

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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MEETINGS OF COUNCIL.

A Council Meeting was held on June the 30th, Professor Balfour Stewart in the chair, when Professor Barrett, the Rev. W. Stainton Moses, Messrs. Alexander Calder, Edmund Gurney, C. C. Massey, F. W. H. Myers, Edward R. Pease, Frank Podmore, Henry A. Smith, and J. Herbert Stack were present.

After the minutes of the previous meeting had been read, fifteen new Members and Associates were elected, whose names and addresses are given on another page.

Before the close of the meeting, on the proposition of Mr. F. Podmore, Mr. Owen Morgan, of Pontypridd, South Wales, was elected an Honorary Associate in recognition of the services which he has rendered to the Literary Committee.

Several presentations to the library were announced, especially a valuable contribution of books and pamphlets from the Rev. W. Whitear. The particulars are given, with the names of the donors—to whom a vote of thanks was recorded—in the Supplementary Library Catalogue.

A donation of £25 to the Research Fund was announced from Mr. F. W. H. Myers, for which the Council passed a vote of thanks.

At the conclusion of other routine business, the meeting was made Special for the purpose of considering certain alterations in the "Constitution and Rules," of which notice had been given in the required form.

After discussion, the following two alterations were unanimously agreed to :—

I. That in Rule 4 two clauses be added thus :—

- (1) In the second line of section (a), following the word "annually," "or a single payment of 20 guineas," and

- (2) In the second line of section (b), following the word "annually,"
"or a single payment of 10 guineas."

II. That Rule 8 stand thus:—

8.—The Council may invite any person who

- (i) is either distinguished for knowledge or experience in Psychological Research or otherwise eminent, to become an Honorary Member of the Society; or any person who
- (ii) has rendered services to the Society, to become an Honorary Associate, such person to be eligible for re-election annually.

Honorary Members and Associates shall have the privileges without the obligations attaching to Associates.

An additional meeting of the Council was held on July the 15th, Professor Barrett in the chair. There were present Messrs. W. R. Brown, E. Gurney, F. W. H. Myers, E. R. Pease, and F. Podmore.

Lord Tennyson was elected an Honorary Member.

The Hon. Mrs. Montgomery Moore, of Dublin, was elected an Honorary Associate.

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

A donation of £10 to the Research Fund from the Rev. W. Whitear was acknowledged with thanks.

LIFE MEMBERS AND ASSOCIATES.

It will be noticed that in accordance with an addition made to the Constitution and Rules at a Special Council Meeting held on the 30th ult., the Members and Associates of the Society, present and future, can pay a composition sum of 20 guineas and 10 guineas respectively, instead of an annual subscription, and can thus become Life Members and Life Associates. In the case of persons who avail themselves of this rule, a subscription paid for the current year will be considered as forming part of such composition payment. The money thus received will be invested, and will form a permanent fund.

ELECTIONS, JUNE 30TH AND JULY 15TH, 1884.

HONORARY MEMBER.

TENNYSON, LORD, Farringford, Freshwater, Isle of Wight.

MEMBERS.

BERNARD, MISS A. F., Girton College, Cambridge.

FRY, LEWIS GEORGE, Goldney House, Clifton, Bristol.

HENNIKER-MAJOR, THE HON. MARY, 6, Grafton Street, London, W.

HOGG, H., M.A., New University Club, St. James's, London, S.W.

JEUNE, MRS., 37, Wimpole Street, London, W.

NEVILL, E. A., 13, Bryanston Street, Portman Square, London, W.

ROGERSON, GEORGE RUSSELL, F.R.A.S., F.R.G.S., Calderstone Road,
Allerton, Liverpool.

SHARPE, FREDERICK WILLIAM, 12, Abbey Square, Chester.

TOPHAM, LIEUT.-COLONEL SIR WILLIAM, Weybridge Heath, Weybridge.

HONORARY ASSOCIATES.

MOORE, HON. MRS. MONTGOMERY, Royal Barracks, Dublin.

MORGAN, OWEN, Pontypridd, South Wales.

ASSOCIATES.

BERESFORD, EDWARD A., 21, Hereford Square, London, S.W.

CALDECOTT, REV. ALFRED, M.A., St. John's College, Cambridge.

COUES, PROFESSOR ELLIOTT, Smithsonian Institution, Washington,
U.S.A.

COX, JOHN, M.A., Cavendish College, Cambridge.

DARLEY, MRS., Quambi, Woollohra, New South Wales.

JEFF, MISS C., Girton College, Cambridge.

MILNES, GEORGE HUTCHINSON, M.R.C.S., L.R.C.P., Addenbrooke's
Hospital, Cambridge.

MORRIS, MISS E., 13, Park Street, Park Lane, London, W.

SCHOLEFIELD, REV. C. C., M.A., Eton College, Windsor.

SHOBRIDGE, LEONARD, K. H., Albury House, Ware, Herts.

SIDEBOTHAM, E. J., Caius College, Cambridge.

SMITH, REV. CANON TRAVERS, B.D., St. Bartholomew's Vicarage, Dublin.

TUCKER, MISS MILDRED A. R., 4, Oxford and Cambridge Mansions,
London, N.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 Ninth General Meeting of this Society was held at the Garden Mansion, Queen Anne's Mansions, S.W., on Monday, June 30th. Professor Balfour Stewart, F.R.S., one of the Vice-Presidents of the Society, took the chair at 8.30 p.m. In his opening address, after referring to the heavy loss which the Society had sustained in the death of Dr. Angus Smith, F.R.S., he proceeded as follows :—

Being myself engaged in physical science, I should like to make a single remark on that part of our programme which refers to the production of peculiar physical phenomena. I know that the investigations in this direction, upon which several members of this Society are engaged, have not yet been developed sufficiently to be brought before us for discussion, but my remark is of a general nature, and can in no way prejudice that which is now going on.

Those who have discussed the subject of what I will call free will, may be divided into two classes or schools.

First. The Materialistic, embracing those who believe that all acts of will, all desires and aspirations of the Ego are the results of certain material transformations in the brain, which transformations take place according to ordinarily-understood physical laws.

Secondly. The Spiritualistic school, or those who believe that something in the Ego is theoretically as well as practically above ordinary matter, and is the cause rather than the effect of certain changes in the brain. It is rather of the Spiritualistic school, as above defined, I would now speak. I cannot, of course, tell how this school will view evidence tending to prove a peculiar action of mind upon matter, but I think I can tell how they ought to view it. Believing, as they do, that something in the Ego is theoretically as well as practically above matter, they must believe that to a greater or less extent the usually received physical axioms are broken by it. That is to say, they have been driven, it may be by ethical and metaphysical views, into an assertion with reference to physics, which they nevertheless believe to be quite unsupported by physical evidence. Surely, then, they ought, above all others, to welcome observations tending to shew that there may possibly be an action of mind over matter in other regions than that of the brain.

For my own part, while I do not dispute the truth of the position held by the advocates of what I call free will, I yet acknowledge the difficulty of its being held permanently as a single isolated exception, incapable of verification. Exceptions are not dead units, but have a family life of their own, with their own peculiar traditions and places of resort, and just as the naturalist who has got hold of a unique beetle goes next day to the same hunting ground in the hope that he may obtain its fellow, so I am prepared to maintain should the investigator, who thinks he has discovered, no matter how, an undoubted exception, explore the most likely places for its fellow, which, if there be truth in his position, he is almost certain, sooner or later, to secure.

Professor Oliver J. Lodge then gave a very interesting account of some recent experiments with Mr. Malcolm Guthrie's "subjects" at Liverpool, expressing himself as completely convinced of the thorough genuineness of the results. The most interesting experiment was one in which two different diagrams had been placed before two "agents," neither of whom knew what the other was looking at; and the impression made on the "percipient" was a combination of the two.

Professor Barrett made some remarks in which he reminded those present of the distinction between genuine Thought-transference, where the idea is impressed without contact or movement, and the "muscle-reading" of public exhibitions.

Mr. J. Herbert Stack followed with a further report on some of the remarkable phenomena which have been recently vouched for by members of the Theosophical Society.

He concluded by acknowledging the kindness and cordiality with which the evidence had been given, pointing out at the same time the various difficulties in the way of obtaining proofs which can be regarded as scientifically conclusive.

[The evidence has been taken down in shorthand, and will be shortly issued in a separate form.]

Mr. F. W. H. Myers then read the latter part of the Fourth Report of the Literary Committee, on "A Theory of Apparitions." The two reports which deal with this subject will appear in the course of a few days in Part VI. of the Proceedings.

In a few concluding words, the Chairman pointed out that if the Society's work is not "pure moonshine" it contains the germ of a generalisation which, when complete, will approve itself as the largest and most important ever made.

GROWTH OF THE SOCIETY.

It may be interesting to our readers to know that the Society now consists of:—

Members	...	...	...	...	...	...	192
Associates	...	...	...	...	...	...	185
Honorary Members	...	...	...	...	...	...	6
Corresponding Members	...	...	...	...	...	...	5
Honorary Associates	...	...	...	...	...	...	16
Vice-Presidents, who are not otherwise Members	...	...	...	...	...	...	2
Total	...	...	...	...	...	...	406

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

III.

Our last paper brought us to the limit of mere *vague impressions* of death, &c.,—to the threshold, that is to say, of *distinct sensory hallucination*, corresponding with some objective event.

It is not quite easy to arrange these cases of subtle approximation to distinctness of sensory impression in a continuous logical chain. We might, for instance, begin with the cases where the percipient feels a diffused physical *malaise* or sense of undefined illness, while the agent is dying at a distance from him. But it is perhaps better to take first a case where the quasi-percept is very definite as far as it goes, but goes a very short way; suggests, that is to say, an almost impalpable and indescribable thing, the mere sense of a certain person's presence in the room.

Most people are familiar with the feeling *that someone is in the room*, the person being sometimes identified and sometimes only felt as a living presence. Now, in most cases we must explain this feeling by unnoticed sensations of *hearing*; a sound of breathing, for instance, being sub-consciously noted. But it is, of course, conceivable that some subtler means of information may exist, especially between persons in close *rapproch*. Lovers, for instance, frequently assert that they can detect the presence of the beloved one in a room, without ocular survey. And without pressing the analogy of the power of recognition possessed by dogs, &c. (in whom this may depend on guidance afforded by a sense which the lovers do not possess), we may at any rate appeal to the well-attested cases where a mesmeric subject is aware of the proximity of the unseen operator. Judging from this mesmeric analogy we should certainly expect that the sense of a recognised presence would be a form which telepathic impact might readily assume.

And in fact we have a few cases where this sense of the nearness of an absent person is all that the percipient has to note.

We begin with a case which strongly impressed the percipient, (the wife of a clergyman), as a unique experience, though its evidential value is much weakened by the facts that Mrs. Wilson did not mention the feeling before the news of the death came, and that she also knew that the percipient was ill.

From Mrs. Catherine Wilson.

Many years ago I awoke suddenly in the middle of the night, as it appeared to me, with a distinct impression of a certain person. Next morning, early, I was informed that she had died during the night. Though it did not occur to me to fix the time of awaking, yet I felt compelled to admit

[i.e., as afterwards explained, felt it strikingly probable] that the death coincided with my impression. The poor woman had been ill of cancer in the village where I was staying, and I had visited her at times, at the request of my aunts. I had thought little about her, the visit over, and certainly never dreamed of her. I am not a believer in dreams, or rather, do not encourage attention to them, and I am in no sense credulous of the supernatural. The vividness of the impression I refer to is as strong to-day as it was the moment it happened, and I do not think it will ever be effaced from my memory.

This must have occurred between the years 1851 and 1858. I was a sound sleeper at the time, rarely awaking through the night. I certainly never had such an impression of a person's presence as the one I wrote about, either before or since. But for the death following, I could have attached no meaning to it.

In this case the feeling is only that the dying person is *in the room*. In our next case the imagined presence comes somewhat closer, and seems to be close to the percipient's side. The lady who writes the following account is known to Professor Sidgwick.

The following narrative was told to me by my aunt, Mrs. B.; the son to whom it relates is F. G. B., who fell at Inkerman on Sunday, November 5th, 1854. The narrative was told to me on Sunday afternoon, September 2nd, 1883, and written down at the time. She had told me substantially the same narrative many years before, though she did not like talking of it. My son, who was also present when the story was told, read over my account, and pronounced it correct. I do not believe that my aunt ever experienced any similar impression. I have known her intimately all my life, and stayed with her for months together, and never heard her mention anything of the kind.

E. E. G.

"She had always prayed that she might know at the moment if he were killed or badly wounded. The 5th November was a Sunday; she was at R. Church, and early in the service (while kneeling in the Confession) she had a sudden sensation; she saw nothing, but felt sure something was by her, and that it was her son. Her husband asked her what was the matter, but she kept up, and did not leave the church. On returning home she said she was sure they would hear bad news. When the news did arrive, some days later, they found he was shot at the very hour when she felt his presence in R. Church."

Cases like these may be conceived as presenting a first approach to a tactile hallucination. Some other similarly transitional cases, where there is a somewhat vague sensation of *pressure*, will be met with under other classes.

The approaches to *auditory* hallucination are of quite as gradual a kind. And first comes a curious group of inward impressions, sometimes remaining as the mere conception of articulate sounds, sometimes irresistibly prompting the percipient to speech of his own. These cases of

course, remind us of some forms of merely morbid hallucinations—in which inward voices and irrepressible utterances play a large part. Resemblances like these are, of course, precisely what we expect.

It would be strange indeed if all the effects of the telepathic impact on the percipient's organism were conspicuously different from all other effects produced on that organism by all other influences, from without or from within it. Our hitherto unrecognised cause has remained so long without recognition just because the effects which it produces have enough resemblance to the effects produced by other causes to admit of being confounded with them. Our business now is to supply canons for the detection of the differences of causation, not to assert that the differences are so obvious that no such canons are needed.

Speaking broadly, then, we should say that whatsoever mental or sensory phenomena are observed in the organism under normal circumstances, the same phenomena are liable to be produced *delusively* in morbid hallucinations, and *veridically*—with a message of objective truth in them—in *telepathic* hallucinations.

The state of the organism under telepathic excitement is neither normal nor morbid; its sensations, that is to say, deliver a message which they are meant or constructed to deliver; but that message is so unusual that its meaning is not readily interpreted by the central intelligence. The telepathic percipient is like the blind man who, in the first moment of sight, "sees men as trees walking"; and it is not often that the same percipient has a sufficient number of telepathic perceptions in the course of his life to be able to recognise and interpret them with anything like the same certainty with which he interprets the facts of ordinary experience. We shall see, however, at a later stage in our inquiries, that this difficulty arising from unfamiliarity is merely a matter of degree and sometimes to a great extent disappears; that is to say, while the repetition of morbid hallucinations confirms the percipient in error, the repetition of telepathic hallucinations renders the percipient more prompt at eliciting their objective and provable message of truth.

We must not, on the other hand, be taken as asserting that the truth or falsehood of the message conveyed is the *only* difference between the morbid and the veridical hallucination.

Amongst morbid hallucinations we find that there are special types which accompany each form of nervous disorder: special delusions belonging to alcoholism, opium-poisoning, general paralysis, &c. And the delusions of *dream-land* are still more markedly disparate from all these. Now the dreamer's state, like that of the telepathic percipient, is neither morbid nor precisely normal; his perceptions are hallucinatory as far as they go; but they hallucinate a fragment only of the dreamer's

intelligence: he wakes and knows that it was a dream. Telepathy may be taken as a third point in the triangle,—as an impulse whose object is to impress on the mind some fact not obvious to the ordinary senses, and which for this purpose is obliged to use sometimes the machinery of dream and sometimes of hallucination.

Thus much as regards the general parallelism to be anticipated between telepathic and morbid hallucinations. In the present instance, however, the phenomenon observed hardly amounts to a *hallucination*; it is nothing more than a kind of “trick of memory” or unbidden recurrence of the same train of thought in a jaded brain, which would seem to have afforded the easiest channel for the telepathic current to traverse.

From “A Memoir of C. Mayne Young, with Extracts from his Son’s Journal, by the Rev. Julian C. Young,” rector of Ilmington (Macmillan and Co. 1871), pp. 337-340.

J. C. Young’s Journal.

“1851, November 13th. Being exhausted in body and unhinged in mind by many nights’ unremitting attendance on a relative who had been dangerously ill, my doctor insisted on my relinquishing my post to another and going elsewhere for change of scene and air. As my invalid was convalescent I went to Brighton to pass a few days with my father, who was then residing in the Old Steyne.

“I arrived at his door on Tuesday, 11th, in the evening, and retired early to bed, sanguine that after so many sleepless vigils, I should enjoy a night of unbroken rest. I have always been blessed with a remarkable talent for sleep. . . . I was therefore the more surprised on this occasion to find myself, within a couple of hours after I had retired, wide awake. I fancy this must have been about half-past 11, because half-an-hour after I heard the clock on the stairs strike 12. I ought to mention that at night, in certain conditions of health, I have sometimes suffered from a morbid activity of memory utterly destructive of sleep or even tranquillity. At such times I have been governed by one prevailing idea, which I have been unable to shake off, or been haunted by snatches of old airs, or harassed by the reiteration of one text of Scripture, and one only. It was not long ago that after having drunk some very strong coffee, I lay awake for three hours repeating, in spite of myself, over and over again, the following words from St. Peter’s First Epistle, ‘Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.’ By no exercise of ingenuity could I get rid of these words. . . . Well, it was under some such mental impression that, on waking on Monday night last, I was possessed, as it were, by four mystic words, each of one syllable, conveying no more idea to my mind than if they were gibberish, and yet delivered with as much solemnity of tone, deliberation of manner, and pertinacity of sequence, as if they were meant to convey to me some momentous intimation. They were all the more exciting that they were unintelligible and apparently could not serve any ostensible purpose. They were accompanied by no vision. They were . . . an audition and nothing more. I could not exclude them by putting

cotton wool in my ears, for they came from within and not from without. To try to supplant them by encouraging a fresh train of ideas was hopeless; my will and my reason were alike subservient to some irresistible occult force. The words which beset me were 'dowd,' 'swell,' 'pull,' 'court,' and they were separated as I have written them into monosyllables, and were repeated with an incisive distinctness and monotonous precision which was quite maddening. I sat up in my bed and struck a light to make sure that I was awake, and not dreaming. All the while were reiterated, as if in a circle, the same wild words.

"'Dowd,' 'swell,' 'pull,' 'court.' I lay down again and put out my candle: 'dowd,' 'swell,' 'pull,' 'court.' I turned on my left side, 'dowd,' 'swell,' 'pull,' 'court.' I turned on my right, 'dowd,' 'swell,' 'pull,' 'court.' I endeavoured as a means of dispersing these evil spirits—for they began to assume the importance of spirits in my heated brain—to count sheep over a stile, but still 'dowd,' 'swell,' 'pull,' 'court,' rang in my ears and reverberated through my mind. I counted my respirations; I had recourse to every imaginable conceit by which to woo sleep. I tried to call to mind all the people I cared for, then all the people I disliked. I tried to conjure up the recollection of all the murders or sensational incidents I had ever read or heard of in the hope of diverting my thoughts—but in vain. I then began to analyse the meaning of the words themselves. 'What,' said I to myself, 'can be the meaning of "dowd"?' Ah, I begin to discern the truth; I am trying to make sense out of nonsense. The painful scenes I have lately witnessed have upset the balance of my brain, and I am going mad.' I had not pursued this melancholy train of reflections long, when I fell into a profound slumber, from which I was only aroused by my father's voice summoning me to breakfast. On his asking me how I had slept, I told him how curiously I had been disturbed in the night. My narrative inspired him with more of ridicule than of pity. About mid-day I paid a visit to the Misses Smith, daughters of the late Horace Smith. I found Frederick Robertson, then in the zenith of his well-deserved fame, sitting with them.

"After a while the conversation turned to Herr von Reichenbach's book, and his theory on the subject of Odic Force, and then to the philosophy of dreams. . . . I repeated to them with avidity my nocturnal experience; but instead of its producing the effect I had expected on my auditors it only provoked an interchange of significant looks between them, which convinced me that, in Oriental phrase, I had been eating dirt. I soon rose and took my leave. . . . Robertson . . . followed me, and when we reached the doorstep . . . perceiving that my vanity had been mortified . . . said, 'My dear Young, I hope you will forgive me if I say that I never before heard you tell anything so pointless as what you have just repeated to the Miss Smiths and myself.'

"'Ah,' said I, 'I perceived you thought so, but it does not alter my opinion. To me the whole thing is fraught with interest and mystery. I am sure that thereby hangs a tale indeed. I only wish I knew it.'

"It was on Wednesday, the 12th, that these words passed between my friend, Frederick Robertson, and myself. On Thursday, the 13th, I walked

into Folthorp's Library to read the papers; and, as usual, ran my eye down the births, marriages, and deaths in the *Times*. As I came to the obituary the following notice caught my sight:—

“On Tuesday night, November 11th, John E. Dowdswell, of Pull Court, Tewkesbury.” So that probably, on the self-same night, at the very time when this gentleman's name and residence were so unaccountably and painfully present to my mind, he was actually dying.*

Mr. Young's experience, then, (although to himself it appeared wholly *bizarre* and unintelligible), is precisely of a kind which we should *à priori* have expected to encounter. As regards the probability of its having been in reality a psychical incident the reader must judge for himself. We cannot in this case (as we can in so many others), claim that the coincidence is made absolutely cogent by the *uniqueness* of the experience in question, for Mr. Young had felt on other occasions other words similarly reverberated through his brain. And although he could attach no meaning to the syllables, “Dowd,” “swell,” &c., it is of course conceivable that he may have unconsciously heard the name already, and that its resurgence in his brain at the time of its owner's death may have been due to chance alone. On the other hand we have the deep impression made on himself at the time, as evidenced by the interview with the Misses Smith, who have personally confirmed to me the accuracy of his account of it.

A remaining difficulty in the narrative, the fact that Mr. Young was a stranger to Mr. Dowdeswell (though the Misses Smith were slightly acquainted with him) may be better discussed after we have cited another instance of somewhat the same kind.

From Mr. Gervase Marson, Birk Crag, Higher Broughton, Manchester.

December 6th, 1883.

On the morning of December 6th, 1879, I suddenly awoke, and sat up in the bed, as if startled. To my great surprise I found myself uttering the words, “Portland,” “Portland.” The next day I read in the papers of the death of the Duke of Portland, which I believe took place about the time when I was involuntarily uttering his name.

I cannot account for this experience at all. No conversation respecting the Duke of Portland had taken place the evening previously; I did not know he was ill; never saw him in my life; had never been at any of his residences; and, in fact, neither knew nor cared anything about him. I was not dreaming just before I awoke, but believe I was sleeping, as is my wont, quite soundly.

G. MARSON.

Now in this case the *modus operandi* seems much the same as in the last. The automatic utterance of the words at the moment of sudden waking seems to imply an escape of current along a particular

* I have looked up the *Times*, and on November 13th, 1851, find in the obituary column:—“On Tuesday, 11th inst., at Pull Court, Worcestershire, John Edmund Dowdeswell, Esq., aged 79.”—C.B.

verbal track, very similar to that which prompted a mere inaudible repetition of the dominant syllables. On this occasion the *name* was, of course, already known, but, on the other hand, the experience seems to have been unique.

We note here, as in the last case, that the dying person was unknown to the percipient. We cannot, however, regard this as a decisive objection to the theory of a telepathic communication between the two minds. We know too little, at present, of the laws of such communication to take for granted that we can predict its detection in any given case. The *rapport* which we assume to be acquired is at present a mysterious link, not clearly referable either to kinship or to affection. If we are to trust the analogy of mesmeric cases, it would appear that a few minutes, or even a few seconds, may suffice to establish a *rapport* between a mesmeriser and a previously unknown subject, strong enough to override for the time all other ties, whether of blood or friendship. In some cases mesmeriser and subject have apparently quite as little in common as the dying Duke and Mr. Marson.

Nor, again, is it necessary to suppose that the impulse in all cases proceeds from the dying man himself. Sometimes we seem able to trace it to some other person. Sometimes there would seem to be a kind of diffused disturbance, or psychic storm, not necessarily due to the action of one mind alone. It is possible that some effect of this sort may sometimes accompany the death of persons on whom many thoughts are fixed. Of course this very direction of men's thoughts to the great man who is dying predisposes both to hallucination at the time and to legend afterwards. But in this case of "Portland, Portland," (and there are others like it), the percipient took no interest in the Duke and knew nothing about his illness. All that can be said is that there was probably more excitement amongst the bystanders at the Duke's death than is commonly the case at the death of persons of less wealth and lower rank, and that it is conceivable that this diffused emotion may have reached a sleeping mind which happened to be in a condition receptive of telepathic impressions.

In the next case which we shall cite the connection between agent and percipient is a close one; so close, indeed, as to suggest a difficulty of a just opposite kind from the last. For if on the one hand the Duke of Portland was so remote from Mr. Marson as to make it hard to understand their telepathic connection, so on the other hand the son in this next case was so often in his mother's thoughts that it may seem as though the utterance of his name needed no telepathic explanation, especially as the coincidence with death was not exact.

Against this must be set the deep impression which was made on

the mother's mind, as proved by the noting of the hour and the immediate mention of the fact. And the incident is precisely such as we should expect to occur as a result of telepathic impact. The unconscious cerebration which finds vent in the utterance of the beloved name is just such as a disturbance propagated by the son's mind at death might, on our theory, originate in his mother's brain.

From Mrs. X.

Two years ago my son was ill in Durban, Natal. I was told by his medical attendant, who is also my son-in-law, that the illness was *serious*, but I had no reason to suppose it was expected to end fatally. Of course I, his mother, was anxious; but there came better accounts, and at last a letter from my son himself. He spoke of being really stronger, expressed regret at his enforced long silence, and added he hoped now to write regularly again. The load was lifted from my mind, and I remarked I felt happier than I had done for months. At this time I too was ill, and had a trained nurse with me. A few nights after the receipt of the letter, I *thought* I had been lying awake, and requiring to call my nurse who was in my room, I sat up in bed and called loudly "Edward, Edward." I was roused by nurse answering, "I fear, ma'am, your son will not be able to come to you." I tried to laugh it off, but a chill struck to my heart. I noted the hour, 3.40 on Sunday morning. Without mentioning my fears, I recounted the incident to my daughters, but I looked for the bad news to come, and on Monday received the cable message "Edward died last night." Subsequent letters named the hour as being identical with that in which I had involuntarily sent forth my cry for my loved one. His sister, Mrs. C., in writing to me, said, "Oh! mother, his one crave was for you, and to the last moment the yearning he had for you seemed to dwell in his eyes." I may add we were more than even mother and son usually are to one another. I believe in that one moment our souls were permitted to meet, and I thank God for the memory of that hour.

In answer to inquiries, Mrs. X. says that her son had had delicate health, and "for years I used to get up through the night and listen to his breathing, and lived in the constant apprehension of learning sudden bad news if he were out of my sight." She adds, "No doubt I was thinking of him, but not painfully, for I had had his letter, and I thought he was getting well. It certainly was not a dream—I sat up in bed to call my nurse, when to my surprise, and for an instant, amusement, I uttered the cry 'Edward, Edward.' The great point is, of course, whether the hour was *exactly* that of his death. I will try to refer to my letters of that date, and I will write to Durban and ask for the time to be again told me, but it will be rather more than two months before any reply could come to my question."

In answer to inquiries, Mrs. X. adds:—

It was the only time in my life that *anything of the kind* took place. I never talked in my sleep, nor had any experience the least like this before or since.

The following is from Mrs. X.'s daughter:—

I remember that on the morning of the 29th August my mother told me

of the curious coincidence of which she has written to you. She told me when I went into the room the first thing, and the nurse was also in her room.

January 23rd, 1884.

We add another case, where the unconscious cry is twice repeated, and takes the fuller form, "John is dead," instead of the mere utterance of the name.

On the morning of February 7th, 1855, at Mount Pleasant, Co. Dublin, where I lived, I awakened from a troubled sleep and dream, exclaiming, "John is dead." My husband said, "Go asleep, you are dreaming." I did sleep and again awoke, repeating the same words, and asking him to look at the watch and tell me what o'clock it was then; he did so and said it was 2 o'clock. I was much impressed by this dream, and next day went to the city to inquire at the house of business; Mr. John C. being at Danehum for the previous month. When I got to the house I saw the place closed up, and the man who answered the door told me the reason. "Oh! ma'am, Mr. John C. is dead." "When did he die?" I said. "At two this morning," he said. I was so much shocked he had to assist me to the waiting room and give me water. I had not heard of his illness and was speaking to him a fortnight previously, when he was complaining of a slight cold and expected the change to Danehum would benefit him so that he should return to town immediately. I never saw or heard of him after until I dreamt the foregoing.

EMILY LINCOLN.

I certify to the correctness of the facts of my wife's awakening me at the date stated, asking me the time, &c., and to the further fact of the unexpected death of Mr. C. at the time.

HENRY LINCOLN.

Here too, as in the "Portland!" and "Edward" cases, the borderland between sleep and waking seems to have furnished the needful conditions of receptivity in the percipient's mind.

In several of our cases of mere impression the impression rises into consciousness at the same moment of awakening. And this, again, is just what might have been expected. It is probably a common fact in most men's experience to wake with a sudden and startling clear perception, either of some forgotten fact in the past, or of some danger in the future, not consciously foreseen until that moment. Sometimes the impression is so vivid that we feel as if it had not only occurred to us on waking, but woke us up; and it is in fact likely that there may have been a sub-conscious activity of the brain going on in sleep which suddenly kindled a train of emotion already laid, and exploded with sufficient energy to dispel slumber from the whole brain.

There will thus be a close parallelism between the cases where the telepathic impact is received during waking hours, but waits to manifest itself in a dream, and the cases where it is received during sleep,

but is first consciously perceived at the moment of waking. In the first case we may suppose that it continues to accumulate sub-consciously, until sleep, by deadening the trains of conscious thought—its successful rivals—allows its dimmer but persistent images to shape themselves before the inward eye. In the second case we may suppose that the telepathic influx, beginning, very likely, by giving rise to dreams or sub-conscious disturbance, at last reaches a “flashing-point” which wakes the sleeper and very likely causes him to forget, by reason of the shock itself, the vaguer dreams which have led up to it.

These last cases may be said to have carried the *diffused* form of telepathic influx to as high a pitch of *definiteness* as it can attain. We have seen it, as it were, *come to a head*, yet still without pouring itself especially through any one of the channels of sense.

We shall, in the next paper, approach the more specialised *sensory* hallucinations, where hearing, sight, touch, or smell are distinctly affected. We shall find that the groups of cases which we meet will continue, as before, to slide insensibly into each other.

F. W. H. M.

(*To be continued.*)

A NEW ALLY OF ART.

We have received the following from Rev. E. P. Thwing, 156, St. Mark's Avenue, Brooklyn, N.Y. :—

The relations of the artificial trance to medicine and surgery, to oratory and song, have been shown by different writers, but at the last meeting of the N.Y. Academy of Sciences, Professor Thwing suggested the new ally which painting and plastic art may find in hypnotism. He showed photographs of silent, slumbering statues, standing and sitting, fixed to the finger's end to suit the artist's thought or sculptor's fancy, erect or bending, but motionless, with no support. Fatigue, inattention and embarrassment are elements entirely eliminated in these *tableaux vivants*. The pose and gesture can be changed without waking the subject. A shapely arm, a dimpled cheek, a curving neck, a noble brow, by this unique process can be set off to the best advantage while the owner is insensible to everything but to the silent thought of the operator.

Even more of pathos and beauty may be secured by the lucid or waking state, where movement of the person and changing facial expressions are regulated by his word. As the photographer throws up,

or enlarges a portrait by a magnifying lens, so a hypertrophied mental image is made on the *tabula rasa* of the hypnotised brain. The size of the picture, that is, the intensity of rapture, hope or fear, is graduated at will.

Dr. Thwing spoke of a man whose expression of countenance he changed step by step, from that of ordinary indifference to that of highest ecstasy, till he swooned, apparently. Art cannot create, artifice cannot feign, such emotions as those thus awakened by a series of graduated suggestions on the part of the operator.

Every neurologist and alienist is familiar with these facts, fixity of posture, insensibility to pain and increased susceptibility to suggestions from without, as concomitants of disease. Transitory effects can be artificially induced with those in health. They are dreams, in fact, and if wisely directed may be helpful aids to histrionic effect or to plastic art.

CORRESPONDENCE.

[The following letter, which I have received from Mr. Gorham Blake, of San Francisco, will be read with interest by those of our readers who have followed the valuable papers on "The Classification of Cases of Phantasms of the Living and Dying," which Mr. F. W. H. Myers has contributed to the Journal. It should be added that I do not know Mr. Blake, nor have I had any means as yet of confirming the accuracy of his interesting statements, but they are in accord with other facts known to us. It is to be earnestly hoped Mr. Blake, who has now joined the S.P.R., will continue his experiments, and contribute his results to the Society.—W. F. B.]

DEAR SIR,—Your favour of April 15th was received here on my return from Georgia, the 24th inst., and in reply I will state to you something of the cause of my investigations of the interesting and important phenomena before us. The year 1850 found me exploring the Island of Sumatra. And at one time, with a Malay Rajah and a small company of native guards, after a long tramp in the blazing sun, I was stricken down exhausted with symptoms of sunstroke and fever. The Rajah called his doctor, and a wild, savage, naked, native Malay appeared, directed my clothes to be removed, then commenced manipulating and making passes from my head to feet, during which I felt his great magnetic [mesmeric] power, was put to sleep and within an hour awoke free from pain and refreshed. It astonished me and set me to investigating "animal magnetism." From 1852 to the present my business as mining engineer has sent me all over the country, and much in the saddle, from which I acquired perfect health, and in a short time realised that I had strong magnetic power, which, to cure disease, must emanate from

a pure source. To comply with the necessary conditions, I gave up the use of tobacco and all stimulating food and drink, and commenced a diet of plain nourishing food, with plenty of exercise on horseback, and sleep. I soon found my magnetism sought for by invalids for headache, rheumatism, neuralgia, and other diseases. And I performed most wonderful cures, and in many cases, after the patient had been given up by physicians to die, I have brought them up to health and they live to-day. I write of this to show you *my* condition, the experimenting instrument.

I soon had quite a list of sensitives as patients. I found some more susceptible than others; several were relieved of all pain at once, by my taking their hands or placing my hand on their heads or part afflicted, or breathing upon them. For 18 years I experimented in California, then moved to Nevada, 600 miles east, then to New York, 3,000 miles east. During these years I had visited the Atlantic States many times, and had patients (sensitives) in Massachusetts and New York, and as I have practised and relieved pain gratuitously, I secured the gratitude and intimate friendship of my patients, which I consider an important auxiliary to my experiments, or the phenomena. In 1869 I crossed the great Humboldt (40 mile) desert, in the State of Nevada, for the sixth time, alone, in the saddle; by an accident my horse, a wild mustang, escaped, leaving me at 10 a.m. on foot in that ankle deep alkali sand, under the blazing July sun, and twenty miles from a drop of water, except that in my saddle bags on the horse. Hours were spent in the chase for my horse. Then I tried to shoot him, but he escaped, leaving me exhausted, sun-struck, dizzy, and finally helplessly dying on the hot, shadeless alkali about noon. I passed the agony of death by thirst, heat, and exhaustion, and became insensible. It was rare a traveller passed that way at that season, the track marked only by the bones of dead animals. A chance traveller came, saw my horse, and found me insensible, laid me in the shade of his waggon, and bathed me with water and vinegar until I came back to life. He lassoed my horse, and at sundown I mounted and rode to the settlements. Between half-past two and three o'clock that afternoon one of my sensitive lady friends in Boston, Massachusetts (2,600 miles distant), while talking with her husband, suddenly threw up her hands and said, "Mr. Blake is dead," and could not be reconciled to the contrary. She persuaded her husband to visit my father in the same city and learn where I was, &c. Two years after (in 1871) I visited the friends, and was immediately asked, "Where were you two years ago, the last week in July?" On comparing notes, and allowing for the difference in time, we concluded that at the time I became insensible on the desert my lady friend received the intelligence. I know I thought of the lady and her husband while lying on the sand, as we were long dear friends. Afterwards, during my residence in New York, 200 miles distant from Boston, this sensitive had positive mental communication with me. She knew when I was unwell, or disturbed by vexatious business, and I found I could by concentrating my thoughts on her make her think of me. Generally, the experiments were most satis-

factory about twilight or early morning. I will say I never attempted to *mesmerise* a patient. I imparted magnetism by simply holding the hands or head, and not consciously exercising my will over their mind.

In the year 1866, I resided in Tuolumne County, California, interested in gold mining. I also had large gold mining property in Placer County, California, over 100 miles distant. My partner was a dear friend who resided at the mine in Placer County, while my home was then in Tuolumne County. Our correspondence was frequent, and soon after the establishment of the conditions, we noticed that questions asked in letters by either, about business and other matters, were answered, often the *same day* that the letter in which the question was asked was written, the letters passing each other on the road. This occurred dozens of times. And often we wrote our letters the same day and hour without previous arrangement. In conversation we could often turn each other's thoughts to different subjects, and very often on meeting him at his house, after an absence, he would say "I've been thinking of you for an hour," or "I knew you were coming," while I had tried before arriving to impress upon his mind that I was approaching. And sometimes he would feel that I was coming when at a distance of 40 miles. This gentleman was so sceptical about magnetism and kindred subjects that I refrained from talking with him about it, and he was not aware that I was experimenting, which made the tests more satisfactory to me.

In 1882 and 1883 I came to San Francisco from New York, 3,000 miles, and visited some of my old friends and patients, and selected one lady for experiment. I magnetised her often, and when I returned to New York opened a tri-weekly correspondence with her; by this I proved that mental communication is possible at that distance. She, very sensitive, not only knew of my mental state but physical surroundings, and I became aware of any mental agitation with her, such as sickness or sorrow. If I visit her house I can mentally call her to the door at once.

I have views in explanation of some of these phenomena, but would be pleased to learn any explanation or views on the subject that you can give. Of course 34 years' investigation in this and kindred subjects has given me thousands of tests and incidents, some of which I may publish at some future time.—I remain, very respectfully yours,

GORHAM BLAKE.

San Francisco, California, May 30th, 1884.

DONATIONS TO SPECIAL FUND.

Received since last month.

Mr. F. W. H. Myers (Second donation)	...	...	...	£25
Rev. W. Whitear (Second donation)	...	...	...	£10

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

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- ASTOUNDING FACTS FROM THE SPIRIT WORLD.....*Southampton, Mass.* 1854†
- BAXTER (Richard) The Certainty of the World of Spirits, to which is added, The Wonders of the Invisible World, by Cotton Mather, D.D., F.R.S.*London*, 1834*
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- NOTE.—This appears to be an anonymously published and greatly abridged edition of Andrew Moreton's book.
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- ELLIOTSON (John, M.D., F.R.S.) Cases of Surgical Operations in the Mesmeric State.....*London*, 1843
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* Presented by the Rev. W. Whitear.

† Presented by Mr. Alfred M. Box.

‡ Presented by Miss Rogers.

§ Presented by the Swedenborg Society.

¶ Presented by Mr. F. B. Money-Coutta.