

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### MEETINGS OF COUNCIL.

A Council Meeting was held on May the 28th, the President in the chair, when the Rev. W. Stainton Moses, Messrs. Alexander Calder, Edmund Gurney, C. C. Massey, F. W. H. Myers, and F. W. Percival were present. After the minutes of the previous meeting had been read, eight new Members and Associates were elected, whose names and addresses are given on another page.

A resolution was passed agreeing to accept the offer made by the Theosophical Society for the exchange of publications.

Agreements were laid on the table by the House and Finance Committee, between Dr. W. H. Stone and the Society, for the premises at 14, Dean's Yard, for three years from Lady Day, 1884; and also between the Society and Mr. Frank Podmore, for the occupation by him of part of the premises. [These agreements have been approved by the respective parties, and have since been executed.]

The ordinary monthly meeting of the Council was held on June the 6th, the President in the chair, when Professor Barrett, and Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, C. C. Massey, Edward R. Pease, Francis W. Percival, and F. Podmore were present.

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

Professor J. C. Adams, F.R.S., of the Observatory, Cambridge, was elected as an honorary member.

Ten new Members and Associates were elected, whose names and addresses are given on another page.

The Council received with regret information of the death of Major T. B. Hamilton, a member of the Society and of one of the Committees.

It was agreed that a General Meeting of the Society be held on

Monday, the 30th inst., at 8.30 p.m., at Queen Anne's Mansions, at which the following papers will be read:—

1. Account of some Experiments in Thought-transference, by Prof. O. J. Lodge, D.Sc.
2. Note on some Experiments in Mesmerism.
3. Further Report on Phenomena attested by members of the Theosophical Society.
4. Conclusion of the Fourth Report of the Literary Committee.

The second edition of Part II. of the Proceedings being nearly exhausted, it was agreed that a third edition of 1,000 copies be printed; also that a further supply of bound copies of Volume I. be ordered.

A donation of £5 to the Research Fund was announced from General Campbell, and of £15 from "A Friend."

The next Meeting of the Council will take place on Monday, June the 30th, at 4.30 p.m.

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ELECTIONS, MAY 28TH AND JUNE 6TH, 1884.

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**HONORARY MEMBER.**

ADAMS, PROFESSOR, J.C., LL.D., F.R.S., The Observatory, Cambridge.

**MEMBERS.**

HERRINGHAM, MRS., 22, Bedford Square, London, W.C.

KELSO, COMMANDER, R.N., 26, Hyde Park Square, London, W.

LEAF, WALTER, M.A., Old Change, London, E.C.

RYLANDS, THOMAS GLAZEBROOK, F.L.S., F.G.S., Highfields, Thelwall, near Warrington.

**ASSOCIATES.**

BIDDER, GEORGE P., Trinity College, Cambridge.

BROWNE, EDWARD G., B.A., Pembroke College, Cambridge.

DOWNING, CHARLES, Trevethan, Brentwood, Essex.

EADEN, MRS., Little Shelford, Cambridge.

HORNER, ANDREW L., B.A., Limavady, Co. Londonderry.

ROLLESTON, THOMAS W., Glasshouse Shinrone, Ireland.

SKENE, MISS F. M. F., 13, New Inn, Hall Street, Oxford.

STEVENSON, ARTHUR J., Trinity College, Cambridge.

TEMPLETON, J. Murray, 1, Park Circus, Glasgow.

TENNANT, MRS., 2, Richmond Terrace, Whitehall, London, S.W.

TENNANT, MISS DOROTHY, 2, Richmond Terrace, Whitehall, London, S.W.

TENNANT, MISS LAURA, 35, Grosvenor Square, London, W.

WILLIAMS, THOMAS, B.A., LL.B., 71, Bouverie Street, Chester.

WRIGHT, ARTHUR J., M.A., Kensington Palace Mansions, London, W.

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

## GENERAL MEETING.

The eighth General Meeting of the Society was held on Wednesday afternoon, May 28th, at the Garden Mansion, St. James's Park.

Professor Sidgwick took the chair at 4 o'clock, and delivered an opening address. He said that, in view of certain recent criticisms, he thought he might with advantage take up the subject of the general scientific position of the Society, on which he had made some remarks a year ago. He began by exposing the totally baseless nature of the assertion that "physiology would be overthrown" if Thought-transference were admitted as proved; and pointed out that not a single positive conclusion of physiology, and not a single "working hypothesis" of physiological method, would have to be abandoned in consequence of such an addition to our knowledge. It was simply a matter of evidence. Passing to the question whether evidence *enough* had been produced, he admitted the need of a large number of mutually corroborative testimonies; and considered that it was impossible to say exactly how much evidence was wanted. There was a balance of conflicting improbabilities; and the improbability that the evidence should be false naturally appeared greater or less to different persons according to what they personally knew of the witnesses. It was impossible to define, with exactness, the legitimate requirements of "a fair mind" in matters so unfamiliar. At the same time critics singularly failed to appreciate the kind and degree of the evidence already obtained; there being a considerable number of experiments where, if any collusion took place, the experimenters themselves must have been in the trick; while the only alternative to collusion was most abnormal stupidity. Professor Sidgwick went on to speak of hypnotic or mesmeric "community of sensation," and pointed out the very strong claim that the historic evidence on this subject has to consideration; in that at the time (some 40 years ago) when that evidence was on the *tapis*, and was scornfully repudiated by orthodox medical opinion, *other* hypnotic phenomena, the genuineness of which is now admitted by every instructed physiologist (such as hypnotic anæsthesia), were repudiated with equal scorn; and the fact that hypnotised "subjects" allowed their legs to be cut off without showing a sign of discomfort was undeniably explained by calling them "hardened impostors." Professor Sidgwick next considered the argument which represents the Society's demand for *quantity* of evidence as a confession of the badness of its *quality*. He showed what is the true relation of quantity to quality. It is just because the quality of much of the evidence is very good—so that the supposition of its falsity requires that abnormal motiveless deceit, or abnormal stupidity or carelessness, shall be imputed to persons

hitherto reputed honest and intelligent—that an increase in the number of such items of evidence is so important; for the improbability of the falsity of the testimony thus rapidly becomes enormous. Finally, Professor Sidgwick noticed the demand of critics that evidence should be got which can be repeated at will; pointing out that as Thought-transference, if genuine, depends *prima facie* on the establishment of a certain relation between two nervous systems, and as the conditions of this relation are unknown, it would be naturally expected that they would be sometimes absent, sometimes present, in an inexplicable way. The Indian Theosophists, however, professed to have a large amount of contemporary evidence for the production of telepathic phenomena at will; and a provisional report on some of this evidence would now be laid before the meeting.

Mr. J. H. Stack then read the following Report of the Committee: "*On Contemporary Evidence as to 'Phantasms of the Living in India.'*"

Some accounts of apparitions in the East were given at the Occasional Meeting, on April 30th, by Colonel Olcott and Mr. Mohini Chatterji. The Committee appointed to take notes of the evidence which Colonel Olcott kindly volunteered to give us have held two examinations; the shorthand notes of the first sitting have been already printed and will be circulated amongst the members of the Society. These notes will, before long, be issued *in extenso*, as a separate narrative.

At the meeting on April 30th, the cases connected with Damodar were narrated at considerable length by Colonel Olcott, and supported by the production of documents. Damodar is Secretary to the Theosophical Society, and a Brahmin of high caste. At Moradabad, on the evening of the 10th November, 1882, he announced *apropos* of a decision by Colonel Olcott, that he would go in the double or phantasm to the headquarters of the Society, more than 1,000 miles away, and obtain a modification of it. He shut himself up in his room, came out in a few minutes and gave a message purporting to come from Headquarters, situate at Adyar, a suburb of Madras. The message was taken down and attested by several witnesses. He then added that a confirmation of it would come by telegram, and this actually occurred the next morning—the delay being caused by the fact that the telegram was a night message forwarded at a lower rate and therefore deferred, although it was actually despatched the night before, 25 minutes after Damodar had announced its contents at Moradabad. The receipt and perusal of the telegram on the date given is attested by several witnesses, and the telegraph paper has been preserved. Completely to investigate this case would require the examination in India of several witnesses, the procurement of negative evidence from the officials as to the non-

despatch of any collusive message, and clear proof of the utter impossibility of confederacy.

The other Damodar case is of a similar character; he announced an accident to Madame Blavatsky which was only made known by telegram the next day and which he could not have possibly ascertained in the ordinary way.

We have also accounts by Colonel Olcott of his interview with a "Mahatma" in the double or phantasm at New York, and his subsequent interview with the same person in the flesh years afterwards in India. In the first instance, the visitor came through a closed door in an upper chamber, and in the second instance visited Colonel Olcott in the ordinary way—that is, was not only seen but heard and touched. The two were, to all outer appearance, the same man. Colonel Olcott was also visited by Koot Hoomi in the flesh.

Accounts were given to us of the rapid transportation of letters from India to Europe, and from one part of India to another by means only commanded by the Mahatmas.

The Committee inquired whether Colonel Olcott would use his influence with Madame Blavatsky to induce her to produce phenomena of the same kind here, and he promised to second any request we may make.

A question on this subject was put by one of the Committee :—

To have the official stamp of the Bombay Post Office and the official stamp of the London Post Office of the same date on one letter is, of course, impossible by ordinary means, but according to the power of the Mahatmas it is possible. Why should not a Mahatma achieve a phenomenon, which is so easy for him, and which would be so satisfactory to us?

COLONEL OLCOTT: In one of the certificates in the pamphlet I have alluded to, it is stated that a letter was delivered at Bombay bearing the post-mark of Allahabad of the same date, the two places being about 1,000 miles apart. What has been done once may be done again if the conditions are favourable and the Mahatmas are pleased to exercise their powers.

It is obvious that it would be very interesting if the actual letter itself, thus abnormally conveyed, could be brought to Europe and exhibited here.

It will be seen from this evidence that the Damodar cases belong to the class of transferred impressions—or telepathic communications from mind to mind—the class to which we refer so many other "phantasms of the living." But these cases have one point of peculiarity. For although Damodar, according to the account, was seen, or, perhaps, we should rather say, perceived, by Madame Blavatsky, yet such perception was due apparently to the abnormal powers claimed by that lady. One other person at headquarters heard his voice, but did not see him. This distinguishes the story from the generality of those supplied by our

correspondents at home. Our witnesses in the latter cases are not persons possessing, or presumed to possess, abnormal powers; they, exercising ordinary faculties, saw, or were impressed by, apparitions of ordinary human beings. But the agents and percipients in these Indian cases are like Glendower; they "are not in the roll of common men"; they lay claim to exceptional faculties, and to investigate exhaustively their credentials and title deeds would carry the Committee far beyond the scope and aim of any investigation hitherto conducted by the Society.

For instance, in the records already collected by the Society for Psychical Research of "phantasms of the living," the evidence that the persons so seen were "living" was full and complete. But although the "apparitions" of Mahatma M—— are clearly reported by Colonel Olcott and others, the evidence for the ordinary human existence of the Mahatma is slight; he was only seen once in the flesh. In dealing with persons who are said to live in more senses than one above the world and out of the world, this difficulty is inevitable; but it takes the cases of their abnormal apparition out of the category of narratives already recorded of ordinary men, who, known daily to their friends and neighbours as persons living an ordinary human life, yet appeared far off to witnesses who saw them in their habit as they lived.

We enter, in short, in these Oriental cases into a realm where there is a certain amount of religious enthusiasm and esoteric mystery. It would be impossible for our Society to penetrate the mountains of Thibet, and ascertain the existence of a fraternity supposed to inspire men and control events. We cannot command the attendance of any one of their disciples. We cannot compel answers to the questions which we send. Even if we follow up the investigation already commenced, our inquiries will have to be forwarded to India, and addressed to persons practically beyond cross-examination. It is obvious, therefore, that this section of the Society's work is carried on under special disadvantages, and can hardly be pursued, in England at least, with scientific thoroughness.

With reference generally to these Oriental phenomena, it seems to us that the Society may fairly draw a distinction between isolated facts, the recurrence of which cannot be anticipated, and any systematic series of abnormal events. It has made diligent inquiry—personal, searching, and minute—into individual cases of impression and apparitions at the point of death, and has done so because there is no probability that we can calculate the date when such incidents may be repeated and observed by ourselves. But, with reference to the incidents of modern Spiritualism and of Indian Theosophy, the policy of the Society is in the main distinct. The Spiritualists not only record

an immense mass of abnormal facts as having occurred under certain conditions in the presence of certain sensitives or mediums, but they assert that these phenomena will probably recur should the same conditions be observed, and in presence of the same mediums. Instead, therefore, of collecting and collating the immense mass of marvels recorded as having occurred in the presence of mediums, and attested by many respectable writers, including living witnesses, the better course seems to be to institute practical investigations, with a hope of their recurrence under our own eyes and with strict securities against collusion or fraud. Our attitude towards the Theosophists must be, to a great extent, the same. Their marvels do not belong only to the past; they recur, as they assert, daily, and at the will of those who direct and guide the Theosophical Society. We are, therefore, not obliged to exhaustively examine their records, if we can, through their courtesy, secure the repetition in England or India, under satisfactory tests, of the abnormal incidents they report as being within their power.

At the conclusion of the Literary Committee's Report, some further discussion was raised on Colonel Olcott's evidence, and Mr. E. D. Ewen, of Chattisgarh, Central Provinces, India, stated that he had himself, a few days ago (on Friday, May 23rd, at about 10 p.m.), received a visit from Mr. Damodar in the astral body. He, Mr. Ewen, had gone to an upstairs room, at 77, Elgin-crescent, W., to replenish his tobacco-pouch. He was in the act of doing so from a store of tobacco in a drawer, when he suddenly perceived Damodar standing beside him. He recognised Damodar distinctly, having previously known him personally in India. His first impression was that Damodar had come to see Colonel Olcott, who was in the house at the time. He (Mr. Ewen) rushed out on to the landing, and called to Colonel Olcott. As he stood on the landing, just outside the door of the room in which he had seen Damodar, Damodar appeared to pass through him, to emerge from the room without sensible contact, although the door was not wide enough to admit of a normal exit, while Mr. Ewen stood in front of it, without a collision, which Mr. Ewen must have felt. After thus apparently passing through him, the form of Damodar descended the stairs for some little way and then seemed to disappear through a closed window.

It was here suggested by the members of the Committee for Inquiry into Contemporary Apparitions of the Living in India, that a telegram should be sent to India to obtain, if possible, corroboration for this narrative. It was not, of course, considered possible to prove that no communication other than such telegram could have been sent to Mr. Damodar, before an answer could be received from India; but it was felt that it would at any rate be interesting to observe what light might be thrown by Mr. Damodar's reply on the question whether Mr.

Ewen's vision was of a purely subjective character. Colonel Olcott assented to this suggestion, and offered that the telegram should be sent in his name, so as to ensure a reply from Mr. Damodar. Accordingly, at the close of the meeting (7 p.m.) the following telegram was despatched from the Westminster (Parliament Street) telegraph office, Mr. F. W. H. Myers being present, on behalf of the Committee, with other witnesses :—"Olcott to Damodar, Adyar, Madras. Have you visited London lately? Write Myers full details." It was considered desirable that the reply should be directed to a member of the Committee, and any reply will be at once reported to the Committee. Colonel Olcott stated that he believed that Damodar frequently visited distant countries in the astral body, and that he felt some doubt as to his recollecting the details. However this may be, the Committee feel that they ought to lose no opportunity which offers itself of submitting to some sort of practical test these frequently-repeated accounts of appearances in "the double."

Mr. Ewen proceeded to state that he believed himself to possess, at certain times, the power of discovering an *aura* or luminous atmosphere surrounding all living persons, and varying in colour, extension, &c., according to their mental or physical state. He stated that he could sometimes discern, by a change in the aura, the variations in the intensity of the thought of anyone whom he was observing.

Mr. Stack stated that he had recently made some experiments of this kind with Mr. Ewen, which, so far as they went, corroborated this assertion, but were not sufficiently numerous for safe induction.

Mr. Myers then read the first part of the fourth Report of the Literary Committee, which continued the subject of a "Theory of Apparitions." The cases dealt with in this report were *visible* appearances, representing to the eyes or mind of the percipient some absent friend or relation, who, at the time, was actually dying or in some special crisis or danger. Such cases could be arranged in a graduated series, beginning with those where the vision was internal, seen (so to speak) in the mind's eye, and ending with those where the phantasm had the air of a solid figure in three dimensions, distinctly localised in space, and acting to all appearance in an independent manner. Considerable attention was given to the *intermediate* cases, where the phantasm is projected, like a picture, on some convenient surface. All these visual phantasms were treated as projections of the percipient's own brain, and to that extent as *hallucinations*; but the projection was the result of a true telepathic impulse, due to the exceptional condition of the distant friend.

The remainder of the Report will be read at the next General Meeting, on Monday, June 30th.

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

## II.

In the last number of this Journal we considered a group of cases where the telepathic impact is of the vaguest kind, and effects nothing beyond a general impression of calamity, not associated with any definite person. The transition to cases where there is a clear impression of the agent's personality is gradual in several ways. Thus

I. The percipient may refer the impression to *one of several persons*.

II. When (as seems sometimes to be the case) this kind of susceptibility is hereditary in a family, one member of the family may identify the agent and another may fail to do so.

III. The same percipient may be on one occasion uncertain or mistaken as to the agent, and on other occasions may identify the agent correctly.

As illustrations of the *first* mode of transition, we may refer to two cases already printed, viz., Bishop Wilberforce's exclamation "I am sure that something has happened to one of my sons," and Mr. A. C.'s "strange feeling that there was something happening at my old home in Scotland." In cases like these the evidence for *identification* is very slight, as it would be to the absent sons, or to the home in Scotland, that anxious thoughts might most naturally turn.

To illustrate the *second* mode of transition we may cite the following case, taken down by one of us from the lips of the Sir A. B. of the story himself.

Sir A. B.'s father, in the year 1802, when returning from a tiger hunt in India, had a strong impression, or rather conviction, that his father (Sir A. B.'s grandfather), who was then in Ireland, was dead. He told one of the friends who accompanied him, of his impression. The next mail from England brought the news of the death on the very day referred to.

Sir A. B. had heard this story from his father's lips, and had also read it in his father's journal.

On the occasion of his father's and also of his sister's death, Sir A. B. himself was oppressed with a vague, but heavy sense of calamity, shortly before the receipt of the messenger, or telegram, which summoned him to the death-bed.

So strong was his impression of calamity, that on the second occasion he even told his servant that he was sure some misfortune was about to happen to him.

In the first of these three cases the impression seems to have been coincident with the death. In the second and third it appears to have coincided with the direction of the thoughts of the dying person to the percipient, and the despatch of the summons to the death-bed.

In two of the three cases the impression was marked enough to be mentioned to others. But in each case, in the father's or the son's experience, the impression seems to have been of much the same kind.

We may next illustrate the *third* mode of transition from non-recognition to recognition of the agent's personality by citing two cases from the experience of the same percipient, in one of which she *misinterpreted* the origin of the impression, while in the other she referred it unhesitatingly to its true source.

From Mrs. Herbert Davy, Burdon Place, Newcastle-on-Tyne.

"The only experience at all coinciding with that which I have told you I will now relate.

"It was in August, a few years ago—my husband was at the moors. I drove to a nursery garden to procure some flowers. I waited outside the gate under the shelter of some trees, sending the groom in for the flowers.

"It was one of the hottest afternoons I ever experienced. My ponies, usually restive, stood perfectly still. Before I had waited there many minutes an unaccountable feeling took possession of me as though I foresaw and recognised the shadow of a coming sorrow. I immediately associated it with my husband—that some accident had befallen him. With this miserable apprehension upon me I got through the rest of the day and evening as best I could, but weighed down by the shadow, though I spoke of it that night to no one.

"Nothing had happened to my husband. But a little child—a relation, who had lived with us and been almost as our own—had died that day rather suddenly in Kent, where she was then visiting her parents. I had thought a good deal of little Ada as I sat waiting in the phaeton that summer afternoon—had pictured her reaching out her hands to me—but the great apprehension I felt was for my husband—not for the child."

On further inquiry, Mrs. Davy confirms the fact that the strong impressions mentioned in this and in the following narrative stand quite alone in her experience.

The following is from a friend who was with Mrs. Davy :—I was driving with Mrs. Davy on the day she had the strange presentiment, while waiting outside the nursery gardens. She spoke of it at the time, and was quite depressed and unlike herself. Mr. Davy being from home, she feared something had happened to him.—AMY GRACE, Newcastle-on-Tyne, *January 5th.*

The second case from Mrs. Herbert Davy is as follows :—

*December 20th, 1883.*

A very old gentleman, living at Hurworth, a friend of my husband's and with whom I was but slightly acquainted, had been ill many months. My sister-in-law, who resides also at H., often mentioned him in her letters, saying he was better or worse as the case might be.

Late last autumn my husband and I were staying at the Tynedale Hydro-pathic Establishment. One evening I suddenly laid down the book I was

reading, with this thought so strong upon me I could scarcely refrain from putting it into words: "I believe that Mr. C. is at this moment dying." So strangely was I imbued with this belief—there had been nothing whatever said to lead to it—that I asked my husband to note the time particularly, and to remember it for a reason I would rather not state just then. "It is exactly 7 o'clock," he said, and that being our dinner hour, we went downstairs to dine. The entire evening, however, I was haunted by the same strange feeling, and looked for a letter from my sister-in-law next morning. None came. But the following day there was one for her brother. In it she said: "Poor old Mr. C. died last night at 7 o'clock. It was past post-time, so I could not let you know before."

In answer to inquiry Mr. H. Davy writes:—

December 27th, 1883.

I have a perfect recollection of the night in question, the 20th October, 1882, when my wife asked me to tell her the time. I told her the time, as she "had a reason for knowing it," she said. She afterwards told me that reason.

HERBERT DAVY.

Now it is to be observed that in the first of these two cases the absence of Mr. Davy afforded an obvious reason for the direction towards him of Mrs. Davy's vague anxiety. The sub-conscious telepathic impact is no doubt liable to be *misinterpreted* under the influence of some idea which dominates and preoccupies the percipient's mind. We shall find this to be sometimes the case even when the phantasm is visual and strongly defined. Much more is it likely to happen when there is nothing but an impression of disaster, and it is possible that had Mrs. Davy's mind been absolutely at rest as regards those dearest to her the personality of the child, who was actually dying, might have made itself felt.

Mrs. Davy's *second* case, on the other hand, seems to show that identification may be easier when there is little or no *emotional* element in the impression received. Here the connection between agent and percipient is very slight, and the knowledge of his death is hardly more than a simple piece of news, which is correctly realised by the percipient.

In the next case, again, the same percipient realises, with varying distinctness on different occasions, the source whence her impression comes.

From Miss Loveday, known to F. W. H. M.

Enclosed is the letter I spoke to you of, from my sister, Mrs. Pochin. "Baker" was an old servant in our family, who was very dear to us all.

AUGUSTA LOVEDAY.

From Mrs. Pochin.

MY DEAR AUGUSTA,—I have had three different intimations of death—on Uncle William's death, on Henry H.'s death and on Baker's. The two first were more sensations than anything else. It is a thing hardly to be described. It is like nothing else. *Not* alarming; rather like one's idea

of the severance of nerves ; of something cut off, that is, and lost to yourself, of a want, a something gone from you. On the occasion of Henry's death, I did not know who was gone. I was away in Germany ; but I awoke with the sensation, and I told my children, "I have had that feeling that I have had before on the loss of a *relation*. I do not know who is gone ; but someone seems gone ; perhaps it is Aunt Edward." Then in a day or so came the news of Henry's death. The last occasion (*i.e.*, of Baker's death) it was *the most distinct* of all. It was in 1880, in the autumn. I was in Germany. I had gone to lie down after the early dinner on Sunday, to rest before the long walk to church ; and I fell asleep. I had the most calm and delightful awaking—no actual words, but a happy feeling that Baker was passing away to Heaven peacefully, and that I was intended to know it. If I put into words what my impression was, it was this—"As if some spirit had gently touched me and said, 'Baker is passing away, rise up and pray.'" I at once rose up and went into the next room, and told my boys "I have had an intimation that Baker is dying, remember it. I shall hear." I then went back to my bedside to kneel in prayer. The happiness and peace of the few minutes was intense. I had longed to see him once again before he died, and had feared I should not be in England in time, though I was going in a few days, as I knew his end was near : but being led to know the day and hour was to me like a leave-taking and a good-bye from himself, and I felt it was permitted to assure and comfort me. Two or three days later I heard it *was that very day* he died ; and when I got to England and saw his wife, Cath, I found it was the same *time*, allowing for my being nearly 40 minutes to the eastward on the globe. The two first intimations, though not alarming, were not of the comforting, reassuring and happy feeling of the last. My boys were much impressed at the time, at the idea of the spiritual world being so near.

And here it seems appropriate to inquire how far we should expect on our theory that the percipient who had experienced *one* telepathic impression should experience others as well. Are we to suppose that the *percipient's* capacity is the important thing? that potential telepathic impressions are perpetually flying about, but that only certain minds can catch and develop them? or are we, on the contrary, to assume that it is only one rare mind here and there which has the power of projecting an impression sufficiently vigorous to be felt by another?

In the experimental cases of Thought-transference it seems as though the *percipient* were the rarer and more important personage of the two. But here the emotion developed is in any case very slight, and it seems likely enough that a great number of persons may be equally effective as agents if nothing more than concentration of mind is required of them. But in the case of death or violent crisis this analogy does not suffice us ; we have no *a priori* means of comparing the behaviour of different minds at the supreme moment ; we can only collect cases and observe whether it more often happens that A appears to several persons on different occasions during his life

or in different places at his death, or that P at different times perceives the phantasms of more than one of his friends. Our impression so far is that P's idiosyncrasy rather than A's will still appear in most cases to have been the important one. At any rate this seems to hold good in the class of *vague impressions*, for we notice that in a large proportion of cases the percipient who has felt a vague depression at the death of one friend has also felt it at the death of one or more others.

Sometimes the same percipient will experience both phantasms and impressions; sometimes impressions will be frequent, but will never rise to the level of definite sensory hallucination.

We have a few cases where a phantasm and an impression seem to announce to the same person the same event, yet not simultaneously; the phantasm, perhaps, preceding by some hours the conviction of disaster, or, perhaps, following closely upon it. We may hope that cases of this kind will in time to come be more accurately noted. It might be well if any person experiencing what seems to him an unmistakable impression of this kind would at once retire to solitude and endeavour to render his mind as blank as possible. Just as a forgotten name or scene can often be recalled by the mere process of resolute tranquillisation of brain and senses, so (it may be conjectured) might the same abeyance of thought or action permit the development of a vaguely-felt telepathic impression into a phantasm, perceptible by the eye or ear; and, if sleep were induced, it would be very curious to note whether the impression reproduced itself in dream in a definite and veridical way. That this might sometimes be the case seems likely enough from the analogy of M. Maury's experiences ("Le Sommeil et les Rêves" *passim*), for he found that a sensory impression received in waking hours would frequently reproduce itself phantasmally, as an *illusion hypnagogique*, at the moment of oncoming sleep, and would then play a noticeable part in a dream. And it must be remembered that the *primâ facie* presumption is that our *veridical* hallucinations, though differing from *delusive* hallucinations in their genesis, will be to some extent analogous to them in their modes of growth and propagation.

But, leaving these hints for future development, we must proceed to the cases where the source of telepathic impression is clearly identified, although no *quasi-percept* is actually heard, felt, or seen.

It must not be supposed that in these cases the impressions are all alike; they differ in many ways from each other, notably in *duration* and in *definiteness*. And first as to *duration*. We cite an instance communicated to us by our friend, Mrs. Bidder, where the impression is prolonged over two days at least.

Mr. James Elliot (for many years Professor of Science at the Institute, at Liverpool) told me that when he was living in London (I forget the year), employed on some electrical experiments, he one day felt drawn to go and see

the lady he was engaged to, then living at Dunkeld. The Professor was a cool-headed Scotchman, and, as he said, he at first put the thing aside altogether, for it was a time when he could only leave his work at a great sacrifice, and a coach journey was very fatiguing, and very exhausting to a slender purse. However, when a second day he was possessed with the feeling that some misfortune was happening to the lady, and she urgently required his presence, he did yield to his feelings, and started for a journey to Dunkeld on the outside of the night coach. He had not heard that anything was wrong, but when he reached her home he found that a cold had the day before turned to serious illness, and she died very soon after his arrival. He told me this story *apropos* of a small silver clasped Bible he always used, which she had then given him, and when, two years ago, he died, very suddenly, it was found he had left this Bible to me. I fear I can give you no further witnesses to this. The sister in whose hands he left the Bible for me died this year; but that *he* believed he was called, as I state, I can most confidently affirm.

To a case like this such a term as *telepathic impact* seems hardly applicable. It resembles rather a mere quickening of some pre-existing *rapport*, and suggests the question (which meets us so often under different forms) as regards the *persistency* of the influence exercised by one mind on another. It is to mesmerism that we must look for some more definite investigation of this point. For what length of time can the mesmeric *rapport* be maintained *continuously*? After how long an *interval* do we find that the mesmeriser's power over his subject still subsists? These are some of the points where the perception of the remoter telepathic analogies should tend to widen the scope of mesmeric inquiry.

As a contrast to this case of gradual intensification of the telepathic summons we will now cite an instance where the impression, though not in any way *quasi-sensory*, comes upon the percipient as suddenly as a visible phantasm could do, and gives a shock so violent that there is no need to assume any subsequent reinforcement of the original impact in order to explain the four hours' distress and depression which followed.

From M. A. OLLIVIER, Médecin à Huelgoat, Finistère.

Le 10 Octobre, 1881, je fus appelé pour service médical à la campagne à trois lieues de chez-moi. C'était au milieu de la nuit, une nuit très sombre. Je m'engageai dans un petit chemin creux, dominé par des arbres venant former une route au dessus de la route. La nuit était si noire que je ne voyais pas à conduire mon cheval. Je laissai l'animal se diriger à son instinct. Il était environ 9 heures; le sentier dans lequel je me trouvais en le moment était parsemé de grosses pierres rondes et présentait une pente très rapide. Le cheval allait au pas très lentement. Tout à coup, les pieds de devant de l'animal fléchissent et il tombe subitement, la bouche portant sur le sol. Je fus projeté naturellement par-dessus sa tête, mon épaule porta à terre, et je me fracturai une clavicule.

En le moment même, ma femme, qui se déshabillait chez elle et se préparait à se mettre au lit, eut un pressentiment intime qu'il venait de m'arriver un accident; un tremblement nerveux la saisit, elle se mit à pleurer et appela la bonne.

"Venez vite, j'ai peur; il est arrivé quelque malheur; mon mari est mort ou blessé." Jusqu'à mon arrivée elle retint la domestique près d'elle, et ne cessa de pleurer. Elle voulait envoyer un homme à ma recherche, mais elle ne savait pas dans quel village j'étais allé. Je rentrai chez moi vers 1 heure du matin. J'appelai la domestique pour m'éclairer et desseller mon cheval. "Je suis blessé," dis-je, "je ne puis bouger l'épaule."

Le pressentiment de ma femme était confirmé.

Voilà, monsieur, les faits tels qu'ils se sont passés, et je suis très heureux de pouvoir vous les envoyer dans toute leur vérité.

Janvier 20, 1883.

The impression here is, physically, so profound that this case may rank last among the list of *mere impressions*, and may prepare the way for the singular admixtures of vague impression with definite sensation which will form the subject of our next paper.

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### THE MAGNETIC GLOW.

*Apropos* of the investigations published by the Reichenbach Committee in Part III. of the Proceedings, Mr. Olley writes to Mr. Rand Capron, F.R.A.S., as follows:—

"A few years since a Mr. Hayward, who came over from Australia to exhibit what he called a circular magnet to the Royal Society and with whom I became myself intimately acquainted, mentioned to me, after detailing numerous magnetic experiments which during many years he had made in the Colony, that he had on several occasions, when in his dark laboratory, seen weak flames around the poles of a large *ordinary* magnet. He appeared to be quite unbiassed in his conclusions and observations, so that I have no reason to call in question his testimony. I found too that he had not even heard of Reichenbach's treatise before I mentioned it to him. His evidence, therefore, is strongly in favour of the experiments made by the S.P.R."

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### RESEARCH FUND.

Contributions during the last month.

	£	s.	d.
"A Friend" ... ..	15	0	0
General Campbell ... ..	5	0	0

## ON VISION WITH SEALED AND BANDAGED EYES.

In the last number of the *Journal* it was mentioned that the Mesmeric Committee had submitted to prolonged and careful examination an alleged case of "clairvoyance." An illiterate youth called "Dick," when mesmerised by a Mr. Ogle, was able to describe objects held in front of him, or to name correctly any card drawn at random from a pack after his eyes had been sealed and bandaged, so that at first sight it would seem impossible he could have obtained any glimpse of the object. The mesmerist having been sent away during the experiments, confederacy was out of the question, and it remained to ascertain what were the capabilities of vision under circumstances that seemed to preclude either an ordinary or extraordinary use of the eyes. One member of the Committee, Mr. Hodgson, B.A., of St. John's College, Cambridge, made some experiments in conjunction with Mrs. Sidgwick upon his own powers of vision, under conditions analogous to those to which "Dick" was submitted, and Mrs. Sidgwick has kindly furnished us with the accompanying report of these experiments. It will be seen that it is not necessary to assume any clairvoyant faculty to account for everything done by "Dick" in the presence of the Committee.

Hillside, Cambridge, *April 11th*, 1884.

Mr. Hodgson came here yesterday evening in order that we might test his power of seeing with his eyes bandaged up. I covered each eye with a piece of gummed paper, cut as nearly as I could remember of the same shape as the plaster put over "Dick's" eyes on Saturday and Sunday last. This was stuck both over the eyelid and down to the cheek. Mr. Hodgson finds it essential to success to have it stuck to the cheek. [N.B.—So does "Dick."] Over each eye a penny was placed, and held there with a strip of gummed paper right across from temple to temple, and over this a handkerchief was bound. Mr. Hodgson finds the pennies and a large dark handkerchief a great assistance in seeing, because he finds it important to prevent, as far as possible, all access of light to the eye except through the channel of vision which he uses. This channel was, when I saw him, a small chink in the neighbourhood of the corner made by brow and nose. The chink, if not left in the original bandaging, can generally be produced by working the eyelid under the plaster. It is best for seeing if not very large. In one experiment we perceived a slit about a quarter of an inch in length, which Mr. Hodgson found inconveniently large, but the seer cannot always regulate the size of his chink. We made ink marks across the edge of the plaster, as were made with "Dick," but owing to my having inadvertently stuck the strip that held the pennies to the plaster over the eyes, the latter was disturbed in removing the former, so that we could not be completely certain of its position. There is, however, no reason to think that the plaster moves relatively to the skin in any part where it is stuck to it except just at the chink.

I think that with such observation as it is generally possible to give it

would be very difficult to feel certain that there was no chink on any given occasion. A chink which admits light in one position of the eyelid or brow may disappear in another, and could only be recognised by the non-adhesion of the plaster along a small part of its edge, and this would be difficult to feel sure about.

Mr. Hodgson could distinguish objects and read cards. Form was more easy to see than colour. He was generally right about the suit in the small number of trials we made, but the number of pips gave him more trouble, especially when this number was large ;—I suppose because it was difficult to see the whole card at once, He saw dimly, easily mistaking one object for another somewhat similar in shape, and fitfully, owing to the difficulty of keeping his eye fixed in the necessarily strained position required. The direction of the line of vision was sometimes surprising. No doubt there are limits beyond which it cannot lie, but I should be sorry to state what they are. Mr. Hodgson could not himself tell which eye he was seeing with except by covering each eye alternately. A good deal of difference in clearness could be made by careful adjustment of light and shade, and background.

The direction of vision and degree of clearness differed with different bandagings. We bandaged him three times, and one time out of the three he was rather long about working the eyelids after the plaster was put on, so that the gum dried first, and he could not open his eyes.

Mr. Hodgson finds it essential to success that his eyebrows should be left completely uncovered, but I think this might differ with different individuals and probably depends on the shape of nose and brow, prominence of eye, and amount of hair in eyebrow.

I have myself been trying experiments this morning—plastering over my own eyes. My success is extremely poor compared to Mr. Hodgson's, but the most available and least conspicuous chink I got (it was in the corner of brow and nose) was with the plaster over my eyebrow.

My conclusion is :—

(1) That no bandaging of the eyes can be made satisfactory (as we also thought at Sunderland, though with less ground than we have now), and that consequently it would be extremely difficult to prove that any one read with his forehead. It could only be proved, I think, if he could do it under a number of different conditions selected by the investigators.

(2) That as the conditions required by "Dick" are exactly those which Mr. Hodgson finds most conducive to seeing through an inconspicuous chink above plaster over the eyes, and as the degree of vision, the way in which it comes and goes, &c., seem much the same with Mr. Hodgson as with "Dick," the natural inference is that "Dick" sees with his eyes, though we have no reason to think he does it consciously.

ELEANOR MILDRED SIDGWICK.

P.S.—I made no attempt to observe accurately in what directions Mr. Hodgson saw, and only came to the conclusion that it was not easy to decide offhand what his range of vision was. He had, of course, unlimited power of moving his head about, and the position of the head relatively to the body is not very easy to fix determinately. Further, the exact position of the chink is uncertain, and the direction of the line from the chink to the pupil of the

eye also, and we cannot see the position of the pupil at the time. All these things make the directions in which he can see liable to be unexpected.

In my own case the range of vision in an ordinary light is limited by the bones of my face. I can see my face bounding the field of view in every direction. The distention of the pupil could not, therefore, in my case, extend the field of view, unless it causes greater projection of the eye. It would, I suppose, cause the objects near the limit to appear in better focus. I think the angle I can see through in a horizontal direction, without moving my head, is about 260 degrees, but I have not measured accurately.

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The above seems to me an accurate account of my trial and experiences. I may add, however, that the aperture serves equally well for seeing at whatever side of the eye it may be, so far as my own attempts have gone. When the number of pips on the card increased beyond six, it was not so easy for me to tell the next number. [This was markedly the case in the experiments with "Dick."] Below six, I had no particular difficulty in telling the number of pips and succeeded every time.

RICHARD HODGSON.

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## CORRESPONDENCE.

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### THE ARUNDEL CASE.

TO THE EDITOR OF THE "JOURNAL FOR PSYCHICAL RESEARCH."

SIR,—While acknowledging, as every member of our Society must do, the careful manner in which the investigations of Major Taylor and Major King (reported in the Journal for this month) have been carried out, and recognising to the full the superior value of their observations over any which occur to those who had not their opportunities, I cannot help feeling that the conclusions at which these gentlemen arrive are hardly borne out by the facts themselves.

There is no doubt that the doctor's evidence, being that of an educated—though, perhaps, a prejudiced—witness, is of great value, but unless the evidence of the mother be discredited, it seems clear that at one time she heard the scratching noise while holding the hands of the girl. If the girl were able at will to make the noise without using her hands, why did she not do so when her hands were disabled by the doctor's experiment with the woollen cuff?

Again, I do not understand that the paternal grandmother was regarded by the investigators as unworthy of belief, and they remark that, on the assumption that her story was true, the fall of clock and ornaments could not be accounted for by any natural cause. Yet they go out of their way, as it seems to me, to suggest that the girl was not kept in sight by the old women, and that she was thus enabled to play a trick on them.

We have no evidence whatever that either or both the grandmothers "had turned round to speak to the mother at the bottom of the stairs," as

Major Taylor suggests, and, indeed, I rather gather from the account that they deny having done so.

Even, however, had such been the case, the chances that one or other of them would have detected the girl before she returned to her original position are considerable.

As to the knocks I do not understand the girl's fright to have been simulated, and that being so, I confess that I am unable to comprehend an impostor playing upon the fears of her relatives and being herself alarmed at her own trickery.

On the whole, I venture to suggest that the case is very similar to the Wem incident reported by Mr. F. S. Hughes in the March number of the Journal.

In such cases there always appears to be an element, more or less strong, of fraud, and to some this may seem to vitiate the whole occurrence. I am inclined to think, however, that we should not allow it to do so, but should sift the whole of the evidence with the greatest care, bearing in mind that some motive must exist for a normal village girl to undertake such an organised system of deceit; while on the other hand, supposing that such a girl found that in some mysterious way such phenomena appeared to be produced in connection with herself, the temptation to increase her own reputation, and the astonishment of the bystanders, by similar tricks, would be great. In such a case, too, one would expect to find the girl herself partaking in the general alarm on the recurrence of the *involuntary* phenomena. This appears to have happened in both cases.

I trust that these remarks will not be considered presumptuous, and that I shall not be thought wanting in deference to the judgment of the gentlemen who have so ably conducted the investigations at Arundel.

It is a branch of our inquiry in which I feel very great interest, and I am most desirous that it should not be too lightly passed over by the Society. I must plead this as my excuse for troubling you at such length.—I am, Sir, yours, &c.

A. P. PERCEVAL KEEP.

122, Blackheath Hill, S.E. May, 1884.

[There is also the singular fact that wherever these "manifestations" occur, the phenomena present a marked resemblance. Knocking and scratching are not the only things mischievous children can do, (cf. "Helen's Babies"), and yet in a lonely cabin in the West of Ireland, in Shropshire, Sussex, Sheffield, in Vienna, and elsewhere, we find a repetition of the Epworth and of the Rochester knockings and scratchings, which it is wholly improbable had been heard of in all these different centres of disturbance. At the same time a suspicious element enters into most of the cases, and Mr. Keep's suggestion may afford an explanation of it.—ED.]

## SUPPLEMENTARY LIBRARY CATALOGUE.

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

- 
- BEYOND THE SUNRISE. Observations by two Travellers ...*New York, N.D.*  
 BURTHOGGE (Richard, M.D.) An Essay upon Reason and the Nature  
 of Spirits .....*London, 1694*  
 COUSIN (Victor) Elements of Psychology. From the French, by the  
 Rev. C. S. Henry, D.D. ....*New York, 1838*  
 [R] ELLIOTSON (John, M.D., F.R.S.) Surgical Operations in the Mesmeric  
 State .....*London, 1843*  
 HEAPHY (Thomas) A Wonderful Ghost Story.....*London, 1882\**  
 HIBBERT (Samuel, M.D., F.R.S.E.) Sketches of the Philosophy of  
 Apparitions. 2nd edit. ....  
 [R] HISTORY OF WITCHES, GHOSTS, AND HIGHLAND SEERS (The)...*Berwick, N.D.*  
 M.A. (Oxon.) Spirit Identity .....*London, 1879*  
 MADDEN (R.R., F.R.C.S., M.R.I.A.,) Phantasmata, or Illusions and  
 Fanaticisms of Protean Forms Productive of Great Evils (2 vols.)  
*London, 1857*  
 MATHER (Increase, D.D.) The Wonders of the Invisible World  
*London, 1862*  
 PINKERTON (James N., M.D.) Sleep and its Phenomena .....*London, 1839*  
 [R] TRUE AND EXACT RELATION (A) of Witches arraigned and executed  
 in Essex, who were condemned the 29th July, 1645 (Reprint from  
 the original edition of 1645.) .....*London, 1837*  
 [R] TRUE AND PERFECT ACCOUNT OF AN APPARITION (A) .....*London, 1672†*
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- BAILLARGER (M. J.) De l'Influence des Hallucinations .....*Paris, 1846*  
 COLLIN DE PLANCY (J.) Dictionnaire Infernal .....*Paris, 1844*
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- BURDACH (Karl F.) Blicke ins Leben, Vols. I., II., and III....*Leipzig, 1842*  
 Vol. IV. (Posthumous) .....*Leipzig, 1848*  
 PERTY (Maximilian) Blicke in das verborgene Leben des  
 Menschengesteistes .....*Leipzig, 1869*  
 RIEGER (Dr. Conrad) Der Hypnotismus .....*Jena, 1884*  
 SPLITTGERBER (Franz) Tod, Fortleben und Auferstehung.....*Halle, 1879*

\* Presented by Mrs. Worsley.

† Presented by Mr. C. C. Massey.