my brain, and was suggested to it from its own observations on my state. I believe Mr. Stevenson spoke of feeling the same thing with reference to an attack of semi-delirium from which he suffered.

I found that I could trust the sense of hearing best; next, that of sight; lastly, that of touch. Smell and taste were temporarily destroyed, of course, by the action of the ether.

The nurse attendant said that my first words were rational, and that I said nothing flighty. Before I could control myself enough to speak continuously, I told her in isolated sentences how I felt, and how queer it seemed not to be able to trust one's own self.

Hoping that the above may be of interest, I remain,

(MRS.) V. A. LUCIER.

San Luis Potosi, Old Mexico, *October 15th, 1893.*

With the above we may compare the following case of a vivid and somewhat complicated impression of dual personality, occurring apparently in the absence of any morbid condition whatever.

The Hollies, Merthyr Tydfil, *December 29th, 1891.*

In the early part of January, 1890, I was at Aberdeen, reading for my second professional examination in medicine. I was in good health, not in any grief or anxiety, and had not been overworking. At that time I was 23 years old.

One afternoon I had been reading notes on surgery, and was resting on the sofa in the room in a semi-recumbent posture. I was thinking over the reading for the next day, and arranging my times to suit lecture hours. In the room were two friends of mine, H. T. H. and R. N. de B. H. was writing at the table, De B. was at the piano playing some operatic airs. De B. left the room and went out of the house. Shortly after this I felt much in the same condition that one does in a bad nightmare. I was unable to move in any direction, but felt bound hand and foot. I, however, could move my eyes in any direction, and I could also open and shut my eyelids easily. I was quite conscious of everything in the room, and noted the time, 3.49, looked at the note-book in front of H., and saw that he was transcribing *Materia Medica* notes, and in fact I was well aware of every single thing going on in the room.

I then began arguing in my mind as to whether I could possibly be asleep

or not. I remained in this condition for nearly three minutes by the clock. I had a continual feeling all this time that some other force was "inhibiting" my movements. This force seemed to act, and seemed to be concentrated at a spot about a yard away from me. It seemed to be situated at a level of my shoulders, and slightly behind me.

Whilst arguing with myself as to whether I was asleep or not, I suddenly seemed to divide into two distinct beings. The force that occasioned this was that which I have described above. One of these beings remained motionless on the sofa; the other could move some little distance, and could actually look at the motionless body on the sofa. There existed between these two "beings" an elastic force which prevented the one from severing its connection with the other. At will I could make the second "being" lie on the floor, or move some distance about the room. As the distance between the two beings became greater, so did the elastic force seem to become more powerful. A limit was soon reached at which no effort of will could effect a further severance. This limit was about two yards. When this limit was reached, I could feel resistance to the separating efforts in both "beings."

During this time, as before, I retained perfect consciousness of what was happening in the room. De B. had returned. I saw and heard him come in; he commenced to play the piano again, and H. was making wry faces at the music. After a great effort I managed to call H.'s name. He looked round and went on writing. Afterwards he gave as his reason for not answering that he thought I was "fooling" him.

The dual condition continued for five minutes more. Then fusion seemed to set in. I resisted the feeling of fusion. It could be prevented at will. Eventually, with a curiosity to know "what was going to happen next," I allowed it to proceed. The two beings then rapidly united again. I tried to get into the dual condition again. This seemed to be prevented by the same force that "inhibited" me at first.

I then began to think out a theory to account for all these sensations, and during this time the inhibiting force grew weaker and gradually disappeared. There was no sensation of waking, but simply a slow cessation of the conditions. The whole time I was actively engaged not only in theorising, but in recording events in the room, to see whether I observed them accurately or not. As it turned out, my observations had been minutely correct. I continued to remain in the same position on the sofa; I was anxious to see "if anything more was going to happen." Nothing did happen, so in the course of ten minutes I got up and related my experiences to my friends. They were much amused, but very much inclined to doubt the whole affair. Their idea seemed to me to be that I had been all this time manufacturing something to tell them.

I am now in practice as a medical man. I have inquired of many people with regard to such phenomena as I have described. None as yet whom I have asked have experienced anything of the kind. This is my apology for communicating the above to you.

I have seen in my practice a case of epileptiform dual personality, but I do not think that my experiences have anything in common with such cases. My idea was at the time that probably the motor centres of my brain were asleep, the rest of the brain being in a fairly active condition.

C. E. G. SIMONS, M.B., C.M.

#### CORRECTION.

*June 22nd, 1894.*

SIR,—In the report of my remarks in the June number of this journal, p. 261, the words "*débris* of disintegrating souls" should read "disintegrating *débris* of souls,"—a distinction of high importance.—EDWARD MAITLAND.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***  
*Names of Honorary Associates are prefixed by an Asterisk.*  
*Names of Associates are printed in SMALL CAPITALS.*

**Dem, John,** Walsingham, Chislehurst.

FLETCHER, MRS. K. R., The Orchard, Buckland, near Betchworth, Surrey.

GELL, H. W., M.A., M.D. (Oxon), M.R.C.S., 36, Hyde Park Sq., London, W.

HARDING, G. PALMER, Trouville, France.

HAYWARD, MISS GRACE G., 25, St. George's Road, Kilburn, N.W.

KOTHEN, BARON AXEL VON, 27, Mikealsgatan, Helsingfors, Finland.

**Mitchiner, J. H.,** Acacias, Barham Road, South Croydon.

\*OCHOROWICZ, DR. J., 23, Rue Vladimir, Warsaw.

PERCIVAL, MRS., 2, Southwick Place, London, W.

WHITEHEAD, MISS MERCIA D., Mostyn House, Cambridge.

WINCHESTER, H., M.B., C.M., Oak Bank, Fort Augustus, Inverness, N.B.

### THE AMERICAN BRANCH.

BALDWIN, MRS. ALBERT, Esplanade Avenue, cor. Derbigny Street, New Orleans, Louisiana.

BROOKS, DR. JOHN P., Buller Building, Providence, R. I.

CHASE, HARVEY S., 12, West 31st Street, New York, N.Y.

EARL, JOHN CHARLES, 236 E 27 Street, New York, N. Y.

HAWK, WALTER S., Doniphan, Nebraska.

JACKSON, MRS., 16, Rue des Bassins, Paris.

LIBRARIAN, Bryn Mawr College, Bryn Mawr, Pennsylvania.

**McDonald, C. C.,** Kimball House, Davenport, Iowa.

MERRILL, MISS H. B., 717, Jefferson Street, Milwaukee, Wisconsin.

PARKS, GEORGE P., Bedford, Indiana.

**Wing, Isaac H.,** Bayfield, Wisconsin.

## MEETING OF THE COUNCIL.

A Meeting of the Council was held at the Society's Rooms, 19, Buckingham-street, on October 5th, Professor H. Sidgwick in the chair. There were also present: Professor W. Ramsay, Colonel Hartley, Dr. A. W. Barrett, Dr. J. Milne Bramwell, Dr. Leaf, and Messrs. T. Barkworth, W. Crookes, F. W. H. Myers, F. Podmore, S. C. Scott, and H. A. Smith.

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

Dr. J. Ochorowicz, of Warsaw, was elected an Honorary Associate for the ensuing year. Two new Members and eight new Associates were elected. The election of two new Members and nine new Associates of the American Branch was recorded. The names and addresses are given above.

The Council recorded with regret the death of the Rev. W. Roby Fletcher, Vice-Chancellor of the University of Adelaide, Australia, who joined the Society almost at its commencement; and also the decease of Mrs. Dickinson, an Associate of the Society.

Several presents to the library were on the table from Professor Janet, Dr. Freiherr von Schrenck-Notzing, Mr. G. F. Bidder, and Mr. F. Podmore, for which a vote of thanks was accorded.

A variety of other matters having claimed the attention of the Council, it was agreed that its next meeting be at Westminster Town Hall, on Friday, the 26th inst., at 3 p.m., previous to the General Meeting arranged for 4 p.m. on that day.

## CASES RECEIVED BY THE LITERARY COMMITTEE.

P.—147.

The following interesting cases of presentiment were sent to us by Professor G. Hulin, of the University of Ghent, who wrote to Professor Sidgwick on April 13th, 1894:—

Ghent, Place de l'Evêché, 3.

Dear Sir,—At the congress of Psychology held at Paris in 1889, I had the honour of making your acquaintance, and had a conversation with yourself and Mrs. Sidgwick about second sight and similar subjects. At that time, I had never within my immediate experience come across any certain and well-established fact of the sort. Since then I had the occasion of observing a case of presentiment which struck me because it is certified by trustworthy witnesses, and, if a mere coincidence, it is certainly a most extraordinary one. So, although I own I am still rather sceptical about



that class of phenomena, I send you herewith a narrative of the facts, thinking the case may interest you. I take the liberty of writing it in French, as I want to be sure of the correctness of my statements.

GEORGES HULIN.

Vers le commencement de l'hiver 1890-91, un jeune homme du nom de Charles-Louis Casset, du village de Loo-ten-Hulle (Flandre Orientale), où ma famille a sa résidence d'été, annonça, près de deux mois à l'avance, qu'il amènerait au tirage au sort pour la milice, le numéro 90 (on sait que le recrutement de l'armée Belge se fait par voie de conscription). Plusieurs personnes entendirent cette prédiction, faite sur un ton de parfaite assurance, et qu'il renouvela devant le commissaire d'arrondissement présidant au tirage au sort. A la stupéfaction générale, ce numéro sortit en effet.

Le bruit en étant parvenu à nos oreilles, je voulus m'assurer de l'authenticité du fait, et interrogeai plusieurs personnes, entre autres la mère du jeune homme. Tous m'affirmèrent avoir entendu la prédiction. Je m'adressai alors au commissaire d'arrondissement, M. van Dooren, qui me donna l'attestation écrite que voici :

. . . . " Cette année-ci, le milicien Casset, Chs Ls, de Loo-ten-Hulle, me demanda, avant de tirer, si le n<sup>o</sup> 90 se trouvait encore dans l'urne ; sur ma réponse affirmative il s'écria : ' C'est celui-là qu'il me faut ! ' Appelé à tirer, il amena en effet le numéro 90.

" Le Commissaire d'Arrondissement,  
(Signé) " JULES VAN DOOREN."

En présence de ce témoignage officiel le doute n'était plus permis. Très-intrigué, je tâchai de savoir comment le jeune homme avait eu ce pressentiment.

Au printemps, quand mes parents furent retournés à Loo-ten-Hulle, je le fis venir à la maison, et l'interrogeai. Jusque-là il n'avait voulu répondre à personne ; sans doute je lui inspirai plus de confiance, car, après quelques hésitations, il me fit le récit suivant.

Comme la plupart des fils de petits cultivateurs, il avait grand peur du service militaire, qui devait priver sa famille de son travail. Plusieurs mois d'avance il était donc préoccupé et anxieux, et pensait constamment au jour fatal du tirage au sort.

Environ deux mois avant celui-ci, une nuit qu'il venait de se coucher, il vit dans un coin de sa chambre une forme indistincte, mais grande et élevée, de sorte que de son lit il devait lever les yeux pour la voir. La seule chose qu'il pouvait clairement percevoir, c'était le chiffre 90 en grands caractères, " espacés d'environ un poing."

Il se souleva, ferma les yeux et les rouvrit pour bien s'assurer qu'il ne rêvait point. L'apparition était toujours là, aussi indéniable qu'au premier moment. Saisi de frayeur, il se mit à prier, et ainsi, peu à peu, s'endormit.

Dès le premier moment il avait eu l'intuition que ce nombre 90 était celui qu'il tirerait et que c'était un bon numéro.

A partir de cette nuit, il eut l'esprit tout-à-fait tranquille et dit à tous ceux qui s'étonnaient de ce calme qu'il savait qu'il aurait le numéro 90. On

crut d'abord à une plaisanterie, mais il affirmait cela avec tant de conviction que bientôt il excita la curiosité.

Comme je lui demandais s'il avait dans sa vie eu d'autres visions, il me dit que non, mais que, après la première apparition, il eut souvent la même vision, même le jour, pendant son travail. Il ajoutait judicieusement que ce n'étaient plus sans doute de vraies apparitions, mais seulement l'effet de son imagination vivement frappée.

Pendant il croit avoir réellement revu l'apparition mystérieuse dans la chambre où se faisait le tirage au sort, avant de plonger la main dans le tambour. Il dit au président qu'il était inutile qu'il tirât, que son numéro était 90. Le président lui répondit de ne pas plaisanter et de prendre un billet. En tendant celui-ci au président, il répéta que c'était 90.

Ce récit me fut fait avec un grand air de sincérité et de scrupuleuse exactitude. Le jeune homme, qui semble doux et intelligent, parlait à voix basse avec une émotion visible, et me demanda de ne rien dire aux autres habitants du village. Il croit évidemment à une intervention surnaturelle.

Je m'adressai encore au commissaire d'arrondissement pour lui demander s'il se rappelait d'autres cas où des miliciens avaient prédit le numéro qu'ils tireraient. A cette époque (1891) il ne s'en rappelait qu'un seul, qu'il voulut bien me certifier par écrit en même temps que celui rapporté plus haute :

. . . "en 1886, au tirage au sort à *Eecloo*, le milicien *Masco* (Ferdinand), de cette ville, m'a déclaré, avant le tirage, qu'il amènerait le n° 112, ce qui fut vrai."

Depuis, il m'a signalé trois autres cas : l'hiver dernier ou le précédent (sa lettre n'est malheureusement pas datée, et mes souvenirs ne sont pas précis sur ce point), il m'écrivait ce qui suit :

"Un fait bizarre et digne d'être raconté s'est produit mercredi dernier au tirage au sort pour la milice à Maldeghem. Un inscrit du nom de *Pamvels* (Edouard), de la commune d'Adeghem, en s'approchant de l'urne déclara hautement au commissaire d'arrondissement qui présidait la séance, qu'il amènerait le n° 216, et ce fut en effet ce numéro qu'il tira et qui fut proclamé. Il y avait encore au moins 150 numéros dans le tambour. Le plus bas numéro était 46 et le plus élevé 223."

Enfin, cet hiver même, il m'a envoyé avec sa carte de visite un journal contenant l'entrefilet ci-joint, concernant deux nouveaux cas constatés par lui-même.

The newspaper cutting enclosed is as follows :—

Février, 1894.

TIRAGE AU SORT.—Deux faits bizarres se sont produits au tirage au sort qui eu lieu à *Eecloo*, samedi dernier.

Le milicien Camille Pyfferoen, s'approchant de l'urne, déclara à M. le commissaire d'arrondissement, qui présidait les opérations, qu'il avait rêvé, la nuit passée, qu'il amenait le numéro 111, et qu'il était convaincu que le sort l'aurait favorisé de ce bon numéro.

L'intéressé amena, en effet, le n° 111. M. le commissaire lui ayant demandé si ce qu'il avait déclaré était bien réel, le milicien appela son père en confirmation de ses dires.

Un second milicien, Louis Crispyn, annonça qu'il amènerait le n° 116 ; mais sur l'observation que celui-ci était déjà tiré, il déclara qu'il prendrait alors le numéro précédent, et il tira, en effet, le n° 115.

The following are cases of apparent clairvoyance regarding public events in which the percipients took no personal interest. A few instances of a similar kind were published in *Phantasms of the Living*, Vol. II., pp. 365—370. See also the *Journal S. P. R.*, Vol. V., p. 258 and p. 322.

The first case was contained in a letter from Mrs. T. A. Williams to her nephew, Mr. G. Lowes Dickinson, of King's College, Cambridge, through whom we received it.

M Cl.—88. Dream.

Rossllyn Cottage, Pilgrim's Lane, Hampstead, *July 25th*, 1894.

On Monday morning, at about 8 o'clock, Arthur got up and went to call Philip whom he woke out of a sound sleep. Philip's door is nearly opposite ours, and I heard them laughing, and called out to know what the joke was. Arthur came back and told me Philip had had an absurd dream that the President Carnot had been assassinated. I said I saw nothing "funny" in that, and he answered, "Oh! the joke was that he dreamed that M— R— (a young Frenchman who lives in Hampstead) had announced the news, adding that *he* expected to be elected President," at which we all three laughed again.

Arthur dressed and in about half-an-hour went down-stairs, rushing up again almost immediately, shouting to Phil (whose door was then locked) "He *is* assassinated," and pointing out the announcement in large print in the *Daily News*.

A strange part of it is that Philip takes little or no interest in politics of any kind, and declares that, to the best of his recollection, Carnot's name has not been mentioned in his hearing. Carnot was stabbed at 9.30 on Sunday night, and died about 4 hours afterwards.

E. B. WILLIAMS.

THORNTON A. WILLIAMS.

PHILIP H. WILLIAMS.

The two last signatures are those of Mrs. Williams' husband and the percipient, her son.

The date of the assassination of President Carnot was Sunday, June 24th, 1894.

M Cl. 89. Dream.

From Miss Robertson, 1, Oakley-street, Chelsea.

*Sunday, June 24th*, 1894.

I slept badly last night. I went to sleep about 2 a.m., and woke about 4. Got up and went into my sitting-room. Went back and slept from about 5.30 to 7.30, when the servant awoke me by coming upstairs, but not into

my room. I then remembered that some one had said to me in the night, "The Duchess of York is confined, and the child is a boy." I had also dreamed some nonsense about the child's title; that he was to be called "Chevalier" or to be made a baronet. This was probably the result of something I had been reading in an Italian book last night. I remember the sentence; "Morirò cavaliere, è il mio destino." I thought of getting my diary, or going to tell my mother, but was lazy and incredulous. At 8 the servant brought my breakfast and the *Sunday Times*, which my mother had cut, but not opened. I thought no more of my dream, but began the paper at the first page, and found the news on the fifth page. I had not expected the paper, or I should really have told my mother my dream. The newspaper had come to the house about 7.30, and had not been looked at by anyone. I should say that I had no idea when the confinement was expected, whether this month or next, and had thought as little about the matter as well could be; being quite easy in my mind about the succession.

NORA ROBERTSON.

In this case it is of course possible that the percipient might once have known what the probable date of the event would be, and have retained an unconscious memory of it, though perhaps her want of interest in the subject of her dream makes this an improbable explanation. The following experience, which occurred to Miss Robertson a few days earlier than the above, seems worth giving in connexion with it.

July 27th [1894.]

During this summer I have been teaching English to an Italian friend. He had the habit of jotting down questions, idioms, or odd words on backs of letters and cards, and bringing them to me for explanation.

On the night of July 11th or 12th I was on the point of falling asleep (about 11 or 11.30), when I was roused by hearing my friend ask me, "What is a detached house? What is the Italian for *a detached house*?" The question woke me entirely, and after some thought I decided that "*casa staccata*" was the proper translation. I then went to sleep. I am not sure that it was on the next day, or the day after, that my friend brought me a list of eight or ten questions. Half way down he had written, "What is a detached house? What is the Italian for *detached house*?"

I then told him of my dream. He could not remember when he had written the question, but told me that as he suffered from sleeplessness he frequently wrote or copied his difficulties, or at least thought about them, after he had gone to bed.

My dream voices hardly ever seem external to me, and this did not, but it spoke with an Italian accent.

I ought to add that we had never mentioned *detached houses* to each other before.

N. ROBERTSON.

M Cl.—90. Impression.

The following case was sent us by a lady in the course of collecting answers for the Census of Hallucinations. The impression



does not seem to have been a fully externalised sensory hallucination, but resembles some of the cases of "visions" and "pseudo-hallucinations" that were given in the *Report on the Census*. (See *Proceedings S. P. R.*, Part XXVI, pp. 83—92). The percipient's name was given us in confidence. The account was written in the early part of 1892.

Wednesday, November 18th [1891], I was lying on a sofa about 2 p.m. in half doze, when my thoughts reverted to Southsea, where I had spent about a fortnight in June last. A mental picture, realistic enough almost for a dream, of the animation and stir of the pier and steamboats interested me, when all at once my mind became absorbed with the conception of a barge-like vessel with diving apparatus engaged in some submarine work. The impression of something being wrong, with a hurried agitated effort to raise a diver from the water, impressed me. There seemed to be a difficulty in working the winding-up machine, and in my dream, or semi-dream, I was excited with the fear that they would fail to get the diver up alive through the apparent hitch. At last, in my reverie, they succeeded in raising him, and then, as if I were in the barge, I seemed to see the helmet removed, and the diver was dead. I thought no more of the matter except as a rather peculiar instance of a half-awake dream. But the next day, when reading the *Daily News*, I was startled on coming across a paragraph stating in effect that "yesterday morning" (the day of my mental impression, dream, or call it what you will), whilst a diving party were engaged in doing something to some chain moorings in Portsmouth Harbour, the diver got probably in some way entangled, and signalled to be taken up. The effort was at once made to do so, but considerable delay was occasioned by the supposed obstacle, and when at last he was brought to the surface he was quite dead, black in the face, and blood oozing from his mouth and nostrils. Struck with the at least remarkable coincidence, I read the paragraph to my wife and a lady who was present, as answering so precisely in every particular to my mental impression of the previous day, which could not have been more than three or four hours at [most] from the time the accident actually occurred.

The lady through whom the case was received writes :—

*May 16th, 1892.*

I called upon Mr. —, and he said that he had not mentioned his dream (or vision) to any one until some hours afterwards, when the newspaper came in. A Miss —, an elderly lady who was present when I called, said that she was also there when the newspaper came in, and remembered his exclamation of surprise and his saying "Why, this is the very thing I dreamed of yesterday," or some words of that sort.

The following is the account of the incident given in the *Daily News* of Thursday, Nov. 19th, 1891.

DEATH OF A DIVER ON DUTY.—Yesterday morning a party of men were engaged in repairing the moorings of the Corporation Buoy in Ports-

mouth Harbour, which had been damaged during the recent gale. A diver named Luke went down, but he had been below only four or five minutes, when he gave the customary signal for being hauled up, having apparently become entangled. Some difficulty was experienced in getting him above water, but this having been accomplished and the helmet removed, he was found to be black in the face and bleeding from the nose. As soon as possible he was conveyed to the Harbour Railway Station, where he was found to be dead.

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## ACCOUNT OF SOME EXPERIMENTS IN APPARENT CLAIRVOYANCE.

BY MICHAEL PETROVO-SOLOVVO.

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The experiments I am going to describe took place on June 7th and 9th, 1894, with a lady whom—as she is most anxious to conceal her identity—I shall call M<sup>lle</sup> P.\*. She lives generally at S.,\* a town in the South East of Russia, where—being subject to attacks of hystero-epilepsy—she is one of the inmates of the local Asylum for incurable patients. I understand that such attacks were much more severe and more frequent before (as many, in fact, as ninety in the course of a single month!), and that her sufferings were greatly relieved by Dr. Hovrin, one of the physicians at the S. hospital, who tried the effect of suggestion on her for the first time several years ago, and who has taken care of her ever since.

It was Dr. Hovrin, I believe, who was the first to assert the existence in M<sup>lle</sup> P. of supernormal powers, and ever since he made, or thought he made, this discovery he has been trying to call the attention of all competent persons to the alleged phenomena. So far as I know, his efforts have been to a certain extent successful, and M<sup>lle</sup> P.'s name is now known in Russia to many persons having no direct connexion with her and her physician. However, it is not my purpose to discuss the evidence for her "clairvoyance" or to relate previous experiments—concerning which I know but little. I wish to describe only what I saw myself and should have left out all these details altogether were it not necessary to account for the presence at the sittings of a third or fourth person—Dr. Hovrin. The time may possibly come for a general examination and discussion of all the available evidence for M<sup>lle</sup> P.'s clairvoyance; but it is clear to me—and to some others—that it has not come yet. M<sup>lle</sup> P. is also anxious that it should not be stated in print why she and her physician came to Petersburg from S., and so I can only say, without giving any names, that it was at the desire of a most distinguished personage who

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\* Both initials are fictitious.

had heard of M<sup>lle</sup> P.'s alleged powers, and was anxious to see her and have the matter investigated. Some experiments were therefore arranged and made—at which, however, he was not generally present. The results are not yet known to me, though so far as I know, they must have been inconclusive either way; and, as the trials were but few, will probably never appear in print, and have no bearing on the *bona fides* of the “subject,” I shall do nothing but mention them.

I made M<sup>lle</sup> P.'s acquaintance towards the end of her stay in Petersburg, which was undoubtedly unfortunate. She at once showed an entire willingness to give me the opportunity of witnessing personally her phenomena, and I met with the same readiness and courtesy in Dr. Hovrin, to both of whom I wish to express my sincerest thanks for their kindness. I must also mention that M<sup>lle</sup> P. produced on me a most favourable impression from the very beginning, and that I believe her to be honest and intelligent. As for Dr. Hovrin, all that I can say is that it would be a perfect insult to him to discuss the question of his honesty and veracity, and that, besides, he deserves the sympathy of every student of “psychics” for his constant endeavours to call the attention of the scientific world to the matter, and his efforts to secure for the experiments the strictest and most conclusive conditions possible.

I now proceed to give the details of the experiments.

#### REPORT OF SITTINGS.

(From notes taken at the time, and an account of the first sitting written on the next day.)

##### *Sitting I.*

I called on M<sup>lle</sup> P. and her physician, Dr. Hovrin, at 1.30 p.m. on Thursday, 7th of June. I saw Dr. Hovrin first. He said to me that his patient, M<sup>lle</sup> P., had been ill all the time. He therefore much doubted if the experiments would succeed. It was, however, decided to try some. I had brought with me five or six glass tubes with silk of different colours bought on the same day and carefully stopped. Dr. Hovrin, however, called my attention to the fact that it would be perhaps difficult to define the *colour* of the silk, the shades being too complex, and proposed to try aniline instead, to which I consented. He had in his possession several tubes already filled (and used in previous experiments referred to in the introduction): we emptied them first and then filled them again—each glass tube with a different colour of aniline from the one previously used, I believe, after which I wrapped them up in paper. M<sup>lle</sup> P. was then asked to come in. She said she was ill and undoubtedly looked so. I therefore suggested postponing the experiments, but on reflection we decided to see what could be done under these unfavourable conditions. As a first trial, M<sup>lle</sup> P. sitting with her back to the light and her hands behind her back

and covered with her shawl, I gave her one of the glass tubes to hold. This experiment was a failure: M<sup>lle</sup> P. did not see anything.

We then decided to make an experiment, of which I had already heard in the case of M<sup>lle</sup> P., similar to one often made by the late Dr. Charcot, but under peculiar conditions, which in Dr. Hovrin's opinion tended to disprove Charcot's *points de repère* theory. I took nine or ten loose sheets of writing paper (middle size, rough surface) out of a very great number previously brought by Dr. Hovrin (among which was a whole unopened packet) chose one of them and marked it with a very faint pencil mark; then a piece of coloured paper (blue or violet) was placed on the *unmarked* surface, and the whole covered with a double sheet of cigarette-paper, so that nothing but the general shape and colour of the leaf were visible. M<sup>lle</sup> P. then came in—having remained out of the room all the time—and Dr. Hovrin suggested to her (as always in the normal state) that she would always see this *blue mark* on this very same sheet of paper. After having looked at it for some time M<sup>lle</sup> P. was asked by me to leave the room, and I put the selected sheet of paper back among the rest and shuffled them all. M<sup>lle</sup> P. then tried to find it and failed. Here unfortunately my notes are not clear, but if my memory does not deceive me, the experiment was then repeated, and this time successfully.

I cannot lay much stress on the following experiment, in which the "subject" was told to see a hallucinatory portrait of myself on a blank page, *uncovered*, and which succeeded, for it is obvious that under such conditions Charcot's theory holds good, the more so as M<sup>lle</sup> P. and myself were sitting near the window; but the following circumstance was interesting. This experiment was repeated three times, and the percipient said twice that she saw my portrait *upside down*, which (on referring to my pencil mark on the other side of the page) I each time found to be correct. To verify this curious circumstance, I retired into the adjoining room and turned the leaf up and down several times; and then, not knowing myself which way was my "head" and which way my "feet," I came back and showed the leaf to M<sup>lle</sup> P., who gave a correct answer at once (which I could of course verify by referring to my pencil mark). I repeated this experiment twelve times, and in no case did M<sup>lle</sup> P. make a single mistake, recognising at once where the "head" or "feet" were; and I can say that the impression produced on me was that she really *saw* a hallucinatory image, and that hyperæsthesia of sight had nothing to do with the matter. It must be added that M<sup>lle</sup> P. *never* touched the sheet, which I generally placed on a chair, I should say, at a distance of one and a-half *metre* from her face, and that besides, in most cases, I could not have given any unconscious indication, not knowing myself whether my "portrait" was turned upside down or not.

This looked decidedly encouraging, and so we decided to try the experiment again, with the selected sheet *covered*; and this time successfully. This result I consider remarkable, for it must be understood that every precaution was taken to prevent M<sup>lle</sup> P. from seeing the sheet *uncovered*, and that, as I have said before, under these conditions nothing but the general shape and colour of the leaf were visible. It will be remembered that a



triangle cut out of a piece of violet paper had been placed on the selected sheet before being covered with cigarette-paper. On a second trial the same experiment was a failure, but was then repeated a third time—and this time successfully, M<sup>lle</sup> P. also correctly indicating which way the hallucinatory triangle was turned. I felt greatly interested in this latter circumstance—the percipient correctly indicating the position of the hallucinatory image—and verified it by a new series of trials similar to those I have already described, with the same precautions and as successfully as before. We then decided to test M<sup>lle</sup> P.'s supernormal perception of colours, using the glass tubes we had prepared, with the following results:—

<i>Colour chosen.</i>	<i>Colour seen.</i>
( <i>i.e.</i> , glass tube prepared by Dr. H. and myself.)	(on a <i>white</i> counterpane).
White.	The percipient did not see anything <i>and said so.</i> (According to Dr. H. white always produces this effect on M <sup>lle</sup> P.)
Green	The percipient saw “yellowspts.”
Red.	Red.
Blue.	Blue.

In these experiments M<sup>lle</sup> P. always left the room before I had chosen, or taken at random (in the first two cases), the tubes (which, it will be remembered, were wrapped in paper), and I am perfectly certain that in no case did she see the colour normally. As for the way in which we proceeded for these trials, it was as follows: M<sup>lle</sup> P. and Dr. Hovrin had in their possession a large box hermetically closed with the exception of two openings, one opposite the other, to which were adjusted what I shall call for want of a better term two *sleeves* made of cloth. When M<sup>lle</sup> P. was out of the room I took one of the tubes, and holding it in my hand thrust my arm through one of the sleeves into the box, and after M<sup>lle</sup> P. had come back she put one arm into the box through the other opening, and I then gave her the glass tube to hold, which she continued to do till the end of the experiment. It is obvious that under such conditions the possibility of M<sup>lle</sup> P. knowing the colour through the sense of sight was practically excluded. I watched her all the time, and am positive that normal sight had nothing to do with the result. And the box was certainly not a trick box, having been specially made for the experiments referred to in the introduction.

Owing to the percipient feeling tired the séance here ended. It was for the same reason that but a limited number of experiments were made. I asked M<sup>lle</sup> P. to give me a second sitting if possible, to which she readily consented, and on June 9th we had a

*Second Sitting,*

at which, besides myself, my wife was present.

The conditions were apparently as unfavourable as on the first day, in view of the fact that M<sup>lle</sup> P. persisted in complaining of her health being very poor. Still some undoubtedly curious results were obtained.

At first the *portrait experiment* was repeated (the selected sheet of paper being uncovered) and succeeded quite well. As I have said before, however, a certain acuteness of sight is sufficient to account for the result. At the same time, my wife reminds me that while Dr. Hovrin was making the necessary suggestion to M<sup>lle</sup> P. she looked much more on my wife (whose portrait she was to see) than on the blank page lying before her on the window-sill. Dr. Hovrin had said to me during the first sitting that M<sup>lle</sup> P. could also find out whether a glass of water had been held for some time in the right or in the left hand by simply tasting the water. He and M<sup>lle</sup> P. said this was an experiment which nearly always succeeded, and which was made for the first time by Baron Reichenbach. In our case, however, no conclusive results were obtained, as we had two failures and three successes. I may mention that we had brought our own glasses, which looked precisely similar, and took all necessary precautions, going into another room to hold the glasses of water—one in each hand—for five minutes, but it is unnecessary to give more details, the results being unsatisfactory.

Some colour-experiments were then tried, Dr. Hovrin and myself going out of the room to fill the glass tubes with aniline. I am not certain whether this time my own glass tubes or Dr. Hovrin's were used, but this is of little importance, as in any case no glass tubes prepared by Dr. Hovrin before the sitting and in my absence were used, and we did all the work of filling the tubes, &c., in the same room and at the same time.

The conditions were the same as at the first sitting, M<sup>lle</sup> P. holding the tube in the box. She *twice* said the colour was blue when it was lilac, which certainly is rather good. She *saw* the colour on a white counterpane spread at some distance in front of her.

My wife was much interested, and Dr. Hovrin said that in his opinion many persons must be able to do the same and asked her to try. She now put one hand into the box and I gave her—through the other opening—a piece of *red* paper to hold. She looked at the counterpane and soon said she saw something red. M<sup>lle</sup> P., who was sitting near said the colour was orange. This looked encouraging, but on a second trial my wife said the colour was blue, M<sup>lle</sup> P. saying she saw the same colour, whilst I had given my wife the same piece of red paper to hold. And a third experiment—with my wife guessing alone, I think—was equally unsuccessful.

Dr. Hovrin then suggested to M<sup>lle</sup> P.—I again use the word “suggested,” but she was, as always, wide awake—to see a hallucinatory portrait of himself on a sheet of paper (chosen by my wife and privately marked by her on the under side) covered with a double sheet of cigarette paper. This experiment was a perfect success, the percipient also correctly indicating which way the portrait was turned. My wife—to whom I had spoken about this experiment before the séance, and who had been very sceptical on the subject—was greatly surprised. There were nine sheets of paper in all; my wife shuffled them herself, and M<sup>lle</sup> P. was called back only when this was done. At the first séance—and I think during the very first of the portrait-experiments—I noticed that M<sup>lle</sup> P. sometimes placed one leaf partly upon the other, so that owing to the semi-transparency of the paper

the pencil-mark could perhaps become faintly visible ; I pointed it out to her, and she carefully avoided doing the same afterwards. I therefore find no flaw in the experiment I have just described.

What followed was also good, though less conclusive. Dr. Hovrin and I went out of the room, M<sup>lle</sup> P. remaining with my wife, and prepared four solutions of citric acid, sugar, salt and quinine. I then dipped a piece of thick paper into the preparation till it was thoroughly imbibed with it, and then placed the piece of paper upon the percipient's bare fore-arm. M<sup>lle</sup> P. said that in such experiments she felt the peculiar taste in her mouth. Four trials were made ; at first the percipient could not make out any taste (we had been taking tea just before). The second experiment was a success, the percipient saying she felt the taste of salt, which was correct ; the third a failure ("something sweet" instead of quinine), and the fourth a success again (salt). In one of the successful cases, at least, I had taken one of the four bottles containing the solutions at random, not knowing myself whether I was imbibing the piece of paper with something sweet, salt, bitter or acid ; so that even thought-transference is here out of the question. I say this because towards the end of the sitting we had some indications that it would be worth while to try telepathic experiments with M<sup>lle</sup> P.

The percipient felt tired, but unfortunately I was anxious to witness one more experiment with a hallucinatory image on a *covered* sheet and asked M<sup>lle</sup> P. to try. This she did, but with no success : she did not find out the right sheet, but pointed out two wrong ones instead. I doubt, however, whether it is quite fair to take this experiment into account, seeing that the percipient was obviously very tired.

Towards the end of the sitting we mentioned to Dr. Hovrin and M<sup>lle</sup> P. the experiments of some members of the English S.P.R. on the telepathic transference of tastes. They felt interested, and Dr. H., retiring behind a screen in the same room, asked M<sup>lle</sup> P. what he was tasting. She said it was something acid, which was correct, as he was tasting citric acid. Two experiments on the telepathic transference of colours made by myself were also partly successful. I first took some red silk, and the percipient said she saw something red (on a sheet of paper held before her by my wife). I then chose some green silk and M<sup>lle</sup> P. said "blue." (According to Dr. H. and herself she always mistakes one colour for the other.)

The séance here ended, and M<sup>lle</sup> P. and her physician having left for S. a few days after, I had no other opportunity of seeing them.

*Statement by Madame Petrovo-Solovovo.*

I certify that my husband's account of what happened at the second séance is strictly accurate. I was greatly impressed by the successful portrait-experiment, the more so, as I had been showing my husband the day before what could be done in that line with a certain acuteness of sight. I also wish to point out that when I was guessing the colours, M<sup>lle</sup> P. did not hold the piece of paper at all, so that her remarks had better not be taken into account. She impressed me as being a thoroughly honest person

of very bad health, and I have no doubt, as well as my husband, of the *bona fides* of the experiments.

B. N. PETROVO-SOLOVOVO.

It is obvious that a definite conclusion can hardly be drawn from so limited a series of experiments. Still, taken as they are, the results look certainly encouraging (especially in view of the percipient's bad health at the time), and Dr. Hovrin's "subject" undoubtedly deserves careful attention. It is possible that at some future time I may be able to renew these experiments with M<sup>lle</sup> P., and I have besides some reason to believe that other observers more competent than myself are beginning to interest themselves in M<sup>lle</sup> P. At the same time, and while thinking that the results I obtained are interesting and encouraging, I certainly do not claim that they *prove* the existence of such a faculty as clairvoyance. They constitute at best but one more link in the chain of evidence tending to establish lucidity or second sight as a fact—which to my mind is not quite conclusive.

MICHAEL PETROVO-SOLOVOVO.

38, Serghievskaja, St. Petersburg.

July 13th, 1894.

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#### CORRESPONDENCE.

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[*The Editor is not responsible for opinions expressed by Correspondents.*]

##### ANTHROPOLOGY AND PSYCHICAL RESEARCH.

Mr. Leaf, in reviewing my book, *Cock Lane and Common Sense*, has made an emendation which I gladly accept. Mr. Tylor has argued that the undesigned coincidence of testimony, from all ages and places, demonstrates the existence of many odd institutions, as Totemism and the *Couvade*, which we might regard as mere travellers' tales, if the accounts were less uniform and persistent. For it is plain that we cannot cross-examine Herodotus, Marco Polo, Sahagun, and Francesco de Avila. Finding, however, that they report from various quarters what Australian and African explorers (ignorant of their works) report from others, we discover evidence in the undesigned consensus, especially as many of the queer things described actually exist, and may be studied by travellers to-day.

I argued that the evidence for clairvoyance, levitations, death-wraiths, and so on, in savage and in ancient countries, was of the same character, and was valid in the same way. But Mr. Leaf justly remarks that the evidence is not testimony to the *fact* of supernatural phenomena, but to the *belief* in the fact. This is perfectly true, and I have made the correction for a new edition. When we can establish a fact here and now, it reflects credit on the alleged fact in Kamschatka or ancient Rome. Thus, if science admits (as I presume it will soon admit) that a few people can see hallucinatory pictures in crystals, then savage and ancient practices analogous



to crystal-gazing may be regarded as based on a fact—that of self-hallucination. Further we cannot logically go. Yet the mere existence of this one case does, perhaps unreasonably, strengthen my opinion that, behind the other savage and ancient tales of clairvoyance, death-wraiths, movements of objects, we may also suspect the existence of supernormal facts, or facts of some kind, hallucinatory, or the result of imposture. We have not to deal, I think, with mere imaginative mythology. The mental conditions of Catholic devotees, or savages, are not the mental conditions of Mr. Crookes, Mr. Hamilton Aidé, and other observers of D. D. Home. Our contemporaries, if they fabled, would hardly fable exactly as Australians fable. Some fact there is, of hallucination (and then we ask, what force causes the identity of hallucination ?), of imposture (and then we ask, how is it worked ?) or of supernormal truth.

Now, in examining these alternatives I do continue to think that the anthropological and comparative method is valid. I have shewn that the impressions made on witnesses are everywhere and always identical. They are, therefore, independent of conditions specially savage, specially religious,—whatever the religion may be, Gnostic, Covenanting, Catholic, barbaric. Consequently anthropologists like Mr. Im Thurn, or Mr. Tregear, *may* discover the secret in New Guinea, or among Maoris, or Pawnees; at all events the study is one in human nature, and therefore legitimate. An observation among Zulus or Bushmen may explain Home or Stainton Moses.

I am unable to see that all this examination of facts or fancies remote in space or time deserves to be shelved, till some persons here and now are convinced that they have demonstrated the fact of clairvoyance, or what not. We should pursue our research everywhere, in experience, and in documents. Though I do not exactly accuse the Society for Psychical Research of ignorance in the history of their subject, I certainly have seen little exhibition of knowledge, except in Mr. Gurney's note on witchcraft, Mr. Myers's essay on oracles, and Miss X's remarks on crystal gazing. If the society were of my mind they would issue, like the Anthropological Society, a kind of catechism on their special themes, for the use of travellers and missionaries. Letters from travellers have lately made me aware that Home's fire-handling trick, (known to Iamblichus and the Hurons) is familiar to Fijians, Bulgarians, and to some of the aboriginal races of India, and to the tribes of Northern Asia. Probably there are many other examples. Are we to neglect them till people are satisfied (by what evidence I cannot guess) that the thing can be done here and now? Historical research had, long ago, indicated the existence of the belief in the power, as in the New Testament. We find the power vouched for by Lord Crawford and others, so why not investigate savage instances in actual experience and in documents? This is the anthropological method. Why should Anthropology wait?

*Why are the stories told, and told uniformly?* We have discounted the mere mythopœic explanation. Take death wraiths; I have shewn that the belief may legally lead to action in New Zealand. A man's wraith being seen, a hasty generalisation infers, among the Maoris, that he is dead. Often he is in perfect health, but what causes the belief among savages

that he is dead? The psychology of the savage, as Mr. Tylor proves, leads to no such conclusion. The soul wanders off in dreams and trance: a Maori who sees Te Heu Heu where Te Heu Heu is *not*, should infer that Te Heu is dreaming. But he infers that Te Heu Heu is dead, and adduces many cases of such "veridical" hallucinations. On the face of it, does not this strengthen, slightly, the conclusion of the Committee of the S.P.R.? To my mind the belief, or disbelief, in death wraiths, among savages, is already deserving of study, and students need not wait till any one cries "Go!"

My own mind is far from being made up as to the veridicality of a proportion of death-wraiths beyond what chance coincidence might produce. All the savages in the world would not convince me, by an unanimous vote, but I think we should hear what they have to say. For their psychology, uncorrected by observed facts, would not lead them to believe in death-wraiths, but the reverse: dreams being much more common than death. Serious study is seldom quite wasted, and the beliefs of savages which tally with our own "superstitions" have received very little attention.

A. LANG.

Mr. Page Hopps writes with reference to the report of the General Meeting of the Society on July 13th, given in the *Journal* for July:—

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

SIR,—The extremely brief record of my remarks (page 279)—barely two lines—does not give the impression I wished to convey. From what I could gather, Mr. Z. seemed to be trying to trap psychological researchers, just as some psychological researchers have tried to trap mediums. His remark that he wished to "*test Mrs. Sidgwick's powers of observation*" seems to me to have much significance. I do not know who Mr. Z. is, and I have no admiration for his fooling; but I am bound to say that a reading of the paper rather strengthens my opinion that it is a case of fooling and not of fraud.

Yours truly, J. PAGE HOPPS.

Mr. Page Hopps' distinction between "fooling" and "fraud" reminds me of the story of the man who was found carrying a sheep at some distance from the flock to which it belonged. When discovered, he said it was "a joke," but a jury decided that he had carried the joke too far, and the unfortunate humourist had to suffer the penalty of sheep-stealing.

It is comparatively unimportant whether the motive actuating Mr. Z. was a desire to test the penetration of psychological researchers, or some more vulgar impulse. The important point is that two witnesses, on two separate occasions, at an interval of seven months, observed him raising by instruments a table that he was supposed to be raising supernormally, and that, subsequently to the second occasion, he solemnly declared that the phenomena had not been "produced by normal means." There is therefore every reason to suppose that the whole series of his performances, carried on for some years, was a piece of systematic deception, which he never intended to reveal.

HENRY SIDGWICK.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***  
*Names of Honorary Associates are prefixed by an Asterisk.*  
*Names of Associates are printed in **SMALL CAPITALS.***

### CORRESPONDING MEMBER.

DR. OTTO G. WETTERSTRAND, Stockholm.

- CAILLARD, MISS, Wingfield House, near Trowbridge, Wilts.  
 COLLINGWOOD, MISS A. M., 5, Addison-mansions, West Kensington, W.  
 DUKE, THOMAS, M.A., M.R.C.S., 33, Bilton-road, Rugby.  
 HALL, WILFRED, 9, Prior's-terrace, Tynemouth.  
 KEARNE, PERCY, 9, Aynhoe-road, West Kensington, London, W.  
 LINDEN, MISS OLGA, 3, Versailles Road, Anerley, S.E.  
 LYTTTELTON, HON. MRS. ARTHUR, The Vicarage, Eccles, Manchester.  
 MOORAJ, FAZAL G., Cooper's-hill, Staines.  
 ROBERTSON-MACDONALD, MRS., 35, Tregunter-rd., South Kensington, S.W.  
 WALL, MISS M. M., 51, Torrington-square, Bloomsbury, London, W.C.  
 WILSON, MISS, 7, Cromwell-terrace, Scarborough.

### THE AMERICAN BRANCH.

- CODMAN, J., Porcellian Club, Cambridge, Mass.  
 HAWLEY, C. E., 821, Asylum-avenue, Hartford, Conn.  
**Main, W. F.**, College and Dubuque-streets, Iowa City, Iowa.  
 POTTER, E. C., 4,800, Ellis-avenue, Chicago, Ill.  
 STUYVESANT, MRS. J. READE, 29, East 62nd-street, New York, N.Y.

## MEETING OF THE COUNCIL.

A Meeting of the Council was held at the Westminster Town Hall, on October 26th, Dr. W. Leaf in the chair. There were also present Professors O. J. Lodge, W. Ramsay, and H. Sidgwick, Dr. J. Milne Bramwell, and Messrs. T. Barkworth, W. Crookes, F. W. H. Myers, F. Podmore, S. C. Scott and H. A. Smith.

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

Dr. Otto G. Wetterstrand, of Stockholm, was elected as a Corresponding Member for the ensuing year. Eleven new Associates were elected. The election of one new Member and four new Associates of the American Branch was recorded. The names and addresses are given above. It was agreed that the *Proceedings* be sent to Dr. G. B. Ermacora, of Padua, in exchange for a new Journal which he is bringing out, and that an arrangement be made by which Members and Associates may be able to obtain the new Journal at a reduced rate, as is the case with the *Annales des Sciences Psychiques*.

Various other matters having been disposed of, the next meeting of the Council was fixed for Friday, December the 7th, at 4.30 p.m., at 19, Buckingham Street, W.C.

## GENERAL MEETING.

The 68th General Meeting of the Society was held at the Westminster Town Hall on Friday, October 26th, at 4 p.m., Professor Sidgwick in the chair.

PROFESSOR LODGE gave the substance of the paper which follows.

EXPERIENCE OF UNUSUAL PHYSICAL PHENOMENA  
OCCURRING IN THE PRESENCE OF AN ENTRANCED  
PERSON (EUSAPIA PALADINO).

REPORT TO THE PRESIDENT AND COUNCIL OF THE S.P.R.

BY OLIVER J. LODGE, D.Sc.

Acting upon an invitation from Professor Charles Richet, I visited his island in the Mediterranean, (the smallest of the group off the coast near Hyères), in order to witness the physical phenomena asserted to occur in the presence of an uneducated Neapolitan woman, Eusapia Paladino; and I remained there 6 days, viz., from 21st to 27th July, 1894, in company with my friend Mr. F. W. H. Myers, and another



guest of Prof. Richet, viz., Dr. J. Ochorowicz,<sup>1</sup> of Warsaw, known for his researches and writings on hypnotism and allied conditions. There was also staying in the house, part of the time, a private secretary of Prof. Richet's, a M. Bellier, who took down the contemporary notes of the séances as dictated to him through a window, but who was not in the room at the time and took no part in the observations or control. After his departure his place as note-taker was occupied by Dr. Ochorowicz.

At this visit we had four sittings, as nearly as possible on alternate days, each lasting about three or four hours on the average. At the last two sittings I myself arranged the furniture and objects in the room before the sitting, and can testify that they were not interfered with by anyone entering the room.

A month later I again visited Prof. Richet, who was now at his château, at Carqueiranne, near Toulon; I stayed there from August 22nd to September 5th with my wife, and witnessed six more sittings, this time in conjunction with Prof. and Mrs. Sidgwick. During this second series Dr. Ochorowicz and another friend of Prof. Richet's, M. Berretta, were present part of the time, *i.e.*, until they departed to Paris; Dr. Freiherr von Schrenck Notzing, of Munich, and Dr. Charles Ségard,<sup>2</sup> chief medical officer of the French Mediterranean Fleet, were each present at two sittings; and at all except two my wife acted as note-taker, in place of M. Bellier, who was too ill to come. I shall leave a detailed account of this second series of sittings to Prof. and Mrs. Sidgwick, and shall myself, except when specially stated, refer only to the experience gained in the first series.

I had once or twice previously "assisted" at attempts to observe abnormal physical phenomena, but never with any success. The things then obtained did not satisfy me of their genuineness. The occurrences alleged by previous witnesses<sup>3</sup> to take place in presence of Eusapia were of a more highly developed order than any I had seen attempted, though they did not pretend to be of so elevated a character as those recorded by Mr. Stainton Moses and his friends. I went in a state of scepticism as to the reality of physical movements produced without apparent contact, but this scepticism has been overcome by facts.

I have now definitely to state my conviction that certain

<sup>1</sup> Ex-Professor of Psychology and Natural Philosophy in the University of Lemberg; author of "La Suggestion Mentale."

<sup>2</sup> Médecin principal de la Marine, Médecin en chef de l'Escadre de la Méditerranée.

<sup>3</sup> See, for instance, Mr. Podmore's account of experiments in 1892, by a scientific committee at Milan, *Proceedings S.P.R.*, Part XXIV., Vol. IX., p. 218.

phenomena of this class may, under certain conditions, have a real and objective existence.

*Preliminary Details.*

The experiments were conducted at night, from about 10 p.m. to 1 a.m., after the servants had retired into a separate cottage. They occurred in a small sitting-room on the ground-floor of Professor Richet's house—the only house on the island except the lighthouse—a room, 21ft. by 16ft., with plain stucco walls, with only one door (which on most occasions I kept locked), and with two hinge-shuttered windows facing south and opening on to a verandah. The shutters were fastened without being quite closed; a long narrow aperture being left for light and ventilation. (For plan of room see Appendix I.) Outside one of these windows, in the verandah, sat a note taker, who had a lamp and a watch, and put down all that was dictated to him through the window; responding occasionally, so that his position was known. Inside the room we observers sat round a table with Eusapia, in lamp-light at first, but afterwards in semi-darkness, conversing in an ordinary manner. In a very short time the table at which we sat became restless and occasionally rose completely from the floor; after about half an hour or so of miscellaneous movements the lamp was lowered and Eusapia was accustomed to go into a light trance, with an apparent loss of her ordinary normal consciousness; and then began the more pronounced phenomena hereafter recorded. On three of the four occasions now referred to, the sitters were Prof. Richet, Mr. Myers, Dr. Ochorowicz, and myself, and the note-taker was M. Bellier; but on the fourth occasion M. Bellier had left the island and Dr. Ochorowicz took his place. On the morning after a sitting we wrote an account of all that had occurred, using these notes as a basis, and discussing all doubtful details with critical care. Excerpts from this contemporary record will be given later (see Appendix); in it certain terms are frequently used to avoid circumlocution, and these it is as well to define and use as technical terms.

*Large Table.*—A structure of common deal of the simplest kind, specially constructed without flange by M. Richet, consisting of a square top one inch thick and forty inches square, side boards also one inch thick and five inches broad; four legs, one at each corner, thirty inches high, three inches square, bluntly pointed at the bottom so as to hurt a foot if an effort were made to raise it thus. Weight, 48 lbs.

*Small Table.*—A light oblong deal table at which we usually sat. It measured 2ft. 9in. by 1ft. 10in. by 2ft. 4in. high, and weighed about 18lbs.

*Round Table.*—An ordinary piece of mahogany furniture, 3ft. 9in. diameter, covered with a cloth, and sustaining many of the things for experiment.

*Medium.*—Name used in speaking of the person without whose presence none of the phenomena occurred. The name itself may be objectionable as implying some hypothesis, but it is here used merely as a term in common use which it is difficult to avoid.

*Trance.*—Condition of the medium when the phenomena are best developed, a condition not unlike the more obvious trance of Mrs. Piper, and involving some sort of different memory and different personality to the ordinary one. When thoroughly in this state she is found to answer best to the name of "John" instead of to her ordinary name; but she still speaks only Italian, whenever she does speak, in the trance. There are various grades of this trance, and unless it is through the phenomena are liable to be elementary and not fully satisfactory.

*Contact.*—When things are said to be moved without contact it is intended to assert that there is no contact with them of any ordinary part of the medium's body, nor of any part of the bodies of sitters, nor of any instrument or apparatus controlled by them. But that there may be some kind of abnormal or unusual contact or link of connexion between moved bodies and the body of the medium seems to me at present most probable.

The phrase "without contact" never means to exclude these hypothetical and abnormal kinds of contact.

*Hand.*—The phrase "grasped, or pinched, or pressed, or touched, or struck by a hand" is intended to convey the idea of a sensation experienced freely by the sitters, even before the trance fully comes on; especially by those nearest Eusapia and who are controlling her limbs. Sometimes the thing which produces the sensation is invisible, sometimes it has been seen, and described as more or less like a hand, with more or less of a forearm attached to it. Sometimes the grasps or pats are audible to other persons. Sometimes they are strong enough to be painful. It is not easy to describe them scientifically, but a human hand, or pair of hands, can imitate and reproduce all these sensations with perfect ease.

*Châlet.*—Means a cigar-holding musical box, in shape of a little house, which must be wound up from below, and can be started to play by twisting its chimney; its doors then flap open, and it continues to play till they are shut or till it runs down. It was a toy that happened to be there.

*Accordion.*—An ordinary instrument belonging to Prof. Richet, with no trick about it.

*Summary of Phenomena Observed.*

The following is a summary of some of the things I have experienced. (For fuller details see Appendix ; for explanation of terms in inverted commas, see notes above.)

I have been pushed, and also pinched or compressed, on the head and on the back, on the arm, and on the knees, while both “the medium’s” hands were in my grasp, and her feet and head well controlled.

Under the same conditions I have had my hand grasped momentarily by something resembling a distinct-feeling bare hand, giving a clear impression of a thumb and finger and of nails.

I have seen a large “hand” and other vaguer moving objects outlined against the dim light of the night sky : the medium being in all cases carefully and completely held.

I have seen a chair in the window several feet behind the completely controlled medium, and with no one near it, move several times horizontally, and also rise and knock on the floor.

In the total absence of wind I have seen the window-curtain (a curtain of heavy stuff with thick fringe) bulge out across the nearly closed window as if some one were inside it, and continue bulged and occasionally moving for some time ; the position of the medium at the table, five feet away, being plainly obvious all the time, and nobody being concealed behind the curtain. On another occasion I have felt the curtain flung over the table and sitters.

I have seen the rude outline of a large face against the window background, and a thing like a rough attempt at a hand move up to the said face ; “the medium” being under perfect control and sufficiently visible elsewhere. It appeared to me that the curtain and its fringe were being used to make this imitation face ; and perhaps the simplest assumption in every case is that the visible appearances are mere rearrangements of already existing materials ; but that there was a purposive arrangement of matter was clear.

I have heard a heavy table at which we were not sitting, and which no one was touching, move about many times, and then be turned bodily over, and when light was struck shortly afterwards have found it thus inverted on the floor. It was the “large table,” weighing 48 lbs., and we were sitting at the small table. It was overturned without undue violence, and so as not to break a voltaic battery and other things on the floor near it. The gradual inversion of the table could be seen by Dr. Ochorowicz, who was more favourably situated for



catching the faint light from the window on this occasion, but it was too dark for me to see.

The medium being under control as usual, I have several times heard "the *châlet*" being wound up at distances varying from one to five feet away from the medium, and have heard and dimly seen it moving through the air, playing as it came. I have also felt it deposited on my chest, and removed thence on to the table without contact.

I have heard some notes of "the accordion" sounded while it was lying on the round table, no one touching it, the position of both the medium's hands being known to me, and not being anywhere near it. More recently (*viz.*, during the second series of sittings) I have heard a sequence of several notes thus struck on a piano; hands, arms, feet, head, and mouth of medium being under perfect control, and the nearest point of her body being two feet from the piano. The keyboard was visible, but there was not enough light to see the depression of the keys.

I have heard raps on an untouched table, and once not only raps, but bangs of excessive violence, as if made with a strongly-wielded mallet or an abnormally strong hand.

I have seen little lights like glow-worms flit about for a short time (others seeing them too).

I have heard a sound as of the key being turned in the lock of the room door, several feet distant, and with clear empty space between us and it. The key then arrived on our table, and, after having been touched by me, again entered the door, turned in the lock, once more came into our hands and stayed there.

I have seen writing in blue pencil done with a clean finger nail on paper, in candle-light.

I have also seen sharply defined blue marks on a table surface previously blank, no one having touched the table meanwhile, but the medium's finger having been blued over purposely and moved appropriately near but not touching the other side of the table.

I have twice seen a heavy table (48 lbs.) raised completely a foot from the ground, all standing round it—hands and feet of medium held, both her hands on top of table, not near the edge; the fingers of one hand barely touching, the fingers of the other lightly pressing, the top of the table. It was normally impossible for the medium, even if released, to raise this table in her then position, *viz.*, standing at one corner, with her hands on the top; as may be verified by any one who will have a table made of the same dimensions. (See "large table" above.) It does not seem to me feasible for her to raise the

table in that position when controlled, even granting such hysterical increase of her normal strength as we have some ground for conceding.

I have heard her drinking as from a water bottle, which had been previously on the sideboard, and have afterwards felt the bottle deposited upon the table, all standing round table, and all hands held.

The things for which I wish specially to vouch, as being the most easily and securely observed, and as being amply sufficient in themselves to establish a scientifically unrecognised truth, are (always under conditions such as to prevent normal action on the part of the medium):—

(1) The movements of a distant chair, visible in the moonlight, under circumstances such as to satisfy me that there was no direct mechanical connexion.

(2) The distinct and persistent bulging and visible movement of a window-curtain in absence of wind or other ostensible cause.

(3) The winding up and locomotion of the untouched châlet.

(4) The sounding of the notes of the untouched accordion and piano.

(5) The turning of the key on the inside of the sitting-room door, its removal on to the table, and subsequent replacement in door.

(6) The audible movements and gradual inversion of an untouched heavy table, situated outside the circle; and the finding it inverted afterwards.

(7) The visible raising of a heavy table under conditions in which it would be ordinarily impossible to raise it.

(8) The appearance of blue marks on a surface previously blank, without ostensible means of writing.

(9) The graspings, patings, and clutchings of my head, and arms, and back, while the head, and hands, and feet of the medium were under complete control and nowhere near the places touched.

It may be convenient hereafter to arrange abnormal phenomena under three heads or classes:—

*Class A.*—Operations which are well within the ordinary power of the human body without previous preparation, if it were not controlled or held so as to make it artificially powerless.

*Class B.*—Operations which, though they may be within the power of the human body, cannot be performed without suitable preparation and manipulation.

*Class C.*—Operations which are, ordinarily speaking, impossible.

The precise head under which any given occurrence is most conveniently placed may be a matter of opinion, and would usually be of no great importance, but I may instance as belonging

To Class A the following :—

- Raising and carrying of light objects such as chairs, keys, candlesticks, boxes, water bottles, &c. ;
- Winding-up of musical boxes, ringing of electric bells, and playing of accordions ;
- Touching, pulling, and grasping of observers ;
- Exhibition of hands or head.

Belonging to Class B are such things as :—

- Raising of heavy objects, beyond ordinary strength ;
- Production of lights or of scent ;
- Exhibition of hands larger than those belonging to medium ;
- Writing on distant objects, or writing without pencil ;
- Movement of objects inside, or extraction of objects from a locked box.

In Class C we might place such things as :—

- Extraction of objects from permanently closed box, or of matter from hermetically sealed tube ;
- Tying of knots on endless string ;
- Linking together of two complete wooden rings ;
- Suspension of burning action of red hot bodies ;
- Adiabatic alteration of distribution of heat, in a bar or other bounded region, so as to change uniform into non-uniform temperature without supply or withdrawal of heat ;
- Local concentration of a previously mixed solution in a sealed vessel.

Things belonging to Class C have not yet been witnessed by me, nor, so far as I know, have they been asserted to occur in presence of E. P. Those in class B have been so asserted, but the occurrence of the last pair was in my case doubtful ; and for some of the others I do not care to vouch. For instance, whether the hands seen and felt were larger than those of the medium is a thing not easy to be sure of, in the absence of opportunity for actual measurement. I cannot say that I have observed her do anything beyond what is possible to a free and uncontrolled human being.

The events which happened during the sittings are stated in the contemporary record, from which extracts are given in Appendix I., and it will suffice here to say that the most ordinary language serves best to describe the apparent phenomena ; that is to say there seems nothing refined or subtle about the occurrences as a rule ; the things are moved much as they would be moved by hands, and the simplest

language gives a very fair impression of the outer appearance of the phenomena as they appeal to one's senses at the time.

Such phrases as the following—A chair in the window was now seen and heard to rise, to give 3 knocks, to approach several inches nearer, to move forcibly along the floor, to jerk up and down as if intelligently responding to a question; or, the key in the door was now heard to turn and fidget in the lock and presently to make its appearance on the table, whence, after having been felt, it returned to the door and again entered the lock,—such phrases may seem very absurd but nevertheless they express what certainly occurs without any hypothesis, and until more is known about the cause I fail to see that any more appropriate language can be used.

It would no doubt be possible to record all the movements of the chair by sufficiently elaborate apparatus, but it would be ingenuity thrown away. It is the *fact* of the movements which is interesting and surprising. A detailed description of them could hardly add much. The movements are characteristic of the action of a living being acting in unusual places and ways, but otherwise acting intellgently and capriciously just as live things do.

Suppose a galvanometer began to exhibit strange and inexplicable movements: it might at first occur to a physicist to note and record them accurately, so as to trace their physical origin; and in many cases that would be the proper thing to do. But as soon as it turned out that a blue-bottle fly was inside the case, he would cease to pay attention to the precise character of the movements. He would recognise the capriciousness of a live thing. So it is in the séance-room: things move precisely as if a live person were at large; and naturally the first hypothesis must be that such a person is actually present. This hypothesis is the simple one of cheating on the part of someone:—

- (1) Of the medium.
- (2) Of one or more of the sitters.
- (3) Of some outside person introduced for the purpose.

To guard against cheating on the part of the medium many precautions were taken. Her feet were sometimes placed on an apparatus, devised by M. Ochorowicz, which rings an electric bell if either foot is raised, and which was tested many times during a sitting to see that it was working well; sometimes this apparatus was replaced by actual holding of the feet and legs. Her hands are held, and often her head<sup>1</sup> is held too, by one or more sitters.

<sup>1</sup> At the second series Professor Sidgwick specially attended to the position of the mouth on certain critical occasions, and took measures to observe that no instrument was held between the teeth or otherwise.



Usually the sitter on her right holds her right hand, and the sitter on her left holds her left, the whole forearm being frequently held as well as the hand. All this precautionary holding is entirely acquiesced in by the medium; and before anything striking occurs she usually calls attention to the position of each hand and foot separately, and frequently places her head in contact with one or other of the sitters, so that its locality may be known too. The sitters were well aware of the necessity for secure holding of the medium's genuine hands and feet, and continually called out to each other as to the security or otherwise of that portion of the body of the medium which they had in trust.

Fraud on the part of the medium is thus prevented, even if it were contemplated; and though we have no reason to suspect attempts at fraud on the part of E. P. during our sittings, yet when a person is in a somnambule or trance condition no confidence can be felt as to their actions, even by themselves. It is essential to take full and complete and continuous precaution of this kind, and such precautions were invariably taken.<sup>1</sup>

It is well also to remember that the arrival of a small object on the table or floor in darkness is only valid as an abnormal event if the holding has been of unbroken continuity throughout. Practically it is unwise to consider this perfect continuity possible, hence no arrival of an object is considered trustworthy unless it is seen or heard coming, or unless it is too big or heavy or distant to admit of having been brought near and concealed by the medium during some possible moment of laxity, or unless its original situation has just previously been observed. The agency, whatever it is, whether the medium or something else, does not attempt to take observers by surprise, but frequently gives notice that something is going to happen, and occasionally indicates its nature beforehand, so that there may be no lapse of attention to spoil the evidence during its occurrence. There is evidently a keen desire to make the evidence as good as possible. At the same time there is a habit of requesting miscellaneous conversation before any specially energetic effort is made, especially before the

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<sup>1</sup> I hear it frequently said by men of average, or perhaps excessive, common-sense, that only statements made by a professional conjurer would convince them of the absence of fraud. It may be well to secure the evidence of persons specially skilled in conjuring devices, among others; and such assistance has already been several times given to the Society by well-known conjurers. I am not prepared to admit, however, that the evidence of a conjurer is necessarily of a kind such as to render other evidence superfluous, nor that it is always superior to that of a person whose life-long study has been the pursuit of truth.—(Cf. R. Hodgson on "Indian Magic and the Testimony of Conjurers," *Proceedings S.P.R.* Vol. IX., p. 354, January, 1894.)

display of a visible object ; and this habit is somewhat objectionable for though it is possible to converse feebly and still attend keenly, yet silent attention would be preferred by an observer. The medium, however, seems to feel constrained and repressed by complete silence, while genial remarks and general conversation seem to assist her. I did not myself find it necessary to join in the conversation in the early days of my experience.

The next hypothesis is collusion on the part of the sitters. In some circles, where the sitters are unknown to each other, and where confederates are possible, the possibility of this hypothesis is such as almost to destroy the value of evidence ; but in our case, where each observer was an intimate friend of at least one of the others, and where all four were persons engaged in responsible pursuits, giving up their time at much inconvenience to investigate the phenomenon, this hypothesis becomes as nearly as possible absurd. Nevertheless, it must be faced.

First we have the hypothesis of invention—that our meeting was for the purpose of concocting an elaborate and consistent lie.

Next, outsiders may frame the idea that sooner than not see phenomena occur some one or more of the sitters began to produce them themselves for the misedification of the others.

Third, it may be held that one of the sitters occasionally released the medium's hand in order that she might move whatever was within her reach, while yet he kept asserting that he had it safe.

It is difficult to discuss these hypotheses, because manifestly no denial of any of them can be of any weight. All that each sitter can do is to make sure occasionally that the phenomena can occur even when he by himself is holding both hands and both feet of the medium. This for myself I was able to do, and I believe that the others have each at different times similarly satisfied himself ;—not because we really distrusted the good faith of each other, but in order to be able to bear each his own individual testimony as to the powerlessness of the medium to produce the effects in any normal way ; and because in face of these extraordinary and incredible manifestations every possible hypothesis must be pushed to the uttermost before being abandoned.

As to the hypothesis of collusion or confederacy on the part of any one sitter in the way of actually producing phenomena, that is eliminated by the absence of each from the group in turn, and by observing that in his absence the phenomena occur equally well. I need hardly say that MM. Richet and Ochorowicz had had an immense mass of similar experience before we arrived on the scene. Therefore they could not suspect us. On one occasion during our visit when things happened

extremely well, Dr. Ochorowicz was outside the room taking notes, being then frequently spoken to and answering back from outside the window ; so that his presence was not essential. At a later series of sittings at which I was present, neither Mr. Myers nor Dr. Ochorowicz was within 200 miles of the place, and M. Bellier was several miles away.

There remains the grotesque hypothesis that Prof. Richet has himself elaborately arranged a deception : and not even this hypothesis is of any use, because the phenomena were observed by Ochorowicz, Finzi, Schiaparelli, Lombroso, and many others, both in Poland and in Italy, in the absence of M. Richet ; moreover, on a later occasion Professor Richet was outside the room taking notes for twenty minutes, while the phenomena inside were occurring equally well. Excepting E.P., I have not observed that either the presence or the absence of any one individual prevents the occurrence of the phenomena.

If deception on the part of responsible sitters is to be seriously contemplated, nothing less than a hypothesis of wholesale and contagious lying will serve the purpose. What I am now writing is in that case but part of the scheme, and therefore it is useless to attempt to meet this hypothesis.

In what follows I shall disregard it.

But granting that the sitters were honest and ordinarily acute, and that the medium was so controlled that she could not do any of the abnormal things with her normal body, what about the introduction of a confederate ?

Here the topographical situation, on an almost uninhabited island, should be a satisfaction to outsiders. The people on the island were all known and accounted for. The population was limited to the lighthouse-keeper's family and M. Richet's servants, viz., a boatman and his wife and daughter. The lighthouse was a third of a mile away. The servants slept in a separate cottage, and had retired there for the night. It may be conjectured, by persons who have not seen these simple Provencal peasants, that they were accomplices of the astute Italian, and that the barrier of language, which prevented any conversation beyond the most ordinary sentences, was a device assumed for the occasion. It is needless to discuss this absurd hypothesis, because their neighbourhood is in no way essential to the phenomena. I am myself satisfied that, on the island, no one was present near the sitting room except the note-taker outside, whose locality was a matter of easy knowledge to those inside. There was only one door to the room, and that was locked during two sittings by myself ; but even when it was not locked no

one could possibly have entered the room without our knowing. The walls were of stucco and were quite plain. The windows were shuttered in a sufficient manner. A large fixed divan along one end of the room was opened and examined with a portable electric lamp on a later occasion by Professor Sidgwick and myself just before a successful séance, to make sure that it was empty. The sittings always began in full lamp-light. This testimony may be helpful to persons not present, but to me the real evidence is that I should certainly have known, by sight and otherwise, if any stranger had normally entered or moved about the room; and I am able to assert positively that no such unknown person was there.

Under these circumstances, I will content myself by saying that, being fully alive beforehand to this hypothesis of the introduction or action of a confederate, I soon came to regard it as, in this instance, beyond the limits of reasonable discussion. The only accomplice permitted by the facts is an invisible person or animal always accompanying Eusapia. Nevertheless, I expect that scientific men who take the trouble to think over explanations of these incredible facts, will take refuge in this hypothesis of a confederate as the most plausible open to them; but I feel sure that they will discard it as inadequate and preposterous directly they experience the phenomena themselves. The facts are not to be explained by the ordinary devices of a conjurer. One is not, in the best cases, presented with an initial and a final state, which is the conjurer's plan, but one sees the event in operation; objects are transferred in a visible, audible, and fairly leisurely manner.

Then there is the old Faraday hypothesis of unconscious muscular action on the part of sitters. This is commonly held to explain movements of a table at which several persons are sitting in good faith. It probably does explain some of those movements; perhaps it explains them all, though it certainly requires a great deal of stretching to explain some of the movements that I have seen. But anyhow it does not explain the raising of a table completely from the ground when hands are only on the top and all knees away from it. Still less can it explain the movement of an entirely untouched object.

The occurrence of this last class of movement suffices to throw out of court the hypothesis of unconscious muscular action as explanatory of the occurrences manifested in presence of E.P.

There remains the hypothesis of collective hallucination,—that the noises we heard, the touches we felt, the sights we saw were not real but were hallucinatory, were begotten of an excited imagination.

Before taking part in sittings of this description I had myself



thought that some such explanation must be a not improbable one ; but now I perceive its extremely forced character as applied to the present instance.

So far from being excited we were in the most matter-of-fact and cold-blooded spirit of enquiry. No one present could have the slightest doubt as to the objective reality of the noises and touches ; and it is not easy to have doubts about the things seen, though these were more hazy, and some faint doubt about them might creep in if there were nothing to confirm their objectivity.

But it has been said that no one inside the room can be sure that he is not hypnotised to see, hear, and feel things that are not really there : that the evidence of someone outside would be necessary and sufficient to dispel the illusion.<sup>1</sup> The hypothesis of collective hallucination as applied to this case probably sounds most plausible to persons ignorant of hypnotism ; students of the subject will know that there is no evidence of the possibility of this wholesale hypnotic power over every introduced stranger (many of which strangers have been found insusceptible to ordinary hypnotic methods), the power being exerted without any of the ordinary physical or physiological aids. Certainly, if such kind and degree of hypnotism is possible, the establishment of the fact would be intensely interesting, but I find it impossible seriously to contemplate this hypothesis as applied to the present case. If these things are hallucinations, most of what reaches us through a less number of senses than usual must be similarly classed ; but to make assurance doubly sure, it is to be observed that in this case we had an outside witness, in the person of the note-taker, first M. Bellier and then Dr. Ochowicz, — once for a short time on a later occasion Prof. Richet ; and to the reality of all the noises they can bear emphatic testimony.<sup>2</sup>

The things were heard by them sitting outside in the night air of the verandah precisely as they were described to them from within. Sometimes, as in the case of the key fumbling in the lock, the note-taker heard the noise and enquired who was unlocking the door, before a report was made to him of the occurrence. At some of the later sittings, moreover, I myself did not form part of the circle all the time, but got up

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<sup>1</sup> It is probably advisable to repeat once more that a widely-circulated statement concerning a photographic proof of the occurrence of collective hallucination in the case of an Indian conjurer, took its origin in a mere mischievous lie ; and that apparently no reliable evidence exists to show that these Indian feats are more than conjuring. See Dr. Hodgson, *Proceedings S.P.R.*, Part XXV., Vol. IX., page 354.

<sup>2</sup> See end of Appendix 1. At Carqueiranne, indeed, persons in other parts of the house stated that they had heard the noises, of piano and of moving objects in the later series of sittings, and had been kept awake by them.

and walked about and witnessed some of the movements from an outside point of view. I am compelled to conclude that this unsupported hypothesis of collective hallucination must be abandoned, as the hypothesis of cheating has been abandoned. If it is to be contemplated at all, perhaps its most plausible form is to suppose that we were deceived into imagining that we had full control over the medium, whom we saw and felt in her chair at the table, while she was really free and moving about producing the effects. This hypothesis will, I believe, seem quite absurd to each person separately as soon as he has experienced the effects, but it may possibly commend itself to outsiders who have not yet taken part in the observation. It may possibly commend itself, as the explanation involving least strain, even to some actual observers ; but so far as I know it has not as yet done so. Anyhow the effects themselves are not illusions : the phenomena do really occur ; and it remains to describe them, and, if possible, gradually, by continued investigation, to account for them.

This is what we have now to do : first to bring those leaders of science who are willing to make the essay to a personal knowledge of the occurrences themselves : next to investigate their laws, if they have any : and thereby to trace them to their origin.

#### *The Simulation of Deception.*

But in thus inviting fresh persons to experience the occurrences themselves there is a certain risk to be run. Not always are the trances equally good and complete ; not always are the manifestations equally clear. Hence, it may happen that at a first sitting the things experienced may be of a weak and unsatisfactory order, and the new comer may think that, if that is all, he need not waste his time any more ; or if a few unusual things do occur in a place not far enough removed from the medium to be free from suspicion, he may accuse some other sitter of collusion,—say of having let go the medium's hand. This is a distinct danger to be faced. A new sitter feels himself, say, touched on the shoulder in the dark by a rustling something which seems to protrude momentarily from the body of the medium, and he naturally concludes that it is her arm ; or he may, perhaps, dimly see a thing looking just like an arm engaged in carrying some small object not far from the medium. He is holding one hand himself, and knows that it is not the arm belonging to that ; so he jumps to the conclusion that another sitter, who knows equally clearly that he has all the time been holding the other hand, has momentarily let go.

I was familiar with accusations of this kind of cheating that had been

made between one sitter and another, and I was much impressed with the extreme liability to such an accusation. Some few of the occurrences happen precisely as if a hand or sometimes as if a foot of the medium had been released; and if those occurrences were all that were experienced, a lurking doubt of such laxity on the part of another sitter could hardly be repressed, even though that other sitter were Mr. Huxley himself. Moreover, if everything that happens happens within reach of the medium, it is difficult to meet the objection that conceivably one of the holders has been hypnotised to think that he is holding a hand when he really is not. Occurrences too close to the medium, and in the dark, must remain open to some shadow of this doubt, but with patience and more sittings it is extremely unlikely that such dubious phenomena will be the only ones displayed. Sometimes the thing moved will be beyond the reasonable range of any such hypothesis; sometimes there will be light enough to see that there is no normal contact; and, as in my case also, sometimes one will feel the suspicious contact while one has hold oneself of *both* hands and both feet of the medium, with the head visible or otherwise under control; in fact sooner or later the thing will occur in such a way as to render the hypothesis of self-deception the only one possible, short of admitting the fact as it is.

I was much interested in observing several times this simulation of deception on the part of the phenomena: it is a thing to be clearly admitted, and nothing but patience on the part of a new sitter can guard him from making unjust accusations if his early experience happen thus to be untoward, or if he is unprepared with the knowledge that things sometimes appear, looking like hands and arms, which yet do not of necessity normally belong to anyone present. It is his duty to ascertain whether they so belong or not, but he should not jump to hasty conclusions. This appearance as of extra limbs is indeed so prominent a feature that actual physical malformation of the medium has been suggested to account for them. But I have authority to say that she has been medically examined, and I know that Mrs. Sidgwick and Mrs. Lodge took pains to assure themselves that there was nothing whatever abnormal about her external configuration. They were also satisfied that she did not bring with her into the séance room any concealed appliances or dummy limbs.

The accusation of collusion is manifestly a serious one, and to guard against it I think that in no investigation of this kind should anyone be admitted who is not willing to bind himself to take part in a certain number of sittings,—say four, at least,—before making any sort of accusation or public testimony. There is danger, even

then, that his disgust at a failure on the first attempt may lead him to regard all the other sittings as a mere nuisance to be endured ; in which case his unscientific deportment may ensure a sequence of similar failures.

It is obviously absurd for a person after one sitting to consider his experience of more value than the accumulated experiences of many other observers over a long period ; but, as a matter of experience, absurdity is no deterrent. At least one distinguished Professor, for instance, after one bad sitting with Mrs. Piper when she was not properly entranced, jumped to the conclusion that he understood the whole fraud and refused to have anything more to do with her ; and one frequently sees this bad experience of his quoted as a strong argument against the genuineness of the Piper phenomena. A written agreement to attend at least 4 sittings, at two of which he must be content to act, if necessary, merely as a witness, without active interference, might well be required of anybody introduced to these unusual experiences. After that, he must of course be free to make any report which he may think proper. A novice should realise first the kind of things attested by others, and then gradually introduce such reasonable modifications as may serve to convince him of the genuineness of what he has experienced.

I believe also that it would be well to bind a stranger, or one who specially prided himself on his superiority to the reception of new truth, on his honour to play no pranks, such as himself to touch and move things to the possible confusion of other observers, nor to exert such surprise or violence upon the medium as might be bodily dangerous to her.

While speaking of the simulation of deception exhibited by some of the phenomena,—a subject of great interest and importance and on which we now ought to be prepared to act more wisely in the light of many years' past experience of some of our members,—I wish specially to record the fact that Eusapia herself in her ordinary state is not averse to exhibiting things which she seems to consider just as good as those which are accomplished while she is unconscious. I have no doubt that she does this out of good nature and a wish to please ; she is not a person of high education, and apparently she does not clearly discriminate between what is really of interest and what is not.

One afternoon she began, with me alone, to jig a table about and cause liquid in a jar to shake ; others came in and took part in the procedure, and presently the light table was lifted for an instant from



the floor; but the whole thing was wearisome and quite unlike the genuine phenomenon. The movements were such as anyone could produce, and a momentary raising of the table could be effected in her then position without serious difficulty. The experiments were persisted in for half-an-hour out of motives of politeness to her, but I am not sorry for the experience. It enables me to warn intending observers that if, on the strength of any such exhibition, they proceed to accuse Eusapia of fraud they may be stultifying themselves as well as harming the cause of truth. Such performances are doubtless extremely unwise on her part, but it would be unduly severe to call them fraudulent; there need be no fraud in the matter; she is probably experimenting in her way on whether she too cannot do the things she has heard talked about for years; and she succeeds only in giving a very poor imitation of some of them, such as could hardly deceive anyone.

At the beginning of a regular *séance*, too, before she has properly gone into the trance and assumed the personality of "John," the movements are of an intermediate character (in my experience)—not so futile as those produced in her ordinary state, yet nothing like so conclusive as those obtained in a complete trance. In a bad sitting it is probable that this intermediate state is the only one attained, as was sometimes the case with Mrs. Piper; the medium is then more than half conscious of what is happening, and beginners must be prepared for the chance of one or two such unsatisfactory sittings, by which no one will expect them to be convinced.

At the time when the above was written I happened to have had only good sittings with Eusapia, and my only experience of what was likely to happen in the others was based upon what happened when she was not entranced at all. Judging from that experience, I thought it not unlikely that she may sometimes half-somnambulically attempt to achieve effects which she thinks desired in what may readily appear a fraudulent manner. Later experience, with sittings of a less uniformly successful character, though it has not, so far, verified that conjecture, leads me to supplement it with the further opinions (1) that it must be possible, by sufficient precaution, to check such attempts, even if made; and (2) that, if undue latitude were given, it would be reasonable to expect some such attempt sooner or later. For it must be observed that in the trance state the medium is in a curious condition, a condition in which it is really unfair to leave her uncontrolled as if she were in the full possession of her normal faculties; moreover, it may very likely be true that the difference between a normal and an abnormal operation is a distinction based rather upon our present

ignorance than upon anything ultimate in the nature of things, so that if in the trance state either of two methods of achieving a result appear to her equally feasible, it may need an effort to remember that one of those methods will strike spectators with astonishment, while the other will be stigmatised by them as imposture. It is, however, unlikely that both methods are really equally easy—the abnormal method clearly requires an effort—and there must be a temptation to take the easier path in cases of difficulty, if that is unguardedly left open.

It must be understood that in her ordinary state Eusapia understands the phenomena as little as anybody, and has less actual experience of them than other people have. She can only know about them what she may be told afterwards, and her opinion on them is of no more value than her imitations.

All danger of unfair accusation will be avoided if sitters will only have the common sense to treat her, not as a scientific person engaged in a demonstration, but as a delicate piece of apparatus wherewith they themselves are making an investigation. She is an instrument whose ways and idiosyncracies must be learnt, and to a certain extent humoured, just as one studies and humours the ways of some much less delicate piece of physical apparatus turned out by a skilled instrument-maker.

A bad joint in a galvanometer circuit may cause irregular and capricious and deceptive effects, yet no one would accuse the instrument of cheating. So also with Eusapia: it is obviously right to study the phenomena she exhibits in their entirety, so far as can be done with such a complicated mechanism, but charges of fraud should not be lightly and irresponsibly made—however justified such charges may have been in other cases. It is to be observed that Eusapia has nothing whatever to do with arranging the sittings: she comes in when all is ready and sits down where requested. By means of raps and other movements, occasionally also by interjections, she does subsequently exert some control over the proceedings; but the control of the agency was never of such a character (in my experience so far) as to assist or encourage unfair practices, though it certainly hampered free experimentation. A course of sittings with stupid and ignorant clients is, however, not unlikely to lead in the long run to deception and fraud. It is a serious danger which all mediums must run, unless they can be kept in the hands of wise and responsible persons. It is human to succumb to temptation, and the temptation will sooner or later arise:—say, when the trance will not come on and nothing genuine will happen. But the behaviour of such a decadent medium, though

much to be regretted, has no necessary connexion with the phenomena exhibited by him before he cheated, if only we can be sure that he had a time of honesty. It is indeed always possible for subsequent exposure to be instructive, viz., when it throws light on modes of operation and possibilities of mal-observation ; but it will be scarcely reasonable, though it may be natural, hereafter summarily to discard existing evidence at the mere rumour of detected trickery, without details showing similarity between the present and the future. If, for instance, the experiments with Eusapia are now made really and finally secure, her subsequent conduct, though in many ways a matter of interest, and to some extent of responsibility, will have no directly scientific bearing. My insistence on this point may be misunderstood, but it is impossible to make a report at all if the act is held to make one responsible for the future career of some practically unknown person. I have put no confidence in Eusapia's character at all, but for scientific purposes have treated her as a being liable to deceive both voluntarily and involuntarily. What I have deprecated a few paragraphs above, is not justifiable and necessary suspicion but hasty and ill-founded accusation.

#### *General Propositions Concerning the Phenomena.*

I have explained that the investigation of the laws of the effects is complicated and rendered apparently unprecise by reason of their occurring in the presence of a live person, and that they have all the capricious characteristics of vitality and independent volition.

I have likened the movements to those caused by a fly in a galvanometer or a mouse in a balance case : it would be useless in such case to map out all the motions, yet there would be no doubt of their objectivity, and they might follow some sort of half recognisable laws. Thus a beam of light might conceivably keep the animal still, while darkness liberated its activity. Silent attention might similarly paralyse it, while miscellaneous talking might encourage it to proceed. A violent intrusion or other surprise might check any further manifestation for a long time, and so on.

The things which happen in the séance-room happen precisely as if an invisible or only partially visible intelligent live animal of some strength were hovering about and moving objects ; moving them with greatest ease in the neighbourhood of the medium, but occasionally at considerable distances, and sometimes exerting more force than the medium's ordinary muscles could be supposed capable of.

With reference to the abnormal exercise of force on the part of the medium, an experience gained during my second visit to the South of France is of interest. After the séance the medium is usually for some time only half awakened, and a slight stimulus is occasionally sufficient to send her back into trance again; and even though this does not happen, yet the abnormal power seems not quite departed, so that she may sometimes move an object without contact, or may produce writing or marks without ordinary means. The advantage of these post-trance effects is that they occur in full lamplight; the disadvantage of them is that they happen rather unexpectedly. On the occasion now to be mentioned, the usual operation of squeezing a hand dynamometer was being gone through by everybody after a séance, and I was writing down the results. The scale was arbitrary, but it may be said that women ranged from 40 to 70, men from 70 to 160 or thereabouts. No one was able to reach 165.<sup>1</sup> Eusapia's normal record was about 50, and after the séance she was usually too fatigued for so much as this. But on this one occasion, after she had squeezed the spring normally with her right hand, and had taken it in her left, she called out that "John" was squeezing her hand on the instrument. She was standing by the lamp at which I was writing, and I saw the index going up gradually to an abnormal figure. It went up to 138. Professor Richet then took the instrument from her, reset it, and gave it back with the index against her palm, so that no accidental contact of finger tips could affect it. She squeezed again in the same forcible manner, and this time the registering index was at 210. Once

<sup>1</sup> I can sometimes get up to 170 now, but the heat was excessive then. The following is a scale of interpretation:—

<i>Readings of Outside Scale (here recorded).</i>	<i>Corresponding Readings of Inside Scale (sometimes read).</i>	<i>Absolute Equivalent Values in pounds weight (as specially tested).</i>
50	20	42 lbs.
80	30	63 "
120	41	91 "
150	49	115 "
180	59	142 "
210	66	168 "
240	75	186 "
280	85	232 "



more she squeezed, and the register stopped at 155.<sup>1</sup> All these figures are much beyond her normal strength, and she complained naturally of slight pain in her fingers after the grip. Professor Richet says that such hysteric exhibitions of abnormal strength are not unknown in medical experience. Her left hand is normally rather stronger than her right, and the best effects are supposed to be produced at her left side during the trance. This may be considered a suspicious circumstance: it is well to have all such circumstances emphasised. If the actual occurrences had not been sufficient to overpower all my own suspicions, I should, of course, express strongly the last vestige of doubt which I might feel. It is eminently a case where it is necessary to exaggerate and bring into prominence the least trace of residual doubt.

The phenomena usually develop themselves in a certain order, indicating a series of increasing difficulty: and the following is the order of the early stages, so far as I have observed:—

1st, and easiest, a slow or steady force or push—(a) on inert matter, such as the table or other objects, (producing tilts and movements); (b) on the clothes or skin of some person present.

2nd, a sudden and audible striking force—(a) on ordinary objects, (producing raps); (b) on the bodies of people present.

3rd, a visible appearance or shade, more or less closely imitating part of a human body.

4th, a similar appearance not only visible but also tangible; able to produce the sensation of grasping contact in whatever part of the body it is seen to touch, and also capable of moving objects visibly and permanently.

Some of the simpler things occur in the light, but the most developed

<sup>1</sup> The following is the complete dynamometer record for this particular evening; right hand first, then left hand, in each case; readings being taken on the outside scale of the instrument.

Carqueiranne, *September 2nd*, 1894.

	<i>Before sitting.</i>	<i>After sitting.</i>	
Prof. Sidgwick	{ 74	85	} In full light.
	{ 56	80	
Prof. Richet	{ 140	132	
	{ 118	108	
O. J. Lodge	{ 152	142	
	{ 135	125	
Mrs. Sidgwick	{ 52	50	
	{ 38	37	
Mrs. Lodge (note taker)	{ 65	67	
	{ 42	45	
Eusapia	{ 47	50	
	{ 38	{ 138 210 155 }	

ones seem to require very little light, and sometimes almost complete darkness. This is obviously to be regretted, and efforts are frequently made to get them done in light, but more and more darkness is usually asked for by the agency and can hardly be refused except at the expense of not getting any results: and it seems more useful to get results for such observation as is possible under the circumstances than not to get them at all. It is very desirable to accustom the medium to endure more light, and gradually perhaps this may be done;—in the last sitting of all there was quite a reasonable amount of light, and many things happened;—but at first it is not wise dogmatically to insist on any such condition as a *sine quâ non*. It is probably a pity that in earlier stages of her career so much darkness was permitted, so that now it is felt almost as a necessity.

In emphasising the fact of darkness I am probably producing an exaggerated impression on the mind of a reader. A certain fairness of mind is needed on the part of a reader, as well as a most scrupulous fairness on the part of the writer, if a true impression is to be conveyed. A reader will not receive a true impression if he regards me as a special pleader. My sole object is to give as unbiassed and exact an account of these strange experiences as possible, and to bring into prominence all weak points. If, notwithstanding all these weak points, I am able to profess myself convinced, that by itself is a fact which different readers will appreciate differently. It is only fair to say in the present connexion that the darkness was seldom sufficient to permit a person to move about the room unperceived, and when it was so dark as this, the conditions were not considered at their best. When the conditions were good, the medium could be seen as well as felt, and the other persons present could be seen too. No confederate was possible.

There are a certain number of questions or topics which naturally arise with regard to the conditions of the phenomena; these I will now take seriatim.

#### *Effect of Light.*

Light is an ethereal undulation, and it is improbable that the extremely feeble amount of energy needed to excite the retina should have any physically deleterious effect. Moreover dark radiation, which may be equally or much more energetic, is not known to exert any hostile action. Every room is full of ether waves from every object in it, and an iron ball or stove below red heat would probably not be objected to by the agency or medium. Perhaps ultra-violet rays would equally well escape recognition, and in that case, if the invisible "illumination" were sufficient, a series of photographs might be taken—a highly

desirable thing to do, and a matter to be separately considered in Appendix II. ;—but it is by no means certain that a knowledge of the existence of a photographic eye might not exert a depressing influence on the trance-intelligence, which appears keener and more knowing than the ordinary intelligence of E. P. Bandaging her eyes does not, I am told, prevent her sensibility to light. Professor Richet will report on this subject.

On the whole it seems to us most likely that the action of visible light is not a physical so much as a psychological one ; that it is not the quivering ether but the seeing power of the sitters which is the hostile fact. It may be really and unavoidably hostile, or it may be only hostile by suggestion ; and in the latter case, if it could be suggested to E. P. that light would be beneficial rather than adverse, the conditions of investigation might be improved.

At the second series of sittings I had an electric lamp which could be flashed up ; but it is a serious responsibility to attempt a surprise. Any rapid change of illumination, such as I tried on a small scale once or twice, seems to be felt by the entranced medium in a painful manner, unless she is prepared beforehand. It is unnecessary to emphasise the obviously suspicious character of this fact. *After notice* she can stand even the magnesium flash light, as used for photographic purposes (almost as if she were hypnotised not to perceive it) ; but without notice it would be rash to attempt a sudden illumination except under responsible medical advice ; and even then it would be difficult to time the flash appropriately, unless the occurrences were of a more durable character than those experienced by me. Gradual training to endure a steady light seems the more hopeful method of investigation.

In saying that the conditions could be improved I am not implying doubt of the reality of the movements—I have seen them occur in sufficient light to feel sure of that, besides hearing them and feeling them *ad nauseam*,—but I want to see more of those things that give one the (probably absurd) impression of being processes or apparent protuberances from the medium's body. I want to ascertain whether they always or only occasionally exist, from what part of the medium's body they spring, if they always do spring thence, and whether they are continuous all the way when their further terminations are visible. I had a hoop ready to pass over her body when some continuous distant action was going on, to see if anything would be intercepted, but I found no convenient opportunity for performing the experiment. Continuous distant actions lasting some time were rare ; most of the events were quickly over. Moreover

the holding of hands round in a chain, which the medium unfortunately has grown accustomed to request, and indeed insist upon, is a serious bar to free and easy experimenting. If observation were easy the whole thing would probably have been accepted and understood long ago. The visible manifestations—the imitation of hands, etc.—are sufficiently objective to be seen by several persons at once or to be felt by one person and seen by another; but they seem to disappear suddenly, leaving no trace, and their relation to or inter-connexion with ordinary matter does not seem always consistent. (For instance, sometimes they are intercepted by drapery, at other times they appear to penetrate it.) If the things are faintly luminous, as has been sometimes asserted, then darkness may be the best condition for seeing them, but when some portable object is sailing across the room one would naturally like to have a look at what is holding it, in a good clear light if possible. It is not of course certain that anything would be visible.

It is possible that more experienced observers may have a definite opinion based upon past experience on these and many other matters. I must leave them to speak for themselves. In a matter of this sort at its present stage it seems almost necessary for each new observer to start for himself *de novo* without loading himself with a knowledge of what has already been done, and without attempting to learn from past testimony, lest he become prejudiced.<sup>1</sup> The necessity for this constantly new foundation is a weakness and defect which before long I hope will be remedied. It will be remedied as soon as the subject can take its place as a branch of orthodox science, and until it so takes its place it can hardly make much progress.

#### *Nature of Objects Moved.*

Foreign objects unknown to and previously untouched by the medium do not seem so likely to be operated upon as more familiar objects. I myself at first tried to get things out of my pocket moved, but unsuccessfully. Later I chose things belonging to or connected with Eusapia, taking them, however, secretly, and arranging them as I pleased beforehand. These were successfully moved in nearly every case, provided they were inside the room. It may be well for intending experimenters to remember that when they seal things up or otherwise place things for experiment it is preferable to choose something previously handled by the medium and not some foreign object without interest for her or association with her. The probability that the latter objects

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<sup>1</sup> This must be my apology to those learned in the history of this subject for my obvious ignorance of its literature.



are best may sound suspicious, as so many other things may sound, but, so far as I see, the suspicious character of the fact is only apparent; such objects will serve the purpose of experiment as well as any other if properly arranged, and one cannot be held responsible for the human character of the manifestations; nor can it be considered altogether unreasonable.

*Source of the Energy.*

Physical movements imply a source of energy, and it may be assumed that the energy necessary is withdrawn from those present—principally I suppose, perhaps entirely, from the medium; who was sometimes completely exhausted,—although she was usually quite restored by a night's rest. I shall leave others to report on the dynamometer readings which, as already incidentally mentioned, were taken before and after each séance, in order to ascertain, if possible, the source of the energy; nothing has yet been clearly proved by them so far as I know, but if once the movements are admitted it will be conceded that animal vitality is the most natural, indeed the only likely, source of the energy employed.

*Seat of the Reaction.*

An object cannot be moved by ordinary physical laws unless some other body experience an equal opposite reaction. So also a body cannot be raised from the earth unless some other bodies experience an equal increment of weight.

In the case of these movements the simple physical laws may conceivably turn out inapplicable, but it is unlikely that they will, and I regard it as exceedingly important to localise the reaction in every case where possible.

It appears most feasible to do this when some heavy object is being lifted from the ground. Assuming this done directly by the medium, she would gain in weight, and, if placed upon a scale pan or registering balance, her weight should increase until the thing begins to drop. The medium's weight is 60 kilos., and the heaviest thing I have seen her raise is 22 kilos. I have not yet succeeded in getting this done while she was on a balance, but I hope to persevere in this attempt.

I may say that the aspect of affairs when a heavy body is being raised, with the medium's fingers gently touching the top of it, is not as if it were being pulled up from above, but as if it were being pushed up from below. This is the *appearance* of the thing—that is all I can say at present. She may be standing by it with not only hands held but with feet also held, so that extensive undetected knee action is impossible (though, indeed, I have not found that anyone, however

strong, can thoroughly raise the heavy table, standing, with his knees); nevertheless, the thing rises as if an extra protuberance jutted out from her body, and with great effort (in the case of a heavy table) effected the elevation. Or, it may be said, as if someone got under the table and heaved it up with his back. Now the experiment of the abnormal dynamometer grasp related above indicates that the medium has at times altogether exceptional strength; and it would be rash to deny that during some such access the table could be lifted. But then such force as this can hardly be considered a normal phenomenon, and, even if it were so regarded, there has been in my experience often no sufficient *point d'appui* for the force to be normally applied. Nevertheless the two kinds of phenomenon may shade into one another, and perhaps one of them may help to throw light on the other.

All these movements are accompanied by effort on the part of the medium, who often when moving a distant object makes a small sympathetic movement in its direction. Similarly when the key-board of an accordion or piano is being apparently fingered at a distance the fingers of the medium are sometimes felt by those holding her hands to be going through apparently appropriate motions in their grasp.

Sideway movements of heavy furniture were also accompanied by convulsive movements of the medium, as if she were conscious of the effort and was really producing it by some sort of abnormal process or protuberance. The slight movements or strains here spoken of produce no effect except pressure against the persons who are holding her, but they shew that she is conscious of the effort being made and is sympathetically following it;—much as men crane over a billiard-table as though to help on a ball which has insufficient momentum.

In this case also I want to examine the seat of the reaction, if possible, by placing the medium on a wheeled or suspended platform—if this can be done without endangering her sense of security and thereby spoiling the effects—so as to see whether her platform moves in a direction opposite to that of the moved table or desk.

I do not regard this attempt at detection of the seat of the reaction as affecting the evidence for the *reality* of the movements, but as conveying information as to the laws of the unknown force. I *anticipate*, but quite gratuitously, that the reaction will be found on the person of the medium, so that when she is supporting a table she will be found heavier by the weight of the table, but it by no means necessarily follows that it is so; it is conceivable that the reaction may be diffused through the room. A reaction may be taken up and diffused by air molecules, as, for instance, in the case of a lamb being carried off

by an eagle ; it would not in that case be easy to demonstrate the still existing weight of the lamb.

It is a matter for experiment to ascertain where the reaction is ; and, if no adequate reaction can be found, the phenomenon may have to be likened more nearly to the action of a flying animal than to that of an animal resting on the ground.

*Sympathetic Movements of the Medium.*

The fact, just recorded, that the medium's body undergoes sympathetic or corresponding movements or twitches is very instructive and interesting. Sometimes when she is going to push a distant object she will make a little sudden push with her hand in its direction, and immediately afterwards the object moves. Once this was done for my edification with constantly the same object, viz. a bureau in a corner of the room, but with the group of observers and medium (under control as usual of course) first close to it and then gradually further and further away from it, and I was instructed by the agency to observe that the time-interval between the push and the response increased as the distance increased, so that when 6 or 7 feet away the time interval was something like 2 seconds. This detail by itself is of no value save as a hint for investigation, but the fact of the sympathetic movements on the part of the medium seems to me of considerable interest. When the accordion is being played, the fingers of the medium are moving in a thoroughly appropriate manner, and the process reminds one of the twitching of a dog's legs when he is supposed to be dreaming that he is chasing a hare. It is as if *Eusapia* were dreaming that she was fingering an instrument, and dreaming it so vividly that the instrument was actually played. It is as if a dog dreamt of the chase with such energy that a distant hare was really captured and killed, as by a phantom dog ; and, fanciful as for the moment it may seem, and valueless as I must suppose such speculations are, I am, I confess, at present more than half disposed to look in some such direction for a clue to these effects. In an idealistic interpretation of nature it has by many philosophers been considered that *thought* is the reality, and that material substratum is but a consequence of thought. So in a minor degree it appears here : it is as if, let us say, the dream of the entranced person were vivid enough to physically affect surrounding objects, and actually to produce objective results ;—to cause not only real and permanent movements of ordinary objects, but also temporary fresh aggregations of material particles into extraordinary objects ; these aggregations being objective enough to be felt, heard, seen, and probably even photographed, while they last.

*Summary and Conclusion.*

However the facts are to be explained, the possibility of the facts I am constrained to admit ; there is no further room in my mind for doubt. Any person without invincible prejudice who had had the same experience would come to the same broad conclusion, viz., that things hitherto held impossible do actually occur. If one such fact is clearly established, the conceivability of others may be more readily granted, and I concentrated my attention mainly on what seemed to me the most simple and definite thing, viz., the movement of an "untouched" object in sufficient light for no doubt of its motion to exist. This I have now witnessed several times ; the fact of movement being vouched for by both sight and hearing, sometimes also by touch, and the objectivity of the movement being demonstrated by the sounds heard by an outside observer, and by permanent alteration in position of object.

When I say an "untouched" object, I mean that it is not touched in a normal way by any person present, nor by instruments or other indirect contrivances wielded by any one : but I am not prepared to believe that the body is, technically speaking, acted upon at a distance. It is untouched by any part of any person's normal body, but it is probable that before motion occurs the object must be touched by something ;—something which occasionally seems like an abnormal temporary prolongation from "the medium's" body. The phenomena do not seem to me to modify the fundamental laws of physics, but perhaps they may lead to an extension of the recognised laws of biology. <sup>1</sup> In other words, it is only in the presence of a living being that these actions occur, and the power which enables such movements appears to be a modified or unusual display of vital power, directing energy in an unusual way along unrecognised channels, but otherwise effecting much the same kinds of movement as can be caused by the action of ordinary limbs. Thus, instead of action at a distance in the physical sense, what I have observed may be said to be more like vitality at a distance—the action of a living organism exerted in unusual directions and over a range greater than the ordinary.

The reason why I speak of temporary prolongations from the

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<sup>1</sup> It may be asked why I abstain from contemplating the spiritualistic hypothesis. The reason is that I have not yet seen it scientifically framed, and I do not feel that in any of the vague forms known to me it is specially applicable to these particular facts. In order to be able to move matter I must presume that some sort of body is necessary, as well as a will ; and the people present are accommodated with both. One of the rules of philosophizing is, to exhaust the possibilities of the known before seeking the aid of the unknown. But if ultimately I perceive that the agency of something at present undefined is a real assistance in accounting for the phenomena, I shall hope to face the question frankly.



medium's body is because I myself have been frequently touched by something which might most readily be described as such a prolongation or formation, and have sometimes seen such a thing while it was touching another person. But the effect on an observer is usually more as if the connecting link, if any, were invisible and intangible, or as if a portion of vital or directing energy had been detached, and were producing distant movements without any apparent connexion with the medium.

To illustrate by things of common knowledge something of what I mean by these hypothetical prolongations and projections of vital activity:—That which I mean by *prolongation* occurs when an animal has a swelling or protuberance which having effected some contact or movement of an otherwise untouched object may then disappear, (of this the best known non-pathological instances are the processes of the amœba); whereas the further stage of *projection* of vital activity occurs when an animal or plant has an off-shoot or bud which detaches itself more or less completely and maintains a more or less independent existence, (of this perhaps the only known instances are connected with the operations of reproduction). But, although the phenomena experienced often suggest that something analogous to one or other of the above processes is in operation, I by no means wish to imply that the real cause is to be looked for in this direction,—such a hypothesis would doubtless to a biologist seem absurd; and two pages above I venture to suggest tentatively another vague and more metaphysical direction, in which, I confess, I at present feel more tempted to try and grope; nevertheless it is almost necessary to use terms appropriate to some biological hypothesis in order to describe the phenomena. The facts are hard even to describe, and the language used is to be understood as part of the description, and not as aiming at an explanation; yet perhaps it may be considered that some such unexpected power of protoplasmic activity is a less violent hypothesis than genuine physical *actio in distans* without medium of communication.

That is my report, introductory to such portion of the detailed notes of the sittings as it may be considered worth while to print. It is drawn up under a heavy sense of responsibility and without enthusiasm. I am under no delusion as to ease and rapidity in the matter of convincing a world. The world is very busy, and I suppose that this report will not be much read, or that it will be read only by those who are already more than half convinced. I was not convinced by what I had read myself, though indeed some of Mr. Crookes' statements<sup>1</sup> were

<sup>1</sup> *Quarterly Journal of Science*, July and October, 1871, Vol. VIII., pp. 345 and 484-492.

such as to compel respect; and why should what I now say convince others? I do not expect to convince, but I do wish to make a *primâ facie* case for investigation: I do wish to see these truths taken under the wing of orthodox science. Even this amount of recognition my report standing alone could not appreciably influence, but it will not stand alone. The phenomena exhibited by Eusapia Paladino have attracted attention from savants of nearly all the countries of the Continent, and I hope that my report will be ultimately embedded in a mass of their independent testimony.

Appended to the bare narrative of facts I have thought it useful, and therefore legitimate, to represent their appearance more vividly by the aid of language which may justly be stigmatised as involving some amount of hypothesis. But I need hardly say that I attach no importance whatever to any of these vague attempts at hypotheses, though they are all that I am able to frame at present. They represent partially our discussions held on the île Roubaud, in the midst of the phenomena, and they include my friends' notions as well as my own. They may possibly be of some use if taken as part of the description of facts, since they represent the effect of the phenomena on the minds of unprejudiced observers; and they have at least aided my own mind to overcome some of its nausea at the reception of these unpalatable facts. Time achieves many things, and it may achieve the assimilation and digestion even of these tough morsels.

Whatever may be the present fate of this report, I assume that if incorporated in our Proceedings it may meet the eye of a better instructed posterity, to whom such of the statements in it as are true will have become a commonplace, and such of the statements as are false will appear properly ludicrous. To such posterity I appeal, and I would that all hostile criticism now made could be similarly bound up in our Proceedings, and go down along with these lame but conscientious records, so that the atmosphere of the time in which they are made might be rightly estimated, and the reputation both of critic and of criticised might meet with the same impartial judgment, with the same impartial award.

[For details of Seances, see *Appendix I.*, pp. 346-357.]

Mr. F. W. H. MYERS then spoke to the following effect:—

“I had the pleasure of being Professor Richet's guest on the île Roubaud, July 21st—27th, and of witnessing the phenomena which Professor Lodge has described. I entirely confirm all that he has said, which is strictly based upon the notes carefully taken at the time. These notes, as already described, were jotted down from

minute to minute by the note-taker outside the room, in accordance with our dictation from inside. The words to be written down were called out to him generally by Professor Richet, but sometimes by one of the rest of us. On the morning after each sitting Professor Lodge and I translated together into English the notes of the preceding evening, while our own memories were fresh ; adding such explanations, measurements, &c., as seemed needful to make the notes coherent, and to avoid misunderstandings. If we had any doubt on any point, we consulted Professors Richet and Ochorowicz, and put nothing down unless all memories were agreed upon it. I mention this because where phenomena are so apparently casual and unconnected it seems desirable that not only should the record be simultaneous, but the *redaction* of the record,—which is sure to need explanatory words here and there,—should also be as closely subsequent as possible.

“ Being thus fully satisfied with Professor Lodge's presentment of the phenomena witnessed, I need here only add a few of the incidents which he has omitted for brevity's sake ; such, especially, as I chanced from some accident of position or otherwise to have good opportunity of observing.

“ *Violence of the touches.*—It so happened that I received the most violent of the pressures experienced at these sittings, and also the only pressure, I think, felt at three separate points at once. In the notes for July 26th occur the words : ‘ M. was seized from behind as by a bear and compressed. It turned him about and ultimately drew him violently away from L., who saw him moving, and felt the transmitted pull. M. then felt as if a big man were kneeling behind him seizing him round back and thighs, and shaking him vigorously. Embrace strong and lasting.’ Here, when I say ‘ seized round back and thighs,’ I mean that the feeling was as if a powerful head were butting me in the small of the back, while I was shaken sideways, first to one side then to the other, by something which pressed strongly on both hips, though without, in this case, any definite sensation of *fingers*. When I say ‘ as by a bear ’ I mean that the grip was stiff and massive rather than flexible, as opposed to cases where apparent palm and finger-tips were felt. There were, at any rate, strong simultaneous pressures on three different regions of my body, and with a force which impressed me at the time as being greater than my own. I was holding the hands of Professor Lodge and of Eusapia ; Professor Richet, the only other person in the room, was holding the other hands of Professor Lodge and of Eusapia, and we were all standing round the table. Professor Ochorowicz was outside the window, taking notes, and no one else could possibly have been present.

“ Another phenomenon, on July 23rd is thus described in the notes :

“ ‘ Then a tall candlestick with glass globe enclosing candle was carried from spare table on to sitting table ; M. distinctly seeing it descending in a wavy line down the gap in the shutters. This being a slender object in line of sight was easily observed, and M. saw no hand touching it. It remained on table some time, L. feeling it there.’

“ I wish to make it clear that the whole of this candlestick with the cylindrical glass shade around it was easily comprised in the belt of clear sky between the shutters, and remained fully in my sight, at about eighteen inches from my face, for several seconds, moving gently the while. The rattle of the ill-fitting shade, as it vibrated in the air, was heard by Professor Lodge and myself. In this case, and in several others described in the notes, I clearly witnessed objects poised and moving with no material hand or attachment.

“ It may be well to point out that this plan which we adopted of constantly verifying by direct appeals to each other, and then clearly dictating to the note-taker outside, each incident while it was actually occurring, introduces a special difficulty into the hypothesis of collective hallucinations. For instance, when we have the note (July 21st), ‘ M. and L. holding both Eusapia’s hands in air firmly . . . the large table was by request of L. turned over on its back behind M. and left with its feet in the air,’ we must have correctly dictated the overturn of the table, which was heard from outside, and remained visible when the candle was lit ; but must at the same time, on the hallucination hypothesis, have incorrectly stated that we were holding Eusapia’s hands ;—since she, instead of sitting between us as we supposed, must have got up and left the circle, passed behind me to overturn the table, and returned and taken our hands before the light was struck directly afterwards. There must have been no vague or general hallucination on our parts, but hallucinations perfectly distinct, constantly varied, and always the same for all the persons present.

“ The hypothesis of a confederate finding access to this small room, on a desert island, under Professor Richet’s control, in which room, or on the verandah in front of which, we habitually lived, can only be used as a subsidiary explanation. For besides the direct writing, described by Professor Lodge, which occurred in full light of lamp or candle, many other phenomena occurred in light which enabled us to see each others’ figures and faces so distinctly that we could hardly have failed to notice any additional human being engaged in pulling our beards, patting our heads, slapping us on the back, and so forth.



“Some may think that the hands which we held as the medium's were composed, not of hallucination, but of sawdust. It would, however, be difficult to train a stuffed hand to perspire naturally, to mark time to an accordion, and to clench one's palm with its nails; all which the small hand which I grasped undoubtedly did.

“Some persons, again, will no doubt think that one of us so-called witnesses must have done the things himself. Against this my best defence is, that as I have only sat four times with Eusapia I cannot have done the things on the odd four hundred occasions or so on which they have been reported to occur. A similar line of defence, I am glad to think, is open to everyone who has ever sat with her. I think that we discussed on the island every possible or impossible way of producing these phenomena; but I can see no explanation except the hypothesis that the energy stored in the medium's body can be used either by her own spirit or by some other spirit to do mechanical work, not only in the usual way at the surface of her body, but also at a distance of some feet from her apparent periphery.”

MRS. SIDGWICK then said: “As far as they go, my experiences with Eusapia Paladino entirely confirm Professor Lodge, though they do not go so far—for the phenomena I witnessed were never, I think, such as could not have been produced by normal means had her hands alone been free, whereas for some of his experiences it seems necessary to assume her body also free. Still, my experiences were the most impressive of the kind that I have ever had, though I have sat with a good many mediums.

“Although the evidence, so far as my own experiences go, entirely depends on whether her hands were efficiently held, yet, if they were so held, I see no means of avoiding the supposition that a supernatural agency was at work, since I confidently reject the supposition that any confederate was present in the room, or that some of the observers aided her in any way. For the phenomena which impressed me most could not have been produced by means of her mouth or her feet; for instance, a grasp resembling that of a hand on the head cannot be produced by a foot, nor can a billiard ball or a large heavy melon without a stalk be conveyed from the table behind the medium to the table in front by her teeth (and all these things happened in my experience),—and besides, in cases which did seem conceivably to admit of any such explanation, it was excluded in subsequent trials by the securing of her feet and her mouth. Indeed, during the most important parts of the séances at which I was present, the feet were almost always held by the hands of

one or other of the investigators who placed himself under the table for the purpose. M. Richet and M. Ochorowicz had come to the conclusion that this was a more satisfactory method of control than even the electrical apparatus described by Professor Lodge.

“The question then—as regards my contribution to the evidence—is, could there be any mistake about the holding of the hands? At the séances which impressed me most, it did not seem to me that I personally could be mistaken. I felt sure that I held the hand for which I was responsible, that it was Eusapia’s hand, that it had the texture of her skin, that it was continuous with her arm and sleeve, and that it was her left hand, as could be verified by the position of the thumb. And it may be observed in passing that it is not even necessary to be assured of holding the hand continuously, provided one has it at the moment the touch as of a hand is felt on the head or shoulder, or that an object, such as a melon, is touching one’s face in its passage on to the table. At the time of these séances, it seemed to me absolutely impossible that I should have been deceived, and I certainly do not now know any method of deceptively producing the sensations I had.

“At the first séance, Professor Sidgwick held the other hand, and his conviction that he had it was, I think, as strong as mine that I had the left hand, and under these circumstances we experienced various touches and grasps which could only have been produced by a human hand or a good imitation of it, and this when, as I say, the mouth and the feet were fully accounted for. Similarly, at the last of our series of séances, I again held the left hand, while the right was held by a French physician, Dr. Ségard. At this séance, at which all the usual phenomena occurred in abundance, I was not only confident that I held the left hand well, but that, independently of that, (for reasons which it would take too long now to go into) if any hand was free, it was the right hand. M. Ségard was, however, quite confident throughout—and we continually asked him—that he held the right hand; and not only so, but when in the course of the séance we lighted up in order to see more clearly the position of things, he certainly was holding it. I think that the feeling of both Dr. Ségard and myself after the sitting was that, if the phenomena were not genuine, the other sitter had let go the hand, but that to accuse him of this was almost to accuse him of idiocy.

“To sum up then,—although, if my own experiences had stood alone, I should have preferred to wait for further opportunities of observation before laying them before the Society, I feel bound to say that, as far as they go, they entirely confirm those of Professor

Lodge and Mr. Myers, and that I regard collusion or confederacy as out of the question."

Mr. W. CROOKES spoke to the following effect :—

"Through the kindness of Professor Lodge I have had an opportunity of reading a proof of his paper in advance, and it has occurred to me that a few observations on certain differences which I have noted between the phenomena occurring in Eusapia Paladino's presence and those which I used to see with D. D. Home, might interest the meeting.

"In the first place, most if not all the occurrences with Eusapia seem to have taken place when she was in a trance, and the more complete the trance the more striking the phenomena. This was not always so with Home. Certainly the two most striking things I ever saw with him, the fire test and visible forms, were to be observed while he was entranced, but it was not always easy to tell when he was in that state, for he spoke and moved about almost as if he were in his normal condition; the chief differences being that his actions were more deliberate, and his manner and expressions more solemn, and he always spoke of himself in the third person, as 'Dan.'

"I several times saw the fire test, both at my own and at other houses. On one occasion he called me to him when he went to the fire and told me to watch carefully. He certainly put his hand in the grate and handled the red-hot coals in a manner which would have been impossible for me to have imitated without being severely burnt. I once saw him go to a bright wood fire, and, taking a large piece of red-hot charcoal, put it in the hollow of one hand, and covering it with the other hand, blow into the extempore furnace till the coal was white hot and the flames licked round his fingers. No sign of burning could be seen then or afterwards on his hands.

"When he was not in a trance we frequently had movements of objects in different parts of the room, with visible hands carrying flowers about and playing the accordion. On one occasion I was asked by Home to look at the accordion as it was playing in the semi-darkness beneath the table. I saw a delicate-looking female hand holding it by the handle, and the keys at the lower end rising and falling as if fingers were playing on them, although I could not see them. So life-like was the hand that at first I said it was my sister-in-law's, but was assured by all present that both her hands were on the table, a fact which I then verified for myself.

"The best cases of Home's levitation I witnessed were in my own house. On one occasion he went to a clear part of the room, and after standing quietly for a minute, told us he was rising. I saw him slowly

rise up with a continuous gliding movement and remain about six inches off the ground for several seconds, when he slowly descended. On this occasion no one moved from their places. On another occasion I was invited to come to him, when he rose 18 inches off the ground, and I passed my hands under his feet, round him, and over his head when he was in the air.

“On several occasions Home and the chair on which he was sitting at the table rose off the ground. This was generally done very deliberately, and Home sometimes then tucked up his feet on the seat of the chair and held up his hands in view of all of us. On such an occasion I have got down and seen and felt that all four legs were off the ground at the same time, Home’s feet being on the chair. Less frequently the levitating power extended to those sitting next to him. Once my wife was thus raised off the ground in her chair.

“Home always had a great objection to darkness, and we generally had plenty of light. I tried several experiments on lighting the room. Once I illuminated it with Geissler vacuum tubes electrically excited, but the result was not satisfactory; the flickering of the light distracted one’s attention. Another time I lighted the room with an alcohol flame coloured yellow with soda. This gave everyone a ghastly look, but the phenomena that took place were very strong, and I was told it was a good light for the purpose. One of the best séances I ever had was when the full moon was shining into the room. The blinds and curtains were drawn back and there was light enough to enable one to read small print.

“One of the most common occurrences at the séances consisted in movements of flowers and light objects. Sometimes those present could see fingers or a complete hand carrying things about, but frequently no visible support was to be detected. The hands felt warm and life-like, and if retained would appear to melt away in one’s grasp. They were never dragged away.

“One of the most striking things I ever saw in the way of movements of light objects was when a glass water-bottle and tumbler rose from the table. There was plenty of light in the room from two large salted alcohol flames, and Home’s hands were not near. The bottle and glass floated about over the middle of the table. I asked if they would answer questions by knocking one against the other. Immediately three taps together signified ‘Yes.’ They then kept floating about six or eight inches up, going from the front of one sitter to another round the table, tapping together and answering questions in this manner. Quite five minutes were occupied by this phenomenon, during which time we had ample opportunity of seeing that Home was a passive



agent, and that no wires or strings, &c., were in use. But the idea of any such tricks was absurd, as the occurrence was in my own house, and no one could have tampered with anything in the room, Home not having been in the room till we all came in together for the séance. On another occasion I asked for a word to be written by a pencil in my presence without anyone's hand being near. A piece of paper, a pencil, and a small wooden lath were on the table. The pencil rose up over the paper and seemed as if it were trying to write, and the lath went as if to steady it, but we were told the power was too weak to enable writing to be done.

“I never noticed any sympathetic movements of Home's hands or body when objects at a distance were being moved. I am certain that in most cases, when Home was not in a trance, he knew no more what was going to happen than did any one else present. He was an excellent *raconteur*, and by no means kept silent. Frequently he was looking another way, engaged in animated conversation with some one at his side, when the first movements took place, and his attention had to be called to them like the rest of us. He took a child-like pleasure in anything that was going on, and he always declared he had no power whatever over the progress of the phenomena.

“General conversation was going on all the time, and on many occasions something on the table had moved some time before Home was aware of it. We had to draw his attention to such things far oftener than he drew our attention to them. Indeed, he sometimes used to annoy me by his indifference to what was going on. When things were going on well, ample opportunity was generally given us to examine the occurrences at leisure, and frequently things would repeat themselves at request, or small objects, flowers, &c., would move about for many minutes passing from one to the other of those present. For my part I was always allowed to move about and examine what was taking place as carefully as I liked. All that we were asked was that we should not move suddenly. This was liable to stop the phenomena for a short time.

“I quite agree with what Professor Lodge says as to strangers. They are, I suppose, necessary evils, but some of my best séances have been spoiled by transparent and futile attempts at trickery on the part of strangers who had begged for an invitation. On one occasion everything seemed to promise a good sitting, and a very great man was present at his earnest request. We sat for an hour with nothing happening except sundry movements and noises, kicks and pushes, evidently made by my visitor. At length he left, and a message was received that ‘they had been waiting till Mr. ——— ceased to play the

fool.' We then had an excellent séance. I subsequently heard that our visitor went about saying we were a credulous lot. He had successfully taken us in with raps and movements, but Home was too clever to attempt to play any tricks in his presence.

"The drawback to accurate observation of Eusapia's phenomena appears to have been the very dim light in which most of the things occurred, rendering it necessary to take special precautions against possible deception. Had the light been better the elaborate holdings of hands, feet, and head, would have been unnecessary, and the unavoidable suspicions that the person on the other side had liberated a hand, would have been impossible. Home always refused to sit in the dark. He said that with firmness and perseverance the phenomena could be got just as well in the light, and even if some of the things were not so strong, the evidence of one's eyesight was worth making some sacrifice for. In almost all the séances I had with Home there was plenty of light to see all that occurred, and not only to enable me to write down notes of what was taking place but to read my notes without difficulty. Home was very anxious to let everyone present be satisfied that he was not doing any of the things himself—too anxious, I sometimes thought, for frequently he would interfere with the progress and development of what was going on by insisting that some sceptic or other should come round and take hold of his hands and feet to be sure he was not doing anything himself. At times he would push his chair back and move right away from the table when things were moving on it, and ask those furthest from him to come round and satisfy themselves that he had nothing to do with the movements. I used frequently to beg him to be quiet, knowing that if he would not move about in his eagerness to convince us of his genuineness, the strength of the phenomena would probably increase to such a degree that no further evidence would be needed that their production was beyond the powers of the medium.

"During the whole of my knowledge of D. D. Home, extending over several years, I never once saw the slightest occurrence that would make me suspicious that he was attempting to play tricks. He was scrupulously sensitive on this point, and never felt hurt at anyone taking precautions against deception. He sometimes, in the early days of our acquaintance, used to say to me before a séance, 'Now, William, I want you to act as if I was a recognised conjurer, and was going to cheat you and play all the tricks I could. Take every precaution you can devise against me, and move about and look under the table or where else you like. Don't consider my feelings. I shall not be offended. I know that the more carefully I am tested the

more convinced will everyone be that these abnormal occurrences are not of my own doings.' Latterly I used jokingly to say to him, 'Let us sit round the fire and have a quiet chat, and see if our friends are here and will do anything for us. We won't have any tests or precautions.' On these occasions, when only my own family were present with him, some of the most convincing phenomena took place.

"I think it is a cruel thing that a man like D. D. Home, gifted with such extraordinary powers, and always willing, nay, anxious, to place himself at the disposal of men of science for investigation, should have lived so many years in London, and with one or two exceptions no one of weight in the scientific world should have thought it worth while to look into the truth or falsity of things which were being talked about in society on all sides. To those who knew him Home was one of the most lovable of men, and his perfect genuineness and uprightness were beyond suspicion, but by those who did not know him he was called a charlatan, and those who believed in him were considered little better than lunatics."

Mr. Crookes concluded by expressing his satisfaction that so eminent a man of science as Professor Lodge should endorse the conclusions he himself had arrived at so many years ago, and called the attention of the meeting to the great courage exhibited by Mr. Lodge in coming forward as he was doing.

MR. PAGE HOPPS endorsed Mr. Crookes' final remarks, and referred to similar phenomena witnessed by himself thirty years ago.

MR. BARKWORTH asked if any observations had been made of changes of temperature in the medium, by means of a clinical thermometer or otherwise.

PROFESSOR LODGE replied that he thought it best to leave observations of this kind to medical men. He had not noticed special changes of temperature in the hands held by him.

PROFESSOR SIDGWICK, in closing the meeting, expressed his general concurrence in what had been said by Mrs. Sidgwick with regard to the experiences in which they had both shared. Although he kept his mind open to suggestions as to methods of producing an illusory belief that a medium's hand was being held when it was in fact free, he felt bound to say that none of the methods of this kind that were known to him appeared to him to afford an admissible explanation in the present case: and the supposition of confederacy was still more completely excluded by the conditions of the experiments. His experiences therefore, so far as they went, tended to confirm the more interesting results obtained by Professor Lodge and Mr. Myers.

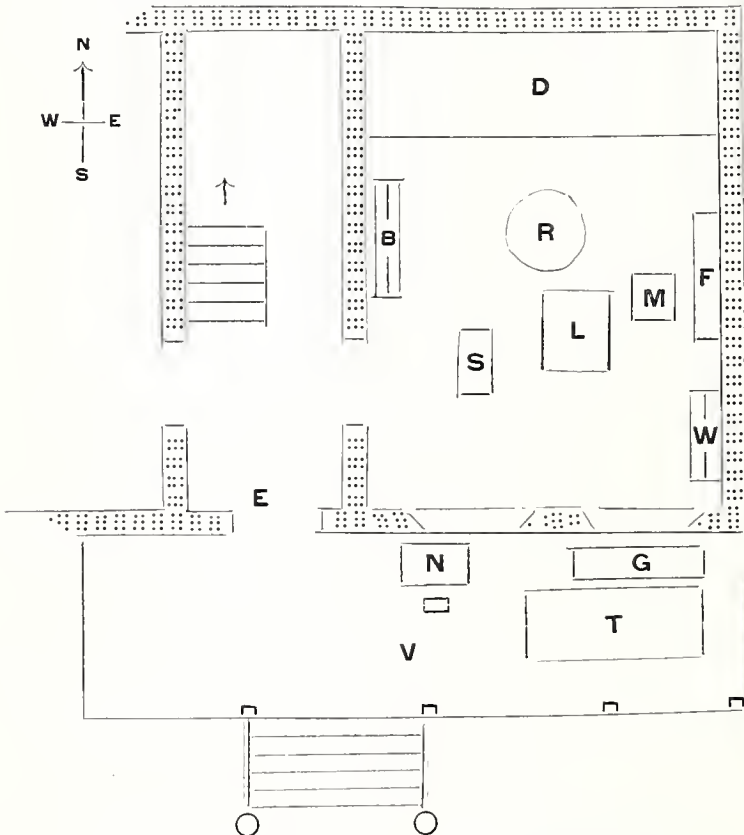
## APPENDIX I. TO PROFESSOR LODGE'S PAPER.

## EXCERPTS FROM THE DETAILED NOTES.

Series of four sittings held on the ile Roubaud, Gien, Var, July, 1894, in the house occupied by Professor Richet, owner of the island, and in the presence of Professor Richet, Mr. Myers, Dr. Ochorowicz, and Professor Lodge, with Eusapia Paladino, and a note-taker outside the room, M. Bellier.

Plan of room is subjoined. For general explanations and measurements of furniture see above, under head "Preliminary Details." The names of the sitters will be abbreviated thus: R, M, O, L, and E.

*Rough Plan of Sitting Room, on scale of  $\frac{1}{10}$  inch to foot.*



D is a large fixed divan, 5 feet wide.

B is the buffet or sideboard, with shelves above holding plates, glass, water bottle, etc.

W is an unused upright writing desk.

F is the fireplace and mantelshelf.

M was a weighing-machine, and near it were voltaic batteries and other experimental appliances on the tiled floor.

R, L and S are the round, the large, and the small tables respectively, in their customary positions; but they were not stationary.

V is the verandah, where all meals were taken.

N is the table of the note-taker.

T is a heavy dining table, with marble top.

G is a garden seat, which prevented the shutters of that window from being opened widely without some trouble.

E is the front entrance to the house, opening into passage and staircase. Above the sitting-room is a bedroom, where Lodge slept. There is no room beneath it. To the left of passage is the kitchen, with a back door. Beneath the floor of the verandah is a lumber-room or potting shed. The ground slopes down steeply toward the south.

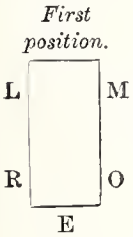


*First Sitting, July 21st, 1894.*

Furniture arranged as in plan, except that the small table was a little nearer to the window and door. The door could not be opened without disturbing either R. or L. who were sitting near it. No unknown or unspecified person was in the room.

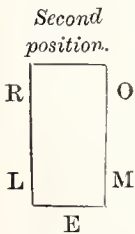
Sitters at small table joined hands round; E., in very plain black stuff dress, had her back to the window all the first part of the time. A lighted paraffin lamp, with a shade, stood on the round table.

At the beginning, the position of observers was as shown in the diagram. The unshod feet of E. were on a wooden apparatus like the pedals of a harmonium encased in a box and having a complete partition between the two pedals so that one foot could not possibly depress both. The depression of both pedals shunted an electric bell out of a battery circuit, thereby keeping it quiet, whereas when *either* was allowed to spring up so much as an inch, the bell rang loudly. Her hands were held by R. and O. respectively.



9. 36.—Under these conditions, in full lamplight, with the hands held, and feet on the machine, the black dress of E. being plainly visible all over to M. and L. who could see well under the table, the table tilted up at her end, wriggled about, and made a small quick jump completely off the floor. This was then repeated. [These preliminary movements of the light table always occur and are not devoid of interest, but as they are less secure of proof than later occurrences they will not henceforth be quoted.] The attention of L. was then called to protuberances of E.'s dress near her left leg, protuberances or *gonflements* which came and went. L. leaned over and touched one of these protrusions, about 12 inches from the floor, and it instantly retreated. This was repeated several times, and the contact each time evoked a slight cry from the medium, but nothing was grasped on this occasion. L. observed that both her feet were distinctly visible on the machine, (which though tested before and after was now quite silent), otherwise the protrusion looked and felt not unlike a raised and laterally protruded heel. [This occurrence is recorded as information, not as being first-rate evidence.]

10.14.—Raps on the table and tilts occurred which showed intelligence and permitted a change in the position of the observers, as shown in second diagram.



The machine was now soon dispensed with. L. held the left hand of E. and had one of her feet on his. M. held the other hand and foot similarly; and they continually kept each other informed as to the security of each. E. had no shoes on, and M. and L. had on soft slippers so that they could be sure of really feeling feet. There was often a twitching of her body and spasmodic jerking of her fingers but never sufficient to cause loss of control. The lamp was lowered.

10.21.—The first distinctly abnormal occurrence took place now, when

everything was under perfect control as stated. M. was touched lightly on the back several times.

10.24.—Light lowered more, M. held both her hands in the air, L. held her head, and each held one foot. M. was again touched distinctly in the back.

The lamp now went out of itself. Dark.

10.30.—E.'s hands being well held by L. and M. on the table, M.'s beard was distinctly pulled; he was also touched on the shoulder and clapped loudly on the back.

Both E.'s feet were now firmly held by M., and her hands were held by L. and M. as before. Several strong slaps occurred, and then the chair of M. was withdrawn from under him, and arrived on the table, knocking L.'s head as it came.

10.35.—A light was now struck, and position of affairs observed. The lamp was then again lowered considerably.

10.47.—While L. held both feet and left hand, and M. held right hand, L. was touched on the right side and also on the knee.

10.49.—Nearly dark again.

10.51.—R.'s arm was grasped and M. pinched several times. While L. held head and both hands, and M. held both feet, M. was touched as with a hand on his arm and body.

11.2.—Hands and feet well held. R. was scratched as by nails and touched on head, M. was loudly slapped on shoulder and strongly pinched, and the large table behind M. came violently part way towards us along the floor.

11.9.—L. had whiskers pulled on *left* side as by fingers, and he was also touched on shoulder and head; (hands and feet held all the time.)

11.10.—M. was distinctly pinched as by five fingers, one after the other touching, and then all pinching simultaneously. E. had predicted in this case what was going to be done by going through the appropriate movements with her fingers, as they were being held constantly in the hand of M.

11.14.—M. was pushed very definitely [and many other such contacts occurred, which it would be tedious to narrate further]. Hands being held all round, the large table approached, answered questions by tilts, and rose entirely in the air, being dimly visible to O. It was entirely untouched.

11.32.—A sound as of smart friction of thumb and fingers in the air near E., whose hands were well held.

L. then felt a hairy rough contact on the back of his head and shoulders, on the side of his face and front of his forehead, as of something hairy moving about and gently rubbing his head. Spoke of it first as like a hairy cat, afterwards as a fringe of a curtain. Conceived that he heard the rustle of a window curtain behind him and that its fringe was raised over and touching his head. E. was completely under control all the time, and the position of everybody in the circle was well known. [This was a very curious and unmistakable sensation, which could not possibly have been caused normally by anyone sitting at the table.]

11.34.—L., holding both hands of E., was distinctly touched as by a hand on the shoulder and back of head. The hairy mass was again felt by him.

11.36.—M.'s chair was again drawn from under him and put on the middle of the table, and M. remained standing. The large table drew nearer; hands and feet of E. well held.

11.43.—M. and L. both saw faint lights in the middle of the table, like firefly scintillations, clear and sharp though of low luminosity.

M. felt the hairy contact on his head while still standing up, and while L. had E.'s head touching his shoulder, her hands constantly held. [This repetition under still better conditions was done to emphasise the fact that it was not the medium's hair that was being felt.] The large table again moved and turned over on its side, turning over so as not to break the battery close by. E. announced that "John" would write, and asked which table it should be on. R. selected large table, and asked for cross in red. E. said doubtful, and drew with M.'s finger on R.'s hand an irregular figure feeling like a circle with a knot attached [to show what would be attempted].

M. was touched twice on his *right* side, and felt a large hand on his back, also a hairy mass on his head, and a violent push in the back. E. placed her head against M.'s arm, and M. felt the hairy contact on the top of his head clearly.

12.4.—M. and L. each holding one of E.'s hands firmly in the air, R.'s hand was strongly grasped and held as by a hand while 31 was counted. At request of L. the large table then turned itself over on its back behind M. and was left with its feet in the air.

A light was now struck, and the under surface of table (now turned upwards), was examined for marks. Nothing was found except joiners' lines which had been there before. The table was now half raised, so that its legs were horizontal, and its upper surface shewed at once a large blue scrawl of this shape. No cross was found [such as had been asked for above].

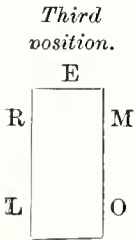


[Although it is unlikely that so large and prominent a scrawl would have escaped previous observation, the proof of its immediately previous absence is incomplete.]

There was now full light and the séance was understood to have stopped. But E. asked for a blue pencil, and when one was found and given her she proceeded to cover the tip of her fore-finger with blue chalk. She then gave this finger to R. to hold, and with it extended she walked up to the vertically-standing top surface of the large table, and made near, but not touching it, a couple of quick cross marks in the air. The blue had then disappeared from her finger, and two large blue crosses, sharply drawn, not as with finger tip, were found at the back or far side of the table, viz., on one of the sideboards of the under side which had been just previously examined for such marks. There was no fresh mark on the surface in front of which she had made the gestures.

[This is a remarkable phenomenon if genuine, but it has too much the superficial aspect of a conjuring trick to be altogether satisfactory.]

12.35.—Sittings at the small table were now resumed, with a change of position. The table was moved considerably further from the window and the positions were as shewn. The shutter was more widely opened so as to admit light from the bright moon outside. The candle of the recorder also gave some little light, but the lamp inside the room was not lighted. R. held both arms and one hand of E., while M. held both feet and her other hand. R. then felt a hand move over his head and rest on his mouth for some seconds, during which he spoke to us with his voice muffled. The round table now approached. R.'s head was stroked behind. R. held both E.'s knees, still retaining one hand while M. held the other, and the round table continued to approach in violent jerks.



12.49.—A small cigar box fell on to our table, and a sound was heard in the air as of something rattling. R. was holding head and right hand; M., holding left hand, raised it in the air holding it lightly by the tips of its fingers, but with part of his own hand free. A saucer containing small shot, (from another part of the room), was then put into this hand of M. in the air. A covered wire of the electric battery came on to the table and wrapped itself round R.'s and E.'s heads, and was pulled till E. called out. Henceforth R. held her head and body, M. kept one hand and both feet, while L. held the other hand, and in this position E. made several spasmodic movements, each of which was accompanied or followed by violent movements of the neighbouring round table.

12.57.—The accordion which was on the round table got on to the floor somehow, and began to play single notes. Bellier counted 26 of them and then ceased counting. While the accordion played, E.'s fingers made movements in the hands of both M. and L. in accord with the notes as if she were playing them at a distance with difficulty. The lightly-touched quick notes were also thus felt by L. with singular precision. Sometimes the touch failed to elicit a response, and this failure was usually succeeded by an interval of silence and rest.

1.5.—E. being well held, M. heard a noise on the round table at his side, and turning to look saw a white object detach itself from the table and move slowly through the clear space between his own head and E.'s, visibly crossing the painted stripes of colour on the wall of the room. L. now saw the object coming past M.'s head and settling on the table. It was the lamp-shade coming white side first.

1.10.—The round table was moved further off and blows came upon it. L. was touched on the back, while R. saw both E.'s hands (which were still, as always, being held), and her body was also visible.

1.17.—The "châlet," which was on the round table, now began to play, and then visibly approached, being seen by both M. and L. coming through the air, and settled on our table against M.'s chest. Shortly afterwards it moved away from M.'s chest on to the middle of our table and played there. Then it got on the floor between R. and E., and R. said "enough of that



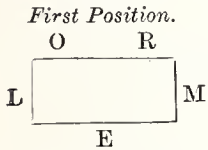
music." It stopped, probably because run down. M. was repeatedly and vigorously pushed on the back while L. was trying to see what was touching him [changing places with O. for the purpose]. L. could see M.'s back readily, but could not see anything upon it, though M. kept on calling out that he was being pushed, and that things which pushed like that must be visible. Soon afterwards the sitting was suspended and E. came out of the trance. During the latter half of the sitting, E. had taken one of M.'s fingers and drawn some scrawls with it outside R.'s flannel jacket, which was buttoned up to his neck. M. said: "She is using me to write on you," and it was thought no more of. But after the séance, when undressing, R. found on his shirt front, underneath both flannel jacket and high white waistcoat, a clear blue scrawl; and he came at once to bedrooms to shew it.

[The account of this sitting has been quoted at considerable length as a specimen: it will not be necessary to quote all equally fully; nor is it suggested that all the incidents quoted are equally valid as evidence. It was not the best sitting, but it was a good one, and it may be noted that (at 11.34) L. was distinctly touched as by a hand on the shoulder and the back of his head while he himself was holding *both* hands of Eusapia; and that twice (at 1.5 and at 1.17) a small object moved visibly through the air.]

*Second Sitting, July 23rd, 1894.*

Same persons present, but arranged differently at small table, as shown. No one else was in the room. Bellier was outside the window taking notes.

E. had her back to the window, in which a chair stood, and on it the châlet was placed beforehand. There was only a very small amount of light at first. A selection of the events only is quoted, principally those in which L. was specially concerned.



The feet of Eusapia were placed without slippers on the electric apparatus, so that neither foot could be raised an inch without ringing a bell; her hands were wide apart and held quite distinctly, the left by L. and the right by M.

Various small phenomena occurred, and movements of the table, etc. M. felt the hairy contact on his head such as L. had felt on the 21st, also a thick-feeling hand on his back, etc.

Under the above condition of holding, a couple of loud claps, as of free hands in the air, were heard. One of the window curtains was flung forcibly over the sitters. M. was clapped audibly on the back, and at the same moment the châlet (musical box) was raised off a chair where it had been placed, behind Eusapia, touched M. as it came, and stood upon the table. Hands being still held it came next on to the chest of L., and then got on to the ground. In this case it was not playing. R. was then told to hold his hand up free in the air, and the châlet was gently deposited in it. L.'s head was now seized and forcibly squeezed and shaken, as if by two strong hands

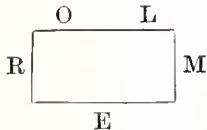
or stumps; and "John" was understood to claim the "hairy mass" as his beard, and to be rebuking L. for asserting it to be a curtain fringe. The châlet had been replaced on table, and, while Eusapia's hands were well held and the position of her head and mouth observed, it wound itself up and started to play. While playing it descended on to the floor. There it ran down, and stopped playing, but while still on the floor it wound itself up again and rose on to the table once more, playing as it came. Eusapia's hands were under perfect control all the time, and the foot apparatus was now tested and found to be working well.

L. was then permitted to hold both arms and both feet (the foot apparatus being removed) and he was then touched twice on the back and grasped distinctly on the left arm. E. then held up one of L.'s hands and with it made two small movements, and at each movement a chair not far distant grated along the floor as if pushed or pulled. (This sort of action occurred many times and is very characteristic.)

The shutter was arranged to let in more moonlight.

The chair from behind E. now arrived on the top of table, and while therein full view rose up and down several times; E.'s hands, under control, not touching it, but making appropriate or sympathetic movements to correspond.

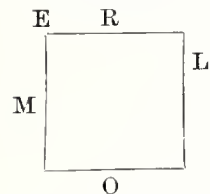
*Second position.*



R. and L. now changed places so that L. could face window and see if the things which were frequently touching M. were visible. R. held head and left hand and left foot of E. M. held right hand and foot. R. and O. saw things across the window: then L., leaning over the table, saw, crossing the light of the window, a dark protuberance stretching over from E. towards M.'s head and shoulder; it looked like three or four large stiff black feathers or ragged fingers, trying to reach M.'s shoulder and just not succeeding. The object then drooped and seemed to touch M.'s forearm, and, at the same instant as L. saw the contact, M. exclaimed as feeling a touch, and said his arm and elbow had been touched and shaken. [This was a very distinct experience.]

E. still well held, the curtain approached R., and he felt something hard inside it. M. received several slaps on the back, but L. could see nothing

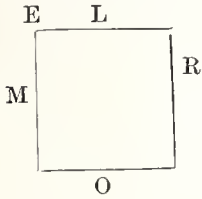
*Third position (First at square table).*



of what did it, though he could see M.'s back. Getting tired of these numerous contacts, all got up. Both shutters were widely opened so that plenty of moonlight entered the room, and then all stood round the "large table" holding hands in a chain; table readily visible; E. had on no shoes or slippers, was clad in plain dark gown; position of observers shewn in diagram. M. held E.'s right hand so that it was over table, but not quite touching it. R. held her left hand so that it lightly touched the top of the table. While thus arranged, M. felt a strong slap on the back which everybody heard, and the table began to rise, at first tilting, but presently it rose completely and remained horizontally up in the

air, a foot or so off the floor, for one or two seconds ; it then fell heavily.

*Fourth position (Second at large table).*



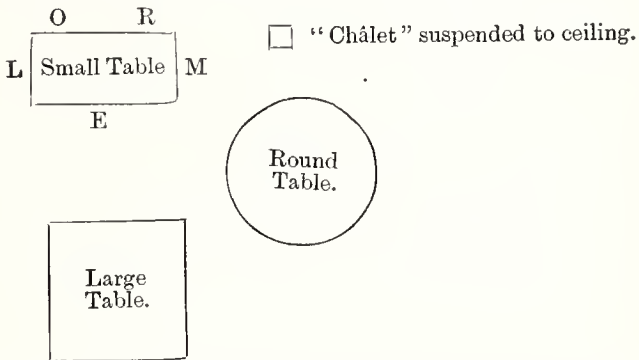
R. and L. then changed places, and L. held E.'s left hand just as R. had, viz., just lightly touching the top of the table with her fingers ; L. also touched her feet with his, but could not be sure of more than one foot continuously. The table then rose exactly as before, staying two seconds horizontally in the air. E.'s body shewed signs of effort while this occurred, but still the hand held by M. did not touch the table and the hand held by L. only lightly touched it. No one else touched the table at all. [Since only one foot was

safely accounted for it must be supposed that the other was free ; but even so it appears to me impossible for any person to lift a table of this size and weight while standing up to it, with hands only on top, without plenty of leg action, and considerable strength and pressure of hands. It was quite beyond any normal power of Eusapia. A man *sitting* at such a table can raise it by means of one knee and foot, but he cannot so raise while standing, with his hands only on the top.]

Dimensions and weight of table are given under "Preliminary Details."

*Third Sitting, July 25th.*

The position of the three tables was altered so as to be more like what is here shewn ; the second position of sitters being also represented (the first position was the same, except that R. and L. were interchanged) :—



L. had suspended the "châlet," with its lowest point 5 feet from the floor, to a hook in the centre of the ceiling, by a bit of string, to see what would happen to it under these circumstances, and he had made sure that it was completely run down, so that it could not play till wound up. It hung at a distance distinctly beyond Eusapia's normal reach : at least two feet beyond. Lodge had entirely arranged the room as he wished, and kept special guard over it to see that no one entered or tampered with anything ; locking the door immediately after the sitters were admitted.

The first experiment was the extraction of a couple of halma-men out of

a box without removing the lid ; but since the men in the box had not been counted beforehand, this experiment must be rejected as uncertain. [There is no other record of the extraction of matter from a closed box by this medium that I am aware of.] The second was the production of scent, something like verbena, on the medium's hands ; but there was not sufficient evidence of the absence of such scent from the island. The large table behind medium now moved along the floor, while medium was under complete control ; her hands, feet, and knees being held. Then an electric bell-push, which L. had arranged on round table, just within normal reach, was touched so as to ring the bell. The square table was violently dragged about, and loud bangs occurred on it. Then Richet and Lodge interchanged places [so as now to correspond with the above diagram], and several times during the next hour Lodge was touched, grasped, and pinched, while he distinctly held both Eusapia's hands and feet. He also let one of his hands be held by Eusapia's two hands, feeling down her sleeves and having a light struck to assure himself that the holding was correctly felt, and under these conditions a distinct hand was applied to his right arm, and when he put his free (*i.e.*, Ochorowicz-holding) hand to the place it was gripped momentarily too, giving a clear feeling of nails and of thumb and fingers. Also, while Lodge held both hands and feet, the large table was several times violently moved, and other clear movements of smaller objects occurred.

The agency was asked to wind up the suspended châlet, but reported that it turned round [naturally] when the attempt was made.

The accordion, a candlestick, and other objects arrived on the table. Eusapia now held both her hands on Lodge's head, and Myers held both her knees. She then said 5 times "tira" spasmodically, and at each utterance the square table made a vigorous scraping movement along the floor towards us. This lasted 4 seconds as recorded by Bellier outside, from the evidence of his own ears and the watch in front of him.

While Lodge held *both* the medium's hands on the table, and also her head leaning over on to him away from the châlet, (see figure above), and while Richet held both her feet, the suspended châlet was heard to be wound partially up 3 times, with brief pauses, taking four seconds in all, as heard and recorded by Bellier. It did not now begin to play, but began to flap, as if its doors were trying to open. Soon it began to play and raps were heard on it. While it played Eusapia's hands waved L's hands in the air in time with the music. It soon stopped, but was immediately re-wound and went on playing some time. While this was going on, the châlet began to swing and the string was heard to break, but instead of dropping on the floor, the châlet was gently placed on M.'s head and thence on to the table. [This phenomenon occurred under quite satisfactory conditions.]

L. was told to hold one hand loosely against the skirt of Eusapia, still holding her two hands with the other, and he then felt his hand gripped quickly several times as by a hand through her dress. He had also several distinct hand-grasps as from a bare hand coming from E.'s shoulder, both her real hands being at the time completely in his control. He did not



succeed in grasping one of these pseudo-hands ; though other observers did on other occasions. Attempt was now made to prolong one of these pressures. A hand was felt on M.'s back and he began counting seconds. The hand pressed at each count 5 times, and remained still up to 10 times, when it slapped audibly and disappeared. Observation made in light as to correct holding of Eusapia's real hands.

[A great number of other phenomena occurred, but the above are sufficient to quote at present. This was the best sitting.]

After the sitting there occurred a curious writing episode, in which the clean finger nail of Professor Richet, held by Eusapia, was made to act as a blue crayon and to leave a thick blue pencil mark when drawn thus along white paper in full candle light. This was done several times, and the formation of the last two of these marks was closely watched by all in the light close to a candle. It appeared to L. as if the blue did not appear directly under the nail, but slightly on one side, as if some invisible protrusion from the fingers of Eusapia (which themselves were about half an inch off the paper) were really producing it, but he does not vouch for this detail and only records it as a memorandum for future observation. [The paper was certainly clean beforehand, and the marks could be seen *being* formed.]

#### *Fourth Sitting, July 26th.*

On 26th July a sitting was held in which Ochorowicz took notes outside the window, Bellier having left the island ; and the observers were Richet, Myers, and Lodge. The room was again arranged and guarded by Lodge, who again locked the door when the other two observers had entered with Eusapia. The first incident of note was some extremely loud and dangerous-sounding bangs on the square table and on the small table at which they sat. These bangs were louder than could be made with hand blows [and were sufficient to cause alarm for the safety of the hands among which they sometimes occurred].

L. and M. distinctly and simultaneously saw a small bright light rapidly moving in front of them above the table, like a spark or a firefly. The small table rose high into the air in fair light, and remained there barely touched by E. on the top, while eleven was counted.

An arm chair in the window, four feet of clear space intervening between it and the back of Eusapia, now began to move. It was very visible to Lodge and to all ; the shutters being open and sky-light glinting on the back of the chair. It was seen to approach and otherwise move a few inches several times, it also made intelligent visible tilts in reply to questions. Eusapia was well held, and all conditions perfect. No one was near the chair.

The window curtain, five feet away from everybody, and behind Eusapia, now rose and swelled out across the window. M. now held Eusapia's head, and at the same time L. saw the outline of a large face or mask over the window, but it might have been made out of the edge and fringe of the swollen curtain. It remained there 20 or 30 seconds, and an imitation

“hand” moved about and touched the nose of the face to call attention to it. Then the curtain suddenly fell back into its ordinary shape and quietude.

The window was only slightly open, and there was no wind such as could distort the curtain thus ; nor was there anyone concealed in the room.

L. had tied a fan belonging to the medium under the table before the sitting, without mentioning the fact ; this was now wrenched forcibly away from its fastenings and flung upon the table.

Richet was grasped or clutched as by a large hand with open fingers applied to his head, he himself at the time holding both the hands of the medium.

Eusapia's hands being well held, Myers' wallet with books and papers was lifted from the floor on to the table. It weighed 12 pounds.

Noise as of key being fumbled in the door, and Ochorowicz from outside asked who was unlocking the door. Eusapia's hands were well held and no one was near the door. The clear space of several feet near door was plainly enough visible. Blows occurred on the door. The key then arrived on the table, [and was felt there by L.] It disappeared again, and was heard to be replacing itself in the door with a sound as of the door being locked (or unlocked) ; then the key came again on to the table into Richet's hand and stayed there. (At the beginning of the séance the door had been locked, and at the end it was still locked ; judging by sound, it had *probably* been unlocked and locked again during this episode. The door certainly remained shut all the time.) Richet saw an indistinct black square-looking object which seemed to prolong the key when it was brought towards his hand.

There was light enough to see the position of everybody's normal hands all the time on this occasion, and we were sitting some four or five feet distant from the door. [It was a perfectly distinct phenomenon.]

Richet next saw something detached, like a bird in the air, going to M.'s head. At the instant he saw it touch, M. called out that he was touched on the head.

L., R., and M. then all saw the curious imitation-hand or feather fingers stretching horizontally over the vertical gap between the half open shutters : a thing which L. had several times seen before.

M. was seized from behind while standing, and vigorously pulled and shaken about ; while all four were standing holding hands round the table. L. saw him moving and felt a transmitted pull. A loaf and other objects from the buffet had by arrived on the table, and a pile of five plates. Our small table was in front of the buffet. Everybody was now standing up, and observers were getting tired, so we asked to stop, but agency insisted on continuing. Statement made that the medium needed refreshment, but the agency said it could see to that. A gurgling noise was heard as if the medium was drinking from a bottle, and directly afterwards a decanter of water which had been on a top shelf of the buffet arrived on the table ; then it rose again to the medium's mouth, where it was felt horizontally by Richet, and again she drank. It then came again on to the table, and stayed there.

[There was so much locomotion in this séance that it is useless to give a plan. The position of buffet B and escritoire W, of door and window, is shown in plan at beginning of this Appendix. Most of the sitting and standing was near the buffet.]

Medium now conducted the standing group to near the writing desk in the corner, and made three little movements with her held hand. They seemed to take effect and tilt the desk backwards, after a very short but appreciable interval. Then she moved further away and repeated the action; the same movement of the bureau occurred, but with more delay. Then once more, this time two metres from the desk; and the interval elapsing before the response was now greater, perhaps as much as two seconds.

OLIVER J. LODGE.

NOTE.—The following written statement was made by Dr. Ochorowicz, who acted as note-taker during this sitting.

*“Je certifie que tous les bruits entendus par les assistants dans la chambre où a eu lieu la séance ont été entendus par moi en dehors du cercle et en dehors de la chambre.”*

(Signed) J. OCHOROWICZ.

July 27th, 1894.

## APPENDIX II. TO PROFESSOR LODGE'S PAPER.

### ON SOME APPLIANCES NEEDED FOR A PSYCHICAL LABORATORY.

Assuming that the facts here recorded, when taken in conjunction with a multitude of similar facts vouched for by other observers, suffice to establish the existence of a class of physical phenomena not yet recognised by science, it is natural to suppose that they are but the foreshadowings of a mass of new knowledge,<sup>1</sup> that they are the early stages of a whole body of science. Such has usually been the past experience of the human race in connexion with a new department of observation, and until the attempt is made to develop our knowledge of these phenomena on scientific lines, we cannot tell whether or no that experience is to be repeated in this case also.

The investigations are on one side more difficult and troublesome than are ordinary physical experiments, because they involve a person as a chief instrument of research; and this person requires humane and cautious treatment of a kind quite different from that accorded to ordinary apparatus. But although this is the case with the chief instrument, there are a number of subsidiary pieces of apparatus necessary for the investigation, of a kind not very different from those needed in any physical or chemical research; and if the observations are to go on easily and well, special appliances must be contrived and arranged conveniently for use, precisely as is done in any properly fitted laboratory.

<sup>1</sup> In using the word “new” here I would be understood to use it in the sense in which biologists speak of a “new species”; not meaning that it has just been created, nor even that it has never been used by man for decorative or nutritive purposes, but in the sense that now for the first time it is being recorded by orthodox and organised science for future study.

It has already, doubtless, been realised that one of the needs of the future is a psychological laboratory specially adapted for all kinds of experimental psychology and psycho-physics, and I believe that such laboratories already exist in several countries; but I proceed to indicate a few additional pieces of apparatus such as are suggested by the demands of the present enquiry.

One of the chief needs is a well arranged registering balance, with its platform level with the floor, so that the medium's chair can be placed upon it with perfect and obvious security. The same platform might be arranged to indicate horizontal forces as well as vertical ones. The actual *movements* should be small and imperceptible; it is the *force* which should be registered, in order to determine the nature and locality of reactions experienced by the body of the medium.

The registration should occur on a drum driven by the standard clock of the place, which should have a dial visible to the note-taker, perhaps to experimenters also, so that there be no question about differences of time; and the same clock should beat audible seconds for convenience of rapid time-estimates.

While so much is unknown about the subject, it would be necessary at first to take a number of observations more or less at random, until it is found out which are the operative conditions and which may be ignored.

Then, in addition to the medium's weight, it will be well to take his or her temperature, muscular exertion, pulse, breathing, &c., &c.; and all this would be best done in some automatically registering manner by apparatus outside the room, and actuated through a single thin strand of wires from the person of the medium, arranged not to incommode him or impede his movements.

The entire record might be made on one large drum or paper-roll, on which also a hand-worked stylus could record the instant of the various phenomena. If worth while, indeed, not only the time, but the nature of the phenomenon also could be indicated, by an arrangement like Cowper's writing telegraph. The chart exhibiting all these events simultaneously recorded could hardly fail to yield instruction to subsequent leisurely study.

Until more is known it may be well also to take some simple data, before and after the séance, from the sitters also; and unless the apparatus is conveniently arranged in an ante-chamber for doing this quickly, it is sure to be overlooked.

It is probably specially desirable to record the muscular swellings of the medium, say by the yield of slight elastic collars round the principal muscles, so as to ascertain what sort of exertion is needed for each class of distant movement, and where each exertion is localised.

Other devices of a more purely mechanical kind could be made to replace the "tables" and "chairs" of the ordinary séance room. A table is evidently convenient to mediums because it permits contact of both hands and feet; but this renders it unsatisfactory to investigators. A sort of table, *i.e.*, a thing standing on the floor and yet reachable by hands, could be easily made so as to ring a bell in its own cavity whenever it was raised



from the floor *without* pressure under any of its feet; but if it experienced pressure on its feet, as it does when standing on the floor for instance, then the bell could be silent.

The same sort of plan, extended underneath its boards, could gradually show the locality of the raising force as applied to the table; and a balance under the table could perhaps indicate where the reaction was, supposing that it were not on the medium.

If so elaborate a plan were necessary, it would be possible to arrange that the floor was chequed out into square-foot-blocks, all apparently steady, but all really recording their load on one drum by means of a carbon-cloth rheostat underneath each. The tops of the blocks, if smoked or whitened, could indicate upon which of them the table or the medium had rested, and the record on the drum would shew where and when the reaction force had been applied. It may be possible to get the locality of the reaction force by a simpler means than this, but such an arrangement as the one indicated would be feasible in a permanent laboratory; and it might not be safe to assume, without proof, that the locality must necessarily be the same for every kind of medium.

It must, however, be remembered that the experiment room should not act on the medium in a repellent manner; it is probably well that all mechanical devices be more or less concealed under a superficial aspect of comfort and ordinary homeliness.

Another, or perhaps the same, séance room should be arranged with special reference to its optical properties, with the especial object of obtaining as much light as possible of a kind unobjectionable to the medium. Thus it is sometimes stated that they do not mind phosphorescent light. If so, the walls and ceiling could be painted with phosphorescent paint.

It is sometimes said that though mediums object to sudden changes of luminosity, they do not so much mind a slow change even in the direction of increase. If so, a gas or electric lamp could be arranged automatically to keep on raising itself slowly and imperceptibly, at the same time retaining the power of being turned down occasionally whenever a demand for less light is made. Occasions would probably arrive when the increased illumination would pass unnoticed, especially if the phenomena were occurring easily, and then accordingly the sitters could get an unusually good view.

But a still better device may be to arrange a room so that it shall be flooded with invisible ultra-violet light, sufficient for a constant series of photographs to be taken of its interior by a clockwork device outside. Pinhole photography would be best, as no special focussing is then necessary, and the perspective is correct; but the exposures might have to be too long.

A number of cameras could look into the room through holes in the walls, and silently record its state at regular short intervals on a long ribbon, with the times marked. They could either go continuously, or they could be started by the note-taker or one of the observers pulling a string before the occurrence of any special event, of the probable coming of which an experienced observer is usually aware.

A method of admitting ultra-violet light in considerable quantity, on which a few years ago I made some preliminary experiments, is to have the ceiling of the room made of a great tank or set of tanks filled with ammonio-sulphate-of-copper solution, open to the sky; and to sit in the daytime. A sufficient thickness of this substance stops the visible but transmits some of the photographic solar rays. Perhaps a better and cheaper plan is to fit the room with plentiful north and north-sky windows glazed with black quartz, or some dark varieties of fluor spar. And in this case artificial light on the other side of the windows might serve for night sittings; but an arc-light is an exceedingly feeble substitute for country daylight, and it is well to employ somewhat brilliant ultra-violet "illumination" in order to be able to get results with rapid exposures and avoid blurring.

Other devices, such as smoked surfaces, wet clay, etc., for obtaining an imprint of the "hands," and other abnormal protuberances, with registering thermometers for ascertaining their temperature, will readily suggest themselves as soon as a serious study of these things is contemplated; and no more well-developed "mediums" ought to be wasted in fruitless efforts to obtain scientific recognition for the phenomena which their organisms are able to exhibit.

The result of my experience is to convince me that certain phenomena usually considered abnormal do belong to the order of nature; and, as a corollary from this, that these phenomena ought to be investigated and recorded by persons and societies interested in natural knowledge.

OLIVER J. LODGE.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### CASE OF HYSTERIA, CATALEPSY AND UNSTABLE CONSCIOUSNESS, ACCOMPANIED BY SUPERNORMAL PERCEPTION.

By R. OSGOOD MASON, A.M., M.D.

Miss M., 22 years old, of Irish parentage, was born in New York, and was a teacher in the public schools. She had dark hair, heavy eyebrows, and rather a pasty and unhealthy appearance. On her way home from school, July 13th, 1870, she received a shock by seeing an accident. I first saw her late in the evening of the same day. She was lying upon a sofa, her hair and dress in great disorder, and her whole appearance perfectly wild. She was startled at the slightest noise, and every few minutes she screamed at the top of her voice, and with the most terror-stricken look upon her face, at some fearful vision which was before her, and in which she saw a dear friend, who was really at that moment sitting by her side, fall from some high place, by which she was supposed to be bruised and mangled in a shocking manner.

A similar state of things continued during the three following days, when, rather suddenly, paralysis appeared. It was crossed, affecting the right side of the face and the left arm and leg. Speech was difficult, and the affected limbs were nearly powerless.

July 18th.—The case was seen in consultation by a well-known medical gentleman ; but a diagnosis between a clot and hysteria as the cause of the paralysis was not then clearly made.

July 25th.—There is some slight improvement in the general condition of the patient, but the screaming fits and the dreadful visions still occur. She has also had attacks of entire loss of consciousness lasting sometimes two hours, accompanied by loss of motion except some very slight spasmodic action of the muscles. Paralysis remained the same as at first, excepting some slight improvement in speech.

July 28th.—There is very little change. The patient sits up,

appears rational. Can get across the room by the assistance of another person holding her up on the affected side; she drags the paralyzed foot after her, the ankle turning in or out as a little weight might happen to fall upon it: the hand is also nearly powerless. Decided to try *Mesmerism*. Made use of the long passes from head to foot for ten minutes, then continued by holding the thumbs and directing the patient to look steadily at a specified object. There was a good deal of nervous agitation and twisting of the hands; she feels a sensation like an electric current passing up through her hands and arms. Began to be sleepy in five or six minutes; eyelids quivered and began to droop and very soon she went into an unconscious condition, but some nervous action of the hands continued. She slept fifteen minutes and then awoke suddenly. She smiled, looked brighter, and declared she felt greatly rested and refreshed, as though she had had "two nights' sleep."

July 31st.—Patient is decidedly better—has had no attacks of screaming nor of unconsciousness. The paralysis is the same as before. Hypnotised by holding the thumbs and the steady gaze—she slept as on the previous occasion, but much more quietly. During sleep I made a single, firm, rapid pass down the outside of the paralyzed leg, from above the knee to the foot. Patient awoke suddenly with a start and an exclamation: asked sharply what I had done to her leg—declared that I had cut it, and looked suspiciously about for the knife. I assured her that no instrument of any kind had been used, and suggested that she should try to move her limb. She moved it readily. She then put down her hand, and, pinching her affected leg, exclaimed with great surprise, "And I can feel, too!" I made a few more passes, and then, giving her my hand, I asked her to rise. She did so, and stood bearing her weight fairly upon both feet. She then took a step or two, very hesitatingly at first, as if doubting her ability to do it; but at last she walked all about the room unassisted, as well as if nothing had been the matter. Every trace of paralysis had disappeared and did not return.

August 1st.—Patient walked into the room unassisted, looked bright, had slept well; still there was a strangeness in her look, and her friends reported that, contrary to her usual manner, she was petulant, fault-finding, and unreasonable. Hypnotised, she went to sleep easily, and, after allowing her a short sleep, I made two or three rapid passes upward across her forehead to arouse her. She awoke suddenly and complained of headache, which very soon passed away; and, on being asked how she felt, she replied: "I wonder how people feel who have been in a trance. I feel as though I had been in a



trance." Then, as if suddenly realising her surroundings, she exclaimed: "How did I come to be in this room, and why am I in this horrid dress?" and she went on to say that she should have been in the room where I found her on the evening of my first visit, and described the dress she then wore as the one she should have on now. In short, she had no recollection of anything that had occurred since the evening of July 13th—the day she was taken sick: she calls that yesterday and all the intervening time is a blank.

August 2nd.—Patient has slept well and has apparently been clear in mind.

August 12th.—Patient has not seemed so well—is again strange, petulant and unreasonable. She reads however, writes and amuses herself; has not been altogether right, her friends say, since the 2nd of the month. Hypnotized, and, after a short sleep, awoke her by quick passes across her forehead. The whole time since August 1st is a blank. She calls to-day Friday, July 15th. She was taken sick on Wednesday, July 13th; the day I awoke her first is Thursday, and to-day is Friday. It is all right to her that way and in no other.

From this time on there were no further manifestations of the peculiarities which had characterised her illness, nor any further lapses in time or consciousness. She was however under my observation for several weeks, and I also gave her occasional treatment by hypnotism.

During this later stage of her case, and after all abnormal conditions had seemingly disappeared, I was convinced that my patient was still what might properly be called a "*Sensitive*." During her illness I had observed decided indications of this heightened or supra-normal power of perception. On my first attempt to hypnotize her, on making the passes as usual four or six inches from the surface of the body, she screamed with pain as though a powerful battery had been applied, and it was only at a distance of four or five feet that the passes were at all comfortable or soothing. I also found that pointing my fingers at her from a distance—as across the room—produced convulsive muscular action. Thinking at first it was only "expectation" which induced this action, I tried the experiment when she was not aware of my presence—when her back was turned to me—and even through a closed door, with the same result.

I now instituted the following experiments:—

*First*.—Taking an old-fashioned copper cent, I wrapped it neatly in a bit of ordinary tissue paper; this was folded in another covering of the same material, and so on until it had acquired six entire coverings of tissue paper, and was a little, soft, oval, innocent-looking package, quite convenient for my purpose. This I took with me, held

closely in the palm of my hand, as I entered the room where my patient was lying on a lounge. I took a chair as I passed in, and, placing it beside the lounge, I sat leisurely down and took her right hand in mine, in such a manner that the little package was between our palms and in close contact with both. I remarked upon the weather and commenced the routine duty of feeling her pulse with my left hand. A minute or two was passed in banter and conversation intended by me to thoroughly engage her attention, when all at once she commenced to wipe her mouth with her handkerchief, and spit and sputter with her tongue and lips, as if to get rid of some offensive taste. She then looked up suspiciously at me and said, "I wonder what you are doing with me now"; then suddenly pulling her hand away from mine, she exclaimed: "I know what it is; you have put a nasty piece of copper in my hand."

*Second.*—I took two clean, new bottles, exactly alike, with new corks, and put a small dot of ink in one of the corks so as to be able to distinguish it. I then filled the bottle with the unmarked cork with plain water from the faucet in my office. Immediately after I drew a goblet of water from the same faucet, and, placing it on my desk, I brought all my fingers together in a clump, and then held them for a minute or two over the goblet as near as possible to the water but without the slightest contact. "This it was and nothing more" with which I filled the second bottle, having the dot in the cork. I then wrapped the bottles separately in thick white paper, put them in a satchel, and took them with me on my visit to my patient. During the visit I produced the bottles, taking care that my patient did not see them—much less distinguish the corks. I poured out a small quantity of the plain water and desired her to taste it, and then asked her what she supposed it to be. She replied that she could taste nothing but simple water. I then took a portion of the water from the marked bottle and desired her to swallow it; and on asking her the same question, she replied that *that* also was water, but that it was peculiar. It was not exactly like *aerated* water, but that conveyed the best idea she was able to give of how it differed from ordinary water. It had a *sparkle* which she felt on her tongue and all the way down as it passed into her stomach. No matter how or in what order the two waters were given, she never failed to distinguish which it was, and she always described the difference in the same way. Five years later I accidentally met this lady in the cars with her husband and two children. She lived far out of town: the meeting was only for a moment, and there was no opportunity of learning her history since I last saw her, nor anything of her psychical condition.

A friend of hers recently told me that, after Miss M.'s recovery and return to her school duties, on one occasion she was suddenly startled and passed into a condition similar to but less violent than the one just described as the commencement of her illness; on that occasion another teacher, a friend of hers, dipped a handkerchief in plain cold water and applied it to her lips. She quickly became calm, but at once seized the handkerchief and sucked the water from it greedily, declaring that it "sparkled" in her mouth like the water Dr. Mason used to give her.

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### CASES RECEIVED BY THE LITERARY COMMITTEE.

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S. 14. From Mr. T. Barkworth.

*January 25th, 1893.*

The following statements referring to physical phenomena of an unusually decided character are made by the "medium" herself, and by a friend of hers who is also a relative of my own. The "medium" is a young lady utterly unversed in psychical research generally, and in spiritism in particular. She struck me as possessing unaffected simplicity and candour. The other witness has been known to me from childhood, and I can vouch for her veracity in all respects.

It will be noticed that there is a discrepancy in dates between the two statements, fortunately of no importance, but as to which neither witness will give way. It only serves to shew the importance of recording events of this kind on the spot. Miss Masterman, however, writes:—"I might have given a few other occurrences . . . but I suppose it is best only to state those which I could swear to." One of the most singular circumstances of the case is the little importance both ladies seem to have attached to the phenomena themselves, so much so that there is no certainty, from their recollection, of dates or of the identity of other witnesses present on particular occasions. This is most unfortunate in the case of the table moving without contact. A clergyman was thought to have been present, but he writes to me, "I heard of the occurrence to which you refer, but this particular manifestation did not take place in my presence. . . . That the phenomenon occurred, however, I cannot doubt, several persons being present at the time, and bearing witness to the fact."

I may still, therefore, at a future time, obtain further confirmation of this extraordinary event.

The apparition described will be considered by most persons as purely subjective, in view of the percipient's condition at the time,

and, if so, it is an interesting example of a subjective hallucination being transferred, or shared by two people.

T.B.

*Statement of Miss Paetow, 24, Queen Anne's Grove, Bedford Park, taken down from her verbal answers to my questions on December 7th, 1892, and subsequently revised and signed by her.*

The phenomena to be described first appeared about May, 1890. I had not previously given attention to the subject, nor read anything about it, and had never been to any séances.

The first attempt was made when some friends, including L.M., came over for the day. We began by table turning, and after the other friends left, L. M. and I went on alone, the influence growing stronger. I tried for raps in answer to questions and got them from the table or on the floor near by. These questions were mostly concerned with the future. Not being acquainted with any alphabetical or other code, the questions were limited to such as admitted of being answered by a simple "Yes," or "No." No person was named as communicating agent. Raps were heard freely at night when I was alone in bed. As to movements of objects, beside those which were produced when my hands were on the table, it moved on two or three occasions without contact at all; and once, with contact, it tilted so violently as to throw L. M. off when she was sitting on it. This was a four-legged table. On another occasion a dining-room table stood on end, and once a small table climbed on to a bed with only my hands on it. At other times the chair I was sitting on moved, carrying me with it. There was no feeling of trance except on one occasion, and then just as I was sinking into it, I was recalled by a scream from my friend who saw what was about to happen. There was no exercise of the will on my part in producing the different phenomena. I have never been hypnotised nor have I ever been hysterical. The experiments were continued for about five months, but had to be discontinued in consequence of the suffering to health which they caused, being followed by severe headache and nervous prostration. They have not since been resumed.

I have tried planchette which writes readily for me, but even this produces headache. I have once tried the crystal, but without result.

I suffered considerable alarm at the time these occurrences were in progress, particularly when in bed at night, and this feeling was increased by the raps which came at that time. Thus my rest was broken and my health suffered in consequence.

The power increased with use, and since practice has been given up it seems to have ceased.

With regard to further psychical experiences occurring to her, Miss Paetow adds:—

On one occasion, when seated at the piano, my sister being in the room, a well-defined hallucination of a man (unrecognised) entered, walked out and ran rapidly upstairs. His steps were heard before he became visible and after ceasing to be so. This hallucination was, I believe, shared by my sister,



more or less. It could not have been a real man, as it entered through the solid wall. I was overwrought at the time, and in an excitable and nervous condition in consequence of the other experiences, but was not otherwise out of health.

The above statements, which I have carefully read over, contain the information verbally given by me to Mr. Barkworth and are all quite correct.

MABEL E. PAETOW.

Miss Masterman writes:—

*December 14th, 1892.*

The first time I saw Miss Paetow turn a table was in the autumn of 1890, about October. I and a few friends were at her house one afternoon, and the subject of table turning having been started, five of us stood round a small three-legged table in the usual manner, placing our hands upon it—none of us knowing at the time that she possessed any power of the kind. On our asking the table which of us it preferred, it tilted always in her direction; we therefore left her alone with it. With only one finger placed lightly upon it, it moved quickly into the next room, which was a bedroom, and at her request climbed on to the bed, laid down, and got up again, failing however to reach the ground from the bed. It also tried to climb up her, standing on her foot with one leg.

We tried these experiments over and over again at different times on into the spring of the next year, and her power increased very much. I have seen her move a moderately heavy table about 36 in. square with one finger upon it, letting it fall on to the ground, and then with her finger placed lightly in the centre, and two of us pulling her behind to prevent her using any force, it would leap up again with a bound.

On one occasion five or six of us sat with her round a dining table with our hands on it. It moved so violently backwards and forwards that it tore a hole about five or six inches long in the carpet.

I have also seen a large heavy round table move at her request without any contact whatever. About four of us have sat round at some distance off, and she has asked the table to move towards the one it likes best. It has at once walked quickly up to her, almost pushing her backwards.

I have also sat on the same table pressing on it with all my might, and, with her one hand upon it, it has leaped upwards and thrown me violently on to the ground. We have asked questions from time to time and received answers, both by taps with one of the legs, and also by knocks in the centre of the table. Her family had no intention then of leaving their house. She asked the table if they were going to leave, the answer was "Yes." "In a very short time?" "Yes." In a few weeks, for reasons which they could not then have known, they found it advisable to leave their house. Most of the questions, however, were foolish, and we never got beyond the answers "Yes," "No," or "Don't know." The chair Miss Paetow has sat in has also moved and slipped gradually from under her, and my own has sometimes done the same when sitting with her.

LOUISA MASTERMAN.

L. 977. A<sup>d</sup> P<sup>n</sup> From Prince Victor Duleep Singh.

In the following case the experience of the percipient seems to have been on the line between illusion and hallucination.

Highclere Castle, Newbury, *November 8th, 1894.*

On Saturday, October, 1893, I was in Berlin with Lord Carnarvon. We went to a theatre together and returned before midnight. I went to bed, leaving, as I always do, a bright light in the room (electric light). As I lay in bed I found myself looking at an oleograph which hung on the wall opposite my bed. I saw distinctly the face of my father, the Maharajah Duleep Singh, looking at me, as it were out of this picture; not like a portrait of him, but his real head. The head about filled the picture frame. I continued looking and still saw my father looking at me with an intent expression. Though not in the least alarmed, I was so puzzled that I got out of bed to see what the picture really was. It was an oleograph common-place picture of a girl holding a rose and leaning out of a balcony, an arch forming a background. The girl's face was quite small, whereas my father's head was the size of life and filled the frame.

I was in no special anxiety about my father at the time, and had for some years known him to be seriously out of health; but there had been no news to alarm me about him.

Next morning (Sunday) I told the incident to Lord Carnarvon.

That evening (Sunday) late on returning home, Lord Carnarvon brought two telegrams into my room and handed them to me. I said at once, "My father is dead." That was the fact. He had had an apoplectic seizure on the Saturday evening at about nine o'clock, from which he never recovered, but continued unconscious and died on the Sunday, early in the afternoon. My father had often said to me that if I was not with him when he died he would try and come to me.

I am not subject to hallucinations, and have only once had any similar experience, when, as a schoolboy, I fancied I saw the figure of a dead schoolboy who had died in the room which I slept in with my brother; but I attach no importance to this.

VICTOR DULEEP SINGH.

Lord Carnarvon writes:—

I can confirm Prince V. Duleep Singh's account. I heard the incident from him on the Sunday morning. The same evening, at about 12 p.m., he received a telegram notifying him of his father's sudden illness and death. We had no knowledge of his father's illness. He has never told me of any similar previous occurrence.

CARNARVON.

We have ascertained that the Maharajah Duleep Singh died on Sunday, October 22nd, 1893.

L. 978. A<sup>d</sup> P<sup>e</sup> Vision.

Received through Miss E. Sturge, of Chilliswood, Tyndall's Park, Bristol. The percipient, whom we will call Miss G., gave her real name in confidence. She writes:—

*April 1st, 1891.*

I saw my brother, who was ill at the time, lying in his berth, dressed in his clothes. The ship was moving slowly along—it was a bright moonlight night and everything was exceedingly quiet and peaceful. At first he appeared asleep, but at length opened his eyes, gave me a bright smile and one long look and then closed them again. Apparently I saw him just a few hours before he died. As far as I can remember, it was after midnight on the 29th of December, 1886. I was in bed, and very tired, after the exertions of a children's Christmas party. Of course I was anxious about my brother, but from that time all anxiety seemed to cease. When anyone congratulated me upon the safe arrival of the vessel, it seemed to make no cheerful impression, and I ceased from that time writing the weekly letters which I had been in the habit of sending, although we did not hear of his death until February 7th, 1887. I was 22 years old at the time. I had not seen my brother since the 22nd of September, 1886, the date when the vessel left the docks.

Miss Sturge adds :—

Miss G.'s brother had not been in good health, and had travelled a good deal on account of it, but the family were not especially anxious about him at the time of his death. He was going alone to Australia and died very shortly before arrival, and it was almost by accident that the family heard of his death.

Miss Sturge writes later :—

*July 27th, 1891.*

I find from a letter I have received from [Miss G.] that she does not quite know whether she was asleep or awake at the time of her vision, but says she is certain she was awake immediately after. She sends me the printed invitation to the children's party on the 28th December, 1886, and she sends also a copy of the letter from the wife of the captain of the ship on which her brother was at the time of his death, by which I see that he died at 10 p.m. on the 29th December, the dream or vision thus preceding the death. Miss G. repeats that she was so certain that her brother was dead that she refused to write to him or send him anything. She made no written memorandum at the time, but spoke of it to Mr. and Mrs. M. with whom she was then and is now living [as their governess].

She seems to have been in the habit of dreaming of her brother, as she was very fond of him.

Mr. Myers called on Miss G., on December 18th, 1891, and writes :—

I saw Miss G. yesterday. She thinks that her experience ought to be classed as a dream, although it was more vivid than any other dream she remembers, and woke her up so thoroughly that she got up and did not sleep again for some hours.

This dream alone of all that she has had showed her brother ill and altered, as he in fact was altered before death.

She did not tell Mr. and Mrs. M. until the news had arrived. She

intentionally kept the invitation card (which I saw), as a memento of the date, not wishing to put on paper what she regarded as so private a matter.

The best proof of the importance of this dream in her eyes is that she *never once wrote to her brother again*, although she was devotedly attached to him, and used to write by every, or almost every, mail. Had he been *alive*, he would have missed her letters with surprise and pain. I have seen the captain's wife's letter. The brother died at Port Adelaide between 7 and 10 p.m. on the 29th, which would be in England from 9.40 to 12.40 a.m. on the 29th. The vision therefore preceded the death by less than 12 hours.

The brother had in fact been mainly lying dressed in his berth towards the last, not being strong enough to be much on deck.

F. W. H. MYERS.

Miss G. writes to Mr. Myers on December 23rd, 1891:—

DEAR SIR,—Enclosed with this you will find the written statement of Mr. M., which you desired me to send you. I fear you will not find it very satisfactory—as, of course, to be really valuable to you, I ought to have mentioned my dream before the news of my brother's death reached England. As it is, it was quite by accident that Mr. M. found out about it. We were on the station, and he was seeing me off on my way home, and was expressing sympathy with me and saying how sorry he was, etc., when I remarked “it was stupid of me to feel it so much, as I'd known for a long time how it would be.” Then he pressed me to tell him how I knew, and I told him the facts with which you are already acquainted, and he told Mrs. M. Before giving my account to Miss Sturge, I got both Mr. and Mrs. M. to read it through, not liking to trust entirely to my own memory, and they both thought it correct.

Mr. M. corroborates as follows:—

*December 21st, 1891.*

With reference to the particulars which have been given by Miss G. respecting the dream she had on the night of her brother's departure from this life, I perfectly recollect her telling me when the news arrived that she had known for a long time that he had gone. She then described minutely to me the surroundings of the room, &c., on the ship where he died, and named other particulars which the written accounts I subsequently read from the wife of the captain of the vessel markedly confirmed.

I should perhaps say Miss G. is, and always has been, very averse to conversing on the subject, and I have always abstained from pressing her to do so, and from troubling her by anything like cross questions on the subject. Miss G. was deeply attached to her brother, and had seen him off on his leaving England.

G. 246.

From a gentleman who does not wish his name to appear. The account was contained in a letter from the percipient to a friend of his, who is well known to the Editor.



June 26th, 1894.

You ask me to narrate my "ghost story!" I have no objection to do so; but I must premise two things:

1. That I have never taken my "ghost" seriously, but only as the outcome of natural causes *plus* a very remarkable "coincidence," as I will explain later; and

2. That, as more than 30 years have passed since the occurrences referred to, I must claim some privileges on the score of memory as to minor points of detail. With that qualification, however, I promise you that I shall allow myself no margin of license.

Well, then! It was at the end of August, 1859, that, spending a short holiday in solitary lodgings at Llandudno, I read Bulwer Lytton's sketch—published I think in "Blackwood"—entitled, if I am not mistaken, *The House and the Brain*. This sketch, as is well known, was the basis of the novelist's more elaborate *Strange Story*; but to my thinking the longer work does not produce so powerful an impression as its prelude.

One morning, while still under the influence of Bulwer's weird sketch, I received a letter from an intimate friend, bearing the postmark of a little town in Ross-shire, telling me that he was stranded and absolutely alone in a large castle which he had taken with its accompanying moor for the shooting season; that his wife and family could not join him for several days; and that I should be doing a very kind thing if I could come to him without delay.

Having nothing to detain me in Llandudno, I packed my portmanteau, and in a few hours was steaming northwards by Carlisle and Edinburgh for Inverness. A lovely, but after the long railway journey a wearisome, coach-drive brought me at last to ———. A porter at the inn shouldered my luggage, and piloted me to ——— Castle, a short walk from the little town. A *quasi*-drawbridge over what must once have been a considerable moat gave access to the gateway. In due course a servant admitted me, and showed me into a huge drawing-room, saying that his master had not yet returned from the moors. My friend soon appeared, and, as it was late, took me off to my room to prepare for dinner. This room was one of perhaps a dozen, which opened out of a large corridor above the quadrangular hall below. On leaving me he pointed to the door exactly opposite on the other side of the gallery, adding, with what at the time struck me as a marked emphasis, "that is the door of *my* room"; and I afterwards recalled that he had done and said exactly the same thing a few minutes before when we were entering my room. We dined *tête-à-tête* with much pleasant talk over old times, and we separated for the night, when I am not sure that there was not a *third* indication of my host's room as we said "good night" at the door of mine.

Tired with my long journey I was soon plunged into a deep sleep; but I had not been asleep long when I awoke quite suddenly, to hear a loud and continuous rustling of some kind which seemed to fill the room. Unable to resist a wish to find out the cause, I sprang out of bed to see if my clothes could have slipped off a chair, or if by chance the curtains could have been shaken by a breeze which might have entered through an unsuspectedly open window. No! a dim moonlight showed that there was and had been perfect

stillness in the room. My curiosity was roused ; I softly opened the door and stole into the next room, which I knew was empty and where I thought it not unlikely that an open window might account for the noise which so puzzled me. Again I was baffled, and returned to my bed—not alas ! to sleep, but to listen intently. In a few minutes the rustling was repeated and I heard—as it seemed to me most distinctly—in a slow whisper the words “Have you found the key ?” This question, however, received no answer ; nor did any other sound make itself heard, though my strained faculties kept me awake until day dawned, and weariness once more overpowered me. In the morning as I dressed I noticed that in the *side* of an old carved wardrobe was a lofty door opening into what would be a narrow compartment, locked but *with no key in it*, and which I had no doubt unconsciously noted when undressing the night before.

Naturally I said nothing of my adventure to my host at breakfast, and a bright and active day on the moors had almost banished it from my memory, when it was recalled in a most startling way. We were dining on that day with another sporting tenant in the neighbourhood, with whom, as it chanced, I had some acquaintance. Judge of my astonishment when, as I was talking with our host, before dinner was announced, I heard our hostess say to my friend : “Well, Edward, have you yet seen *or rather heard*, the Ghost of —— Castle ?” I noticed that my friend’s reply was given in a low voice, so that I could not catch its purport, and I of course made no sign. We walked homewards, and as we crossed the little bridge, I could not but think the old turretted house a fit scene for a ghost story. I wondered whether the night would bring me fresh revelations ; nothing more happened, however, and in a few days I returned southwards, taking care not to leave any unwelcome mystery for my friend’s wife and daughters to brood over.

In the later autumn my friend came to stay with me. I did not delay to ask him if he had taken —— Castle for the following season, as I knew had been his intention. “No,” he answered, “through a stupid misunderstanding on the part of the agent, it has been let over my head.” I then told him my story. He listened with breathless attention ; and when I had ended, he told me that the house had in fact the reputation of being “haunted” ; that he had learnt this for the first time as he travelled down on the coach to take possession ; that the ghost was one to be *heard* but not *seen* ; and that to his horror he had discovered on the morning of my arrival that the housekeeper, innocent of all knowledge of the story, had prepared for my use the very room which was alleged to be the “haunted chamber.” He added that it was then too late to make any change, especially as he could give no tolerable reason for doing so ; but that he had thought it worth while to let me know in which room I should find him in case my night’s rest should be disturbed.

I have now told my story of “the ghost of —— Castle” ; but I must in all honesty give you my reasons for treating it as a case of pure though very remarkable “coincidence”—so far, that is, as the contribution of my experience may seem to any lover of the marvellous to add weight to the tradition of the neighbourhood—no particulars of which, however, have ever reached me.

1. I was still under the influence of Bulwer's weird story, *The House and the Brain*.

2. I was in a state of exhaustion after a long and fatiguing journey.

3. The admonition of my host, twice repeated, to note the door of his room.

4. An unconscious notice that, while the other doors of the wardrobe had been left open for my use, the one door was locked and *had no key in it*.

5. Then comes in what I call the remarkable coincidence—the accident, namely, that the housekeeper had assigned to me the very room which tradition declared to be haunted; but this of course adds nothing to the evidence for the supernatural.

I am confident that people do not attach enough importance to the part that simple *coincidence* plays in these stories, and especially in what are called prophetic dreams. The reason is obvious—that 99 coincidences out of every 100 are so utterly insignificant that one has no temptation to dwell on them.

I ought to add, perhaps, that I had no second visitation in the haunted room; nor did I hear (as I doubtless should have heard) that any other occupant of the room during my friend's tenancy was troubled by any uncanny sight or sound.

The writer adds later :—

July 13th, 1894.

My recollection is quite clear that the impression I spoke of as to the unusual emphasis of my host's admonition about the door of his room did not arise save by way of *after-thought*; did not in fact give me at the time any suggestion whatever that "it meant something."

The name of the house was given us in confidence.

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With regard to the next case, when the impression—familiar to many persons—that certain circumstances are a repetition of what has previously happened, only occurs during or after the experience, it may obviously be explained as a mere illusion of memory. But to the main incident here given this explanation does not apply, since the impression not only occurred, but was mentioned, before its apparent verification.

M Cl. 91. Impression.

From Miss L. M. Robinson, 24, Trent-road, Brixton Hill.

As a child, when taken to a strange place, I often had the feeling that I had been there before. Sometimes it would come on entering a house for the first time. Sometimes during the holidays when we used to visit many strange places, a tree, a church, a turn of the country road, would haunt me with a strange sense of familiarity.

The first day I went to school . . . . . we turned into an inn yard which the nurse explained was a short cut to the school. At once the feeling rushed upon me that I had been there before; every

object was familiar. A curious glass window in the pavement over which I was walking, I felt I had passed over many times. I thought about this all the morning and speculated how I could possibly have seen the place before.

When my school days were over my mother took me abroad. We travelled about for some months and then settled down for the autumn at Gunten on the Lake of Thoune. Shortly after our arrival I sprained my ankle, so I could not join many of the excursions.

One lovely warm day I had watched the merry party start for Thoune. I felt rather comforted that my mother had decided to remain with me. We had just settled down to our books, when one of the party returned to beg my mother to allow him to take us on the Lake, as we could have a row without fatigue and he said he would show us a lovely view, which we could see after a very short climb. So we went, and had a most enjoyable two hours on the Lake before we reached a little point of the shore, where we landed.

We commenced climbing a narrow winding path when suddenly I was seized with the conviction that I had been there before. So strong was this feeling that I told my mother, and to convince her I was not mistaken, said, after we should turn a corner just before the top there was a tree on the left with a tin notice. When we had nearly reached the top and had turned a corner we saw the tree to our left with its tin notice. It was impossible from any point to have caught sight of it before, and this was the first time in my life I had been near the spot, and until that day I had not been so far up the lake towards Interlaken. Yet every tree was familiar, and every point in the landscape I knew well. I will copy a piece taken from my rough notes written at the time:—

“ October 19th, 1887.

“ Every one went to Thoune, but mother, thinking I might be lonely, returned, and Mr. T ——— took us on the lake where we landed and saw the most lovely view we had ever seen. Half way up I said, ‘ I have been here before and near the top you will see a tree with a funny tin notice.’ It was so. I had never seen or heard of the place before.”

LOUISE M. ROBINSON.

Mrs. Robinson writes:—

I have read over what my daughter has written, and can speak positively to the truth of what she has stated.

CAROLINE ROBINSON.

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## CORRESPONDENCE.

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[*The Editor is not responsible for opinions expressed by Correspondents.*]

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

SIR,—The phenomenon of levitation, which is said to have taken place with Home, is related to have happened in the case of various mediæval saints. The possibility of the loss of normal gravity seems also to have been an accepted belief in the case of mediæval witches. In a book I have



lately come across, *Was wird aus uns nach dem Tode*, by Hans Arnold, (Max Spohr, Leipzig,) the following assertion is made :—

“ At Quadewater, a little town near Utrecht, there existed still at the beginning of the 18th century a pair of witch-scales, privileged by Charles V. At the time of the witch persecutions, somnambulists . . . were taken for witches just because they had lost their gravity. Those who were accused of witchcraft were therefore weighed in the witch-scales, and from the records we find that the judge had a right to acquit a person of witchcraft who weighed over 30 pfund.”

Have people in abnormal conditions ever been weighed in modern investigations, and if not, would it not be a good thing to do so, and to see if any change of weight were produced ?

AN ASSOCIATE.

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## CATALOGUE OF UNPRINTED CASES.

(Continued from the February JOURNAL.)

*Further information improving the evidence in any of these cases will be gratefully received.*

B L 176. Dream.—Miss Ive dreams that her little niece falls into the water while out with her in a boat, and cannot be found. Her niece did fall into the water, either the day before or the day after, while feeding some ducks, but was at once pulled out. Corroboration from friend to whom dream was told before fact was known. Date of dream 1890. Recorded 1892.

B L 177. Dream.—Mrs. Haltnorth dreams that a daughter of a friend in China is coming home and looks ill. Friend had heard from her daughter that day saying she had been ill of typhoid and also that she was thinking of coming home.

B L 178. Impression.—Mrs. M. has distressing impression that D. is unusually ill or dying. Telegraphs to ask if she may come to see him and receives no answer. Sends up next day and finds he has just died. Date, July, 1886. Recorded May, 1890.

B L 179. Auditory.—Mrs. Tweedale one evening in January, 1880, heard call, “ Violet, come at once,” repeated twice. Next day she received telegram from her sister at Nice, sent the evening before, summoning her to Nice, her mother having been taken ill there. Recorded November, 1892.

B L 180. Collective. Apparition of dog. 2nd hand.—Miss M. L. Pendered relates that a friend of hers and her mother saw a terrier who had gone out with the former’s sister, curled up on the hearthrug. The sister came in half an hour later and told them that the terrier had been nearly drowned at the time they saw him. No date given. Recorded January, 1891.

B L 181. Visual. Through Dr. C. B. Ker.—The Rev. — L. on waking finds the room filled with a brilliant light, and sees the shadow of a woman on the blind. A friend of his dies the same night. Date: 1885. Also two cases of his seeing apparitions of persons of whom he was thinking at the time. Recorded in 1892.

B L 182. Ad Pn Apparition. Through Miss Benson.—Mrs. R., when a child of 13 or 14, wakes one morning and sees her great-aunt standing by her grandmother’s bed. The same day they heard of her death during the night. Undated.

## SUPPLEMENTARY LIBRARY CATALOGUE.

*Additions since the last list (JOURNAL for April, 1894).*

## THE EDMUND GURNEY LIBRARY.

- PODMORE (Frank, M.A.), Apparitions and Thought-Transference :  
An Examination of the Evidence for Telepathy. *London*, 1894\*  
— (Another Copy.)
- JANET (Prof. Pierre), L'Automatisme Psychologique (2nd  
Edition) ..... *Paris*, 1894\*
- SCHRENCK-NOTZING (Dr. Freiherr von), Ueber Suggestion und  
Suggestive Zustände ..... *Munich*, 1893\*  
— Ein Beitrag zur psychischen und suggestiven Behandlung  
der Neurasthenie ..... *Berlin*, 1894\*  
— Der Hypnotismus im Münchener Krankenhause. *Leipzig*, 1894\*  
— Gutachten. [Aus die Bedeutung der Hypnotischen Sug-  
gestion als Heilmittel. *Berlin*] ..... 1894\*  
— Suggestion, Suggestivetherapie, Psychische Behandlung.  
[Aus der Real-Encyclopädie der Gesamter Heilkunde.  
Vol. III. *Berlin*.] ..... 1893\*  
— (Another Essay under the same title from Vol. IV. of  
the same Encyclopedia) ..... 1894\*

NOTE.—A few other additions since the list in the April JOURNAL were included  
in the supplementary list in Proceedings XXVI.

## THE GENERAL LIBRARY.

- BUCKLEY (J. M., LL.D.), Faith-Healing, Christian Science and  
Kindred Phenomena ..... *London*, 1892
- DENTON (Wm. and Elizabeth M. F.), The Soul of Things ; or  
Psychometric Researches and Discoveries. 3 Vols., 8th  
Edition ..... *Wellesley, Mass., U.S.A.*, 1888
- “ I AWOKE ! ” Conditions of Life on the Other Side. Commu-  
nicated by Automatic Writing ..... *London*, 1893†
- LANG (Andrew), Cock Lanc and Common Sense ..... *London*, 1894\*
- MACKENZIE (Alexander, F.S.A., Scot.), The Prophecies of the  
Brahan Seer, 4th Edition ..... *Inverness*, 1888 ‡
- WILMOT (Thomas S.), Twenty Photographs of the Risen  
Dead ..... *London*, 1894§
- GOUPIL (A.), Pour et Contre ..... (*Privately Printed*) *Tours*, 1893\*  
Mystères des Sciences Occultes. Par un Initié ..... *Paris*, [1894]

- ACEVEDO (Dr. M. Otero), Los Espiritus ..... *Madrid*, 1893\*  
— Los Fantasmas ..... *Madrid*, 1893\*

\* Presented by the Author.  
† Presented by one of the Writers.

‡ Presented by Mr. G. P. Bidder.  
§ Presented by the Publisher.

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