

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

### CONTENTS.

	PAGE		PAGE
Meetings of Council .. . . .	109	Further Experiments on the Alleged	
Elections, July 23rd and August 11th, 1884 .. . . .	110	Effect of Magnetism on the Human Body	112
Donations to Special Fund .. . . .	110	Specimens of the Classification of Cases	
Some New Experiments in Thought-		for "Phantasms of the Living," IV.	114
Transference .. . . .	111	Supplementary Library Catalogue .. . . .	131
		To our Readers .. . . .	132

### MEETINGS OF COUNCIL.

A Council Meeting was held on July the 23rd, Alexander Calder, Esq., in the Chair, when Messrs. Walter H. Coffin, Edmund Gurney, Edward R. Pease, and Frank Podmore were present.

The minutes of the previous meeting having been read, the Bishop of Carlisle was elected a Vice-President, and Mr. M. Miley, of Trinity College, Cambridge, an Associate.

Donations to the Research Fund were announced of £50 from the President, and £5 from Mr. J. Herbert Stack, for which votes of thanks were passed.

After other routine business, the Council agreed that the next meeting should be held at Cambridge.

A Council Meeting was held at Hillside, Cambridge, on August the 11th, the President in the chair, when Messrs. Edmund Gurney, F. W. H. Myers, Edward R. Pease, and Frank Podmore were present.

The minutes of the previous meeting having been read, seven new Members and six new Associates were elected, whose names and addresses are given on another page.

Donations of £20 to the Research Fund from Mrs. H. Sidgwick, and of £2 from Miss Balfour, were acknowledged with thanks.

The thanks of the Council were given to Professor Elliott Coues, for a copy of his book, "Biogen: A Speculation on the Origin and Nature of Life," presented to the Library.

The question of the furtherance of the work of the Society in America was brought before the Council by a letter from Professor Barrett. The Council were glad to hear that during his stay in America he would be able to devote some time to furthering the cause of Psychical Research, and left it to his discretion to decide in what mode, whether by lectures or otherwise, this end might be best attained.

## ELECTIONS, JULY 23RD and AUGUST 11TH, 1884.

## VICE-PRESIDENT.

THE RIGHT REV. THE BISHOP OF CARLISLE, Rose Castle, Carlisle.

## MEMBERS.

BRETT, GEORGE, The College, Weston-super-Mare.

GARY, BARON RAYMOND DE, 17, Rue d'Anjou St. Honoré, Paris.

LONSDALE, GLADYS, COUNTESS OF, 12, Bruton Street, London, W.

MACCOLL, REV. CANON MALCOLM, M.A., 1, New Burlington Street, London, W.

MILES, FRANK, Tite Street, Chelsea, London, S.W.

MONTEFIORE, F., 4, Great Stanhope Street, London, W.

WILD, CHARLES, Jesus College, Cambridge.

## ASSOCIATES.

ABERCROMBIE, CAVENDISH, D., Scottish Club, 39, Dover Street, London, W.

CRAWFORD, W. C., 1, Lockharton Gardens, Slateford, Midlothian, N.B.

HILL, ARTHUR G., M.A., F.S.A., 47, Belsize Avenue, London, N.W.

LEIGH, W. AUSTEN, M.A., 2, Norfolk Crescent, Hyde Park, London, W.

MARINO, LA DUCHESSA DI, 46, Lowndes Street, London, S.W.

MILEY, M., B.A., Trinity College, Cambridge.

SHILTON, ALFRED JOHN, 40, Paradise Street, Birmingham.

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.

## DONATIONS TO SPECIAL FUND.

Received since last month.

			£	s.	d.
Professor H. Sidgwick (Second Donation)	...	...	50	0	0
Mrs. H. Sidgwick	...	...	20	0	0
Mr. J. Herbert Stack	...	...	5	0	0
The Countess of Haddington	...	...	2	2	0
Miss Balfour...	...	...	2	0	0

SOME NEW EXPERIMENTS IN THOUGHT-  
TRANSFERENCE.

BY REV. J. PAGE HOPPS.

We are indebted to the Rev. Page Hopps, of Leicester, for the following account of some experiments with entirely different subjects from those hitherto examined :—

We were a company of about nine persons, serious, earnest-minded from the first in trying our experiments. There were two subjects, both grown-up daughters of our host, and both highly-cultivated, refined, truth-loving women. In the course of the evening a great number of experiments were tried—three, in particular, were very impressive at the time. In the absence of one of the ladies, we agreed to will that she should come in and play a few bars from *Don Giovanni*. These bars were named, not rehearsed in any way, and most of us could not have known them. On coming into the room, the subject stood close to the door for about a minute, with two persons' hands on her shoulders; then literally rushed to the piano and played the bars. I at once took her aside and asked her how she came to do that. Her reply was that, as soon as she came into the room, the notes seemed to come dancing into her brain.

The other subject being out of the room, we agreed that she should go to one of the company and say certain words. This was done, in effect; for though the words used varied from those agreed upon, the sense was the same; and the instant change from a very serious and almost painfully grave manner to the joyous manner that fitly accompanied the words was very striking. In her absence, again, we hid a tiny piece of paper and small pencil under a number of books and papers already on the table, agreeing that she was to find these, and then write a certain name. This was done, the rather prolonged fumbling about the spot, for each article separately being specially noticeable; but the name was soon written.

On another occasion the same subject, after a few interesting experiments in finding or specifying articles, was taken in hand by two decided sceptics, who both insisted that the persons who put their hands on the shoulders of the subject guided her. In her absence we agreed upon a certain flower, in one of several vases of flowers in the room, as an object to be pointed out. On coming into the room, the two sceptics put their hands on the shoulders of the subject, who then went to an entirely different part of the room and took from another vase a flower of the same kind.

On another occasion we agreed that she should come in and put out the light from a particular gas burner, and this was done. On the same evening we agreed that she should come in and write a certain sentence.

This also was practically done, though the sentence varied considerably from the one we agreed upon, but the same idea was expressed.

[Some of these experiments appear to be inconclusive, as contact was used and action performed, but unconscious guidance seems fairly excluded from the others when an idea was transferred. We have made attempts to follow up this new avenue of inquiry, but regret to state that owing to the disinclination of the subject or her parents no further progress can be made at present.—ED.]

#### FURTHER EXPERIMENTS ON THE ALLEGED EFFECT OF MAGNETISM ON THE HUMAN BODY.

BY DAVID STEWART, Associate S.P.R.

Mr. D. Stewart, of Woodside, Wemyss Bay, writes to us as follows:—

*July 9th, 1884.*

The following is a rough note of some hurried magnetic experiments, tried on Tuesday evening last, with Miss McKenzie, aged 16.

1. *Sensation from magnet.*—I first handed her a piece of iron 9in. long (filed bright), leading her to believe it was magnetised. Said she felt nothing. Changed the end. Felt nothing. Substituted bar magnet same size. In a few seconds convulsive tremors in hand and arm, and magnet dropped. This was with N. pole; reversed, same effect, but said sensation was not so strong.

2. *Luminous effects.*—Darkened room, and laid two powerful bar magnets, 18in. long, on table. Nothing seen for long time. Mr. Fash removed the magnets and moved them as noiselessly as possible across the room. In doing so, the two magnets clinked together, when Miss McK. said, "I see sparks."

The magnets were then struck together several times, each concussion, according to the witness, producing a stream of sparks, apparently of great beauty. The same result, though not so marked, was obtained when one magnet was struck by an iron body. No *glow* was observable.

Not having any unmagnetised pieces of steel for a blank experiment, and no means of making the observer deaf, we cannot say to what extent the sharp metallic *sound* may have suggested *sparks* to an expectant imagination.

3. Miss McK. was told to shut her eyes and say when she felt anything. After the lapse of about half a minute, one of the large magnets was raised and approached noiselessly towards her forehead. When about 6in. distant, she suddenly shook her head violently and started back. This was repeated a second time with the same result, but not oftener, the effect being so disagreeable.

The N. pole of one of the large magnets was then placed below one

foot, her boot being still on, when a strong tickling sensation was experienced. The S. pole was then applied to the other foot, when a "lifting" sensation was felt, as if there was a repulsive force between the foot and the magnet. The N. and S. ends were then guessed (from the feeling caused) correctly four times in succession, the fifth was wrong, and Miss McK. said her feet felt so queer, she did not think she could tell properly. So the experiments were stopped.

I forgot to mention that after the permanent magnets were tried in the dark, an electro-magnet was brought in, and a current sent through it. Nothing was seen till the magnet was struck or bumped on the table, when Miss McK. said she saw a light each time, but that her eyes were getting sore and wearied. I broke contact and again bumped the magnet when *the same light* was said to be seen. At this point she said she could stand it no longer, and immediately went into a mesmeric sleep, which lasted about five minutes. Whether this was due to fatigue, or to the magnetism of the electro-magnet, I cannot say.

But the fact of her seeing the light when no current was passing and even making one mistake as to polarity, shews the necessity for repeating the experiment with a number of sham magnets, to see how far imagination comes in; but that there is a magnetic effect seems undeniable.

I can feel the strong permanent magnet myself when held for a little about an inch from the forehead. The *creeping* sensation is most disagreeable.

Since then, Mr. Fash has tried a few experiments on his wife who is tolerably sensitive to all sorts of mesmeric influences.

One foot placed on the N. of one magnet, and the other on the S. end of a second, set both feet working up and down as if she had been on a treadmill. N. and S. tried separately produced the same "tickling," and "lifting" sensations as with Miss McK., but after a few trials they got mixed.

A young gentleman named Jamieson seems to be the most sensitive of all. He said he could detect a difference in the feel of the two ends of a hazel stick, a quartz crystal put him asleep, and the mere proximity to the electro-magnet made him feel unwell, so that we could not continue the experiments with him.

We seem, therefore, to have four subjects here (including myself) with a magnetic sense more or less developed, and I expect to be able to send you an account of further and more critical experiments before very long.

[We hope Mr. Stewart will continue his interesting experiments so as gradually to eliminate the misleading effects of "expectant attention"; we congratulate him on the present contribution, which we trust will stimulate other of our members and associates. —ED.]

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

IV.

SPECIALISED SENSORY HALLUCINATIONS.

In the present paper we must enter on the discussion of *specialised sensory hallucinations* of a veridical kind—intimations which no longer consist of mere vague feelings but appeal to one or more of the ordinary organs of sense.

And first as to *auditory* hallucinations. Between the soundless internal formation of words, which was described in the Dowdeswell case, and the cognition of some apparently quite external utterance, one or two intermediate shades may perhaps be interpolated. "I am sure I hear Mrs. F.'s alarm-bell ringing," said Mr. Eve (in a case quoted in *Proceedings I.*, p. 32), just awaking from sleep, at a moment when Mrs. F., alarmed by thieves, was on the point of ringing the bell to summon Mr. Eve to her assistance. Here, again, the impression comes in the borderland between sleep and waking. It is no longer a merely diffused impression: it connects itself with one of the senses specially; but it is not as yet strong enough to repeat and enforce itself on the fully awakened brain.

At this point, too, we may place the narrative of Mrs. C—w, already given in *Proceedings VI.*, where the phrase "I feel as if someone were calling me" well illustrates the difficulty of referring these quasi-auditory sensations to *mind* or *ear* alone. In this case the agent's distressed excitement was of long duration, but Mrs. C—w became aware of the distant trouble while she sat in *church*, a situation favourable by its tranquillity and *recueillement* to the perception of these delicate influences.

In the next case which we shall cite, the misfortune was a sudden one, and the voice announcing it corresponded pretty *closely*, perhaps *precisely*, to the event.

From the Rev. R. H. Killick, Great Smeaton Rectory, Northallerton.

*January 23rd, 1884.*

A good many years ago I was in Paris, and one Sunday afternoon I was taking coffee in the courtyard of the hotel, when all at once I seemed to hear a voice say, "Etta has fallen into the pond." The pond was an ornamental piece of water in our grounds, large enough for a boat, and deep, and surrounded by a grass path and shrubbery, and was my horror for the children. They were never allowed to go near it, unless with one of the family. At once I seemed to *see* the whole thing, and I got so agitated that I could not rest, and walked about till nearly midnight in Paris, to get fatigued and sleepy. The next day I felt just the *same*, and left for Brussels to get my letters, and as all seemed well I dismissed the subject. It was kept a

profound secret, but it came out while I was at a dinner party. On my return home I asked for the particulars, and was told that this little girl fell into the pond one Sunday afternoon while I was abroad, and was rescued by the hair of her head, by the governess, and was carried into the house in a very exhausted state; but received no injury.

I found that it happened on the very afternoon, and at the same hour, 4.30, that I had that impression in Paris. It was a remarkable circumstance, and beyond my comprehension.

R. H. KILLICK.

In this case, it will be observed, the announcement takes the form of a *monition*, as if from some third person, anxious to inform the father of his child's accident. From our point of view, however, this apparent introduction of a third personality need not have any special significance. It seems merely to be one way in which the impression realises itself in consciousness, as one says to oneself when trying to understand a perplexed message,—“This, then, is what must have happened.” To hear an *unrecognised* voice saying, “Etta has fallen into the pond,” comes practically to the same thing as if one heard *Etta's* voice saying, “I have fallen into the pond.”

These internal voices are, of course, liable to be described by different persons in somewhat different ways. They form a sudden and generally a unique experience; nor is it always easy for the percipient himself to describe the degree of externality which they seem to assume. When we come to deal with phantasms of voices, apparently fully objectified, but perceived by one person only of a company, we shall meet with several cases which might perhaps have been placed *here* as mere *approximations* to auditory hallucination.

In the case of *visual* hallucinations, the transitions from the purely subjective mental vision to the apparently objective phantom are more definite and easier to follow. We have elsewhere cited the experience of Mr. Rawlinson, who saw, in his mind's eye, the face of a dying friend. And there are one or two cases which seem to be most fitly placed among mere *approximations* to visual hallucination,—cases, namely, where the phantasm is so *momentary* and so *slightly defined* that it can hardly be said to be seen in any *relation* to the solid objects around it. Persons who have never had experience of these evanescent quasi-percepts may naturally find them difficult to describe, or even to imagine; but the best illustration of our meaning will be found in some of the accounts given in Mr. Galton's “*Inquiries into Human Faculty*,” by persons endowed with unusual powers of vivid visualisation.

We should expect that persons thus gifted (artists, for instance,) would be rather more likely than other people to be the subjects of these *incipient* and still almost wholly *subjective* forms of visual hallucination. It is interesting, therefore, to note that the following case comes from a lady whose artistic powers are well-known, and in whose expe-

rience, as we understand, mere visualisation is often so vivid as to become itself almost *hallucinatory*.

Miss Theresa Thornycroft sends us the following narrative :—

Miss Theresa Thornycroft, on October the 9th 1874, at two or three minutes to 5 in the morning, woke with the strange feeling that her cousin was dead and that he was in the room. She then saw a vision of him ; it was quite momentary.

The boy died at that time, calling for Miss Thornycroft, and saying that he must see her. She knew that her cousin would not recover from the illness he was suffering from, but his death was not expected so soon.

Moreton House, Melbury Road, Kensington, W.

Very few indeed (we may here remark), among our informants, have ever experienced any other hallucination besides the one or more *veridical* hallucinations which form the substance of their communication to us. The truth-telling phantasm is often a unique experience in their lives ; or if they have experienced more phantasms than one, all have been equally veridical. From the *evidential* point of view this fact is, of course, of immense importance. The veridical hallucinations would be far less impressive if their percipients were habitually subject to delusive hallucinations as well. But, nevertheless, we may once more remark, in passing, that the delusive and veridical hallucinations, though different in their source, are similar in their operation, and we should be disposed *à priori* to expect that a mind already prone to the *one* would, if the occasion arose, be readily susceptible of the *other*.

The *next* case of visual objectification, where a scene seems to flash before the percipient's eye, has already been briefly described elsewhere. We have given examples of its two varieties ; the *first*, where the scene is a *past* one, and is transferred (as it would seem) from the agent's *memory* to the percipient's sensation ; the *second*, where the scene is actually passing at the time, and seems thus to be reflected directly from the one mind to the other.

Curiously enough, since the report which appears in Part VI. of Proceedings was written, we have received another narrative, much resembling Mr. Rawlinson's, but supplying a delicate link between his mind's-eye vision of a face and the *flashing of a scene* which we are about to discuss.

From Mr. John Hopkins, 23, King Street, Carmarthen.

May 2nd, 1884.

One evening in the early spring of last year (1883) as I was retiring to bed—but whilst I was in full enjoyment of good health and active senses—I distinctly saw my mother and my younger sister crying. I was here in Carmarthen, and they were away in Monmouthshire, 80 miles distant. They distinctly appeared to me to be giving way to grief, and I was at once positive that some domestic bereavement had taken place. I said to myself



"I shall hear something of this in the morning." When the morning came the first thing which was handed to me was a letter from my father in Monmouthshire, stating that they had, on the day of writing, had intelligence that my nephew had just died. The little boy was the son of my elder sister, living in North Devon. There was no doubt but that my mother and younger sister had both given way to grief on the day of my strange illusion, and it was in some mysterious manner communicated to my mind—together with a certain presentiment that I was on the eve of intelligence of a death in the family. I thought it most probable, though, that the imaginative faculty added—in a purely local manner—the idea of speedy intelligence to the communication which the mind received in some strange way from Monmouthshire.

It was the only occurrence of the sort I have ever experienced.

JOHN HOPKINS.

In answer to inquiries, Mr. Hopkins says:—

I, at Carmarthen, had news on the following morning, as I thoroughly expected to, of a death—that of a nephew.

Your first question is as to the reality of the scene in my mind. Speaking as correctly as I can at this distance of time from the occurrence (about a year ago), I don't think the affair did produce a picture on my mind *more* vivid than might have been summoned there by closing the eyes and putting some strain upon the imagination. It certainly did not make the outward eye fancy it saw something, as the Bishop of Carlisle has suggested may be the case in some instances. But there was this peculiarity. The scene was impressed upon my mind without closing of the eyes or any other inducement to absent-mindedness and without the *imagination* from myself, so far as I can say, going out in that direction. It was also more firmly riveted upon my mind than any passing, or what one may term accidental impression would be. It was *fixed* there. I could not get rid of it, and I felt certain it meant something, which it certainly did.

Although the *locale* was familiar to me, I don't think there had been more wanderings of memory to it than to other places I knew, and the state of grief which my relatives were in may be said to have been the only exceptional feature.

JOHN HOPKINS.

May 15th, 1884.

Now, in this case we seem to catch the *scene* in the very act of shaping itself. It is more of a *scene* than of a message, for it does not carry definite intelligence, and, as Mr. Hopkins himself says, the anticipation of bad news is deduced from the picture rather than conveyed along with it. Yet it has certainly nothing of *clairvoyance* about it; there is no idea of displacement of the centre of consciousness, it is simply that certain figures persist in appearing before the "inward eye," much as "Dowdeswell, Pull Court," reiterated itself on the inward ear.

The fact that this scene is so manifestly (if one may so say) telepathic in its origin, suggests the question as to the share in agency of

the two women concerned. Are we to suppose that one only, say the mother, was operative, and that the daughter's figure was a part of the picture which the mother's mind transmitted? There would be nothing incredible in this; since in other cases it seems clear that an agent's mind can transmit a much more complex scene, containing many living figures. But, on the other hand, experimental analogy seems to show that it is quite possible for two agents to transmit impressions at the same moment to the same mind. In an experiment (for instance) of Professor Lodge's, recorded in *Proceedings VI.*, it will be remembered that two geometrical forms, on which two agents concentrated their attention separately, were impressed simultaneously on the percipient's mind. It is therefore conceivable that Mr. Hopkins' mind being in a condition to receive a telepathic impact from his mother, may have received a similar impact from his sister also.

However this may be, it is plain that the impression received was not from the dying child, but from one or both of the mourners.

We shall meet with some other narratives where it will be important to remember this possibility. The shock of hearing of the death of a beloved person constitutes in itself a crisis, and may often determine the disengagement of the telepathic message from the over-stimulated mind.

Passing on to cases where the scene does actually appear to be more vivid than any voluntary visualisation could summon up, we may remind the reader of Canon Warburton's case in *Proceedings VI.*, where the percipient woke from a doze with the shock of what seemed a vivid momentary glimpse of his brother falling downstairs. In that instance, what seemed to be transferred was just such a flashing picture as surges through the mind of a man in imminent peril. But there are other cases where we shall find it less easy to maintain the distinction between the mere impression of a scene on the percipient's mind, and the actual transference of the percipient's centre of consciousness to some distant place.

The following case will illustrate the way in which these two hypotheses seem to shade into each other. It was communicated to us through Mrs. Swithinbank, of Anerley, who is well acquainted with the writer.

Three years ago, when staying at Ems for my health, one morning after having my bath I was resting on the sofa reading. A slight drowsiness came over me and I distinctly saw the following:—

My husband, who was then in England, appeared to me riding down the lane leading from my father's house. Suddenly the horse grew restive, then plunged and kicked, and finally unseated his rider, throwing him violently to the ground. I jumped up hastily, thinking I had been asleep, and on my going down to luncheon, I related to a lady who was seated next me what I had

seen and made the remark, "I hope all is well at home." My friend, seeing I was anxious, laughed and told me not to be superstitious, and so I forgot the incident, until two days afterwards I received a letter from home saying my husband had been thrown from his horse and had dislocated his shoulder.

The time and place of the accident exactly agreed with my vision.

Laura Fleming.

October 17th, 1882.

Here there is more than a *momentary scene*. There is a sequence of incidents, leading up to a startling catastrophe. This looks (it may be said) as though the percipient were *watching* the scene as it evolved itself, not merely receiving an impact from its concluding moment. We should, however, prefer to explain the experience in a different way; as a transmitted impression, containing elements both of the agent's *memory* and of his *sensation*.

Let us illustrate our meaning by the phenomena of ordinary dream.

A man is awakened by a pistol shot. He dreams a long series of events, a quarrel, a duel, &c., culminating in the report which actually awakes him. Now here his dream is a compound of memory and sensation; the sensation of noise evoking memories more or less congruous to that particular noise, but, of course, confused and merely delusive. Now suppose a telepathic shock to be propagated from a man's mind as he falls from a horse. It seems to us easily conceivable that this shock may carry with it a perception of the immediate train of events which led up to the catastrophe. These events may or may not be *consciously* present to the agent's mind at the moment. They may or may not be *accurately* represented in the percipient's mind, or, as in the present case, it may be hardly possible to prove whether the representation of them is absolutely accurate or no. But they may well be imagined as forming a *part* of the main telepathic impression, and the slight *regression in time* which they involve, is precisely the kind of phenomenon for which we must be on the watch as soon as we begin to deal with the manifestations of *mind*, freed ever so little more than usual from corporeal restraint.

And in the next case which we shall cite, we shall find what looks like a slight touch of *prevision*, just as in the last case there was a slight touch of *retrovision*.

From the *Spectator*, March 6th, 1869, p. 299.

Some years since my brother paid a visit, one Saturday evening, to a family residing in one of the London suburbs. He was on the point of returning to town, when the lady of the house (who had been unusually vivacious during the evening) suddenly broke a blood-vessel in her head. A rupture had taken place once before in the same part, so a fatal termination was momentarily expected. This impression was shared by my brother; but he does not seem to have felt it acutely until the following Sunday evening, when, under the gentle stimulus of an apparently tedious discourse, his

thoughts reverted, for a short time, to the lady. Conversation, and a short walk with a friend, however, directed his attention elsewhere; but after reading at his lodgings and partaking of a meal, he was attacked, precisely at 10 o'clock, by an extreme feeling of uneasiness. Again he thought of the sick lady, and discussed the subject of her illness with a younger brother, his anxiety now increasing. He retired to rest at 11 o'clock, and had scarcely laid down, when, being still wide awake, he thought he saw the lady in bed, with her servants and two men by her side. One of the men said: "She is dead"; but the other, whom he took for a physician, gave her some medicine. Hereupon the lady struggled, the vision vanished, and my brother felt impressed with the notion that she was perfectly well again. A letter of inquiry having been sent the following Monday to his friends, my brother was informed that, as the local doctor feared the worst, a City physician was telegraphed for at 11 p.m., and that until midnight, when recovery took place, hope had been resigned. My brother had, therefore, been affected at first by only a simultaneous impulse; but he had anticipated the result of the crisis by three-quarters of an hour.

EDMUND J. MILLS, D.Sc. (London).

Now here, in the first place, we have a feature which we have not yet met with in this class of cases; namely, that the *percipient's* attention is strongly directed towards the *agent*, while there is nothing to make us think that the *agent's* mind is turned towards the *percipient* at all. Now it is true that in many of our cases we feel that we can dispense with any such conscious direction of the agent's mind—that we can appeal to the pre-existing *rapport* as a sufficient starting-point or *nidus* for the telepathic communication. But there is a little more difficulty in taking this view when an elaborate scene is transmitted. One is tempted, at least, to suppose that Mr. Mill's energetic desire to know how the lady was faring, had something to do with the momentary vivification of *rapport*, and that this case, therefore, takes us to a certain extent nearer to the cases of transference of the centre of the percipient's consciousness, which we shall hereafter have to discuss.

Next, as regards the prevision of the lady's recovery, which Mr. Mills felt, we may again seek our explanation (as we sought it in the *retrospective* case) in something in the actual scene as realised by the percipient. It would be plainly unphilosophical to assume that in these cases of transference the scene thus psychically realised is necessarily identical in all its details with the scene which a photographic camera would catch and reproduce. The psychical scene has *ex-hypothesi* passed through the mind of *somebody*, and must have been modified in that transition. In some ways, no doubt, it must have *lost*: it must have become vaguer and less accurate in detail, selective rather than complete. But, on the other hand, the psychic scene may have *more* in it than the material scene, as well as *less*. Being in some way or other a reflec-

tion of mind rather than of matter, it may contain elements which the photographer's lens would not have detected. The percipient may perceive not only what the agent perceives, but what the agent thinks about those percepts. Here again, we shall perhaps get a glimpse into the mechanism of the rare veridical scene-impression, by reflecting on the prevalent character of the common illusory scene-impressions of ordinary dreams. Now in dreams it is common to discern a scene which in some unknown way *explains itself*: which involves a quasi-intuitive knowledge of the events which have conducted the dream-pieces to the places on the mental chessboard.

I am confronted (say) in a dream with a burglar, but I do not only observe him as he stands before me; I somehow know how he got into the house, and what he means to do next. Now the mind which I am reading in my dream is simply a corner of *my own* mind; I am evoking the scenes which my brain is prepared to picture, and explaining them to myself by a confused selection from old memories, present sensations, or forebodings of things to come. Now if I perceive a scene through another person's mind, I am, in a sense, dreaming his dream: the scene as it comes to me will bring with it his memories and anticipations. Perhaps I shall not discern the way in which he has arrived at them; the memories may come to me like an instinctive knowledge that something *has* happened, the anticipations like an instinctive knowledge that something is *about* to happen.

In this way, perhaps, we may explain Mr. Mills' feeling of assurance that his friend had recovered. There may have been something in her state or sensations at the moment—sub-conscious or conscious—which implied the promise of recovery; and this *incipient* change of state may have communicated itself to Mr. Mills as virtually already *completed*.

In the present narrative, indeed, the element of apparent fore-knowledge is not very marked; and we should hardly have dwelt on it but that it is important to note, when occasion offers, any hint which bridges over the distinction between things present and things soon to come to pass. There are so many cases of apparent *coalescence* of past, present, and future in supersensuous vision that we shall do well to give all the elasticity possible to our conception of *time-relation* in the psychic world.

Nor have we even yet by any means exhausted the questions connected with the apparent flashing of a scene from one mind upon another. It is in fact, among these cases, that we, for the first time, meet with a difficulty to which, on the Thought transference theory, it is very hard to find a plausible answer. That difficulty is that sometimes a transference of impression seems to exist between persons who not only are not thinking of each other at the time, but who are absolute

*strangers* to each other. In some of these cases it is hard to trace any pre-existing channel of connection between the two minds. And in other cases where there is some slight acquaintance, the *rapport* nevertheless seems to dwindle down to a very vague and impersonal community of general thought or interest. We will illustrate our meaning by two cases, in one of which a slight *rapport* seems to have pre-existed, in the other, none at all.

From Mr. Rowland Rowlands.

On another occasion, about 1868, when at the Pen-y-graig Collieries, I had come from the works to my house, about dinner-time, 1 p.m., and having been up all night had got into bed, when, just as I was dropping off to sleep, and still between sleeping and waking, I saw the roof of the stall belonging to a man named William Thomas moving, and the timbers which supported it bending and breaking. I got up at once and ran off to the colliery, just in time to meet William Thomas coming out of the works, the roof of his stall having fallen in, just as I had seen it. My vision must have taken place at the very moment of the accident.

William Thomas is now dead.

Now here the man Thomas may no doubt have thought of the manager of the works, when he found himself in danger of death from the colliery accident. But other experiences of Mr. Rowlands' look rather as if it was the fact of a colliery accident which affected him in some unexplained way, than as if Thomas' mind was brought into any personal contact with *his* mind. Or, at any rate, before we take for granted that the impulse must have come from Thomas' mind, we are bound to consider such cases as the following, where no pre-existing *rapport* can even be suggested.

At a period during the formation of the Thames Tunnel, the date of which I cannot recall without reference to the daily papers, my brother, Cyrus Read Edmonds, was head-master of the Leicestershire Proprietary Grammar School, at Leicester, and lived almost close to the school buildings.

On one occasion, when he was in bed, his wife was awake (I think, at somewhere about 5 or 6 \* in the morning) by a loud exclamation of terror from my brother. She inquired the cause, and he in a state of horror, said that he had seen the Thames Tunnel break through. That the workmen rushed to the staircases or ladders, the means of exit, but one poor fellow (less active than the others, who escaped) was overtaken by the rush of water and perished. My brother was in a state of tremor and distress, such as a humane man might be supposed to suffer as a witness of such a scene. He begged his wife not to sleep, but to converse until it should be time to rise. She urged that it was but a dream, and that the effect would pass off if he could get a little sleep. "A dream," he said, "it is no dream. I distinctly saw all that I have described." My brother was a man of intensely sensitive temperament, with an unusual shrinking from witnessing pain, whether

\* I don't assert this.

inflicted for good or evil results. He was a most accomplished scholar, a great wit, and the finest conversationalist it has ever been my lot to meet, and this statement is not a piece of brotherly partiality, but many well-known men would endorse the statement, and others would—but some are fallen asleep. At the same time I never considered him a superstitious man, but he was a great thinker, and was not deterred from investigating subjects because they were unpopular.

On the day in the early morning of which this vision occurred, my brother and his wife were engaged to a dinner party at the house of a gentleman, whose name, I believe, was Whetstone. I was not acquainted with him myself.

Before they left the drawing-room for the dining-room, his host said to my brother, "Have you heard the sad news from London?" He said, "No, what is it?" He replied, "The Thames Tunnel has broken in. All the people in the works escaped, except one poor fellow who was overwhelmed." My brother thought that his wife might have told their host, and that they would rally him out of his depression. But on looking at her the look of astonishment quite precluded this notion. He asked his host if he were joking, at which he was much surprised, and asked how a joke could possibly be elicited from such an occurrence.

My brother then said, "I saw it happen, just as you have related it, so my wife will assure you, and I am yet suffering from the exhaustion and depression produced." He then told the company what I have related above.

I heard the whole relation both from him and his wife, and many of our friends were acquainted with the history.

My brother has been dead some years, and his wife also some years later. I don't know that I can get any further confirmation in the case. My brother's eldest daughter and her husband are living in Norfolk, but I doubt if they could add anything of importance to the above relation.

Certainly, if it were a dream, it must be considered a most remarkable one. I attempt no sort of solution of the occurrence, but submit the bare facts for your consideration.

J. AUGUSTUS EDMONDS.

16, Waterloo Road South, Wolverhampton.

Now, in this case, which comes from a correspondent of scrupulous exactitude, the impression produced by the visionary scene reaches its maximum. It could hardly have been stronger had it been a *brother* who was seen to perish. Yet the dying man was apparently an absolute stranger to Mr. Edmonds. He was not recognised, nor does it appear that his name was ever heard. It is, of course, *conceivable* that he may have at some time worked for Mr. Edmonds; but this supposition is too improbable to be pressed. On a fairer view, the case of which this reminds us is the cry of "Portland! Portland?" uttered by a stranger at about the time of the Duke's death. We there suggested that the diffused excitement evoked by the death might in some way have communicated a stimulus—not consciously thither directed by anyone—to Mr. Marson's mind. If that were so, the case here is

greatly stronger. The Thames Tunnel, at the moment of the accident, was probably the most vivid centre of excitement in England. A mind conceived as lying blankly open to the invasion of minds at high tension would be likely enough to receive an impression from this quarter. Only, if we take this view, we must bear in mind that our original standpoint is somewhat altered. The kind of communication which we are now picturing to ourselves no longer resembles a whisper along a tube, but a shout diffused in space and caught by a casual listener. It no longer recalls a thrill propagated along a wire, but rather the circles of disturbance which widen from a stone's splash, and which will agitate a straw which happens to be anywhere within their radius. On the psychical side, the degrees of *distance* must of course be represented by whatsoever in the psychical world corresponds to nearness and distance in the physical—say *potential rapport* or *telepathic consentaneity*. Here, again, as in the case of the fusion of *time-relationships* already hinted at, any descriptive phrases which we can use must of necessity sound vague and unmeaning. It is, nevertheless, important to miss no opportunity of adjusting our conceptions to a state of things where space and time are no longer necessary forms of thought. We may be obliged, in fact, to transcend the categories, but let us do so in a way as little transcendental as may be. The metaphysician transcends the categories, so to speak, *aeronautically*; he soars above the apparently impassable barrier, and takes a bird's-eye view of states of being unconditioned by space and time. We must use the metaphysician's survey to inspire us with confidence, and give us a notion as to our bearings, but our own attack on the mountain-barrier must be made in a different way. We must assail it as mountaineers; step by step and in as many different places as possible; armed with the ladders and clamps of evidence and argument, and bringing our baggage of *terre-à-terre* conceptions and ordinary modes of thought as far as possible along with us.

It is often useful, as we thread our way through these complicated phenomena, with their manifold inter-relations and their obscure analogies, to stop and ask ourselves what we can imagine that the next step will be? what new aspect would the group of phenomena under observation be likely to assume if one or other of the elements which we have noted in it should develop itself beyond the rest?

In the present case—the flashing of a scene on the mind—we have felt ourselves nicely balanced between two alternatives. In common life, if I am asked, "What do you see?" and reply "I see an accident in a tunnel," I mean either that I see a picture of the accident painted on some definite surface, or that I am in the midst of the accident, and see it actually going on round me. But in Mr. Edmonds' case (for instance) the point precisely was that



neither of these descriptions would have been accurate. The Thames Tunnel scene was not perceived as depicted on any surface; nor did the percipient imagine that he himself was in the midst of it. Let us now consider each of these alternatives in turn. Let us see if there are cases which take us onward in either of these two directions, either in the direction of depiction of the scene on some definite surface, or in the direction of apparent transference of the percipient's own centre of consciousness into the midst of the scene which he describes.

We shall find, in fact, abundance of cases to illustrate each branch of this anticipation. And first, as to depiction of the scene on some definite surface. Let us look first, as our custom is, for *transitional* cases. Perhaps the most accurately intermediate case between seeing a scene flashed *in vacuo* and seeing it depicted on some veritable surface would be to see it *through a window*, localised to a certain extent by the window-frame, but yet not distinctly *imprinted* on any superficies, but rather *replacing* the perspective view which would otherwise have been visible. The kindness of M. Guizot (son of the philosopher-statesman) has supplied us with a case where precisely this condition seems to have been fulfilled. It will be interesting to cite the passage, but the date of the occurrence—about A.D. 1700—excludes it from a place among the narratives on which we shall rely for *evidence*, and which we shall draw entirely from the present century.

Correspondance de Mme. la Duchesse d'Orléans.  
(éd. G. Brunet, Paris, 1857, t. I., pp. 112, 113.)

Versailles, 2 mars, 1709.

On dit aussi que, parmi les sauvages du Canada, il y en a qui connaissent l'avenir. Il y a dix ans qu'un gentilhomme français, qui a été page du maréchal d'Humières, et qui a épousé une de mes dames d'atour, amena avec lui un sauvage en France. Un soir qu'on était à table, le sauvage se mit à pleurer et à faire des grimaces. Longueil (ainsi s'appelait le gentilhomme) lui demanda ce qu'il avait, et s'il souffrait. Le sauvage ne fit que pleurer plus amèrement. Longueil insistant vivement, le sauvage lui dit : "Ne me force pas à le dire, car c'est toi que cela concerne, et non pas moi." Pressé plus que jamais, il finit par dire : "J'ai vu par la fenêtre que ton frère était assassiné en tel endroit du Canada" par telle personne qu'il lui nomma. Longueil se mit à rire, et lui dit : "Tu es devenu fou." Le sauvage répondit : "Je ne suis point du tout fou ; mets par écrit ce que je t'annonce, et tu verras si je me trompe." Longueil écrivit, et six mois après, quand les navires du Canada arrivèrent, il apprit que la mort de son frère était arrivée au moment exact et à l'endroit où le sauvage l'avait vu en l'air par la fenêtre. C'est une histoire très vraie.

This case which comes, after all, from what was certainly not an "Age of Faith," is, in another way, remarkable. It is well-known how large a part is played by clairvoyance, &c., in the shamanistic religions of the Red Indian. The powers of the clairvoyant can rarely be

tested with accuracy, since, for the most part, there are none but his fellow-savages to record them. But the vision, even of a savage, may be proved veridical if civilised men are present to note the hour and compare it with actual facts subsequently known; and the importation of Indians into Europe—commoner in the early days of American discovery than now—afforded opportunities of testing the red man's clairvoyant power—opportunities of which this story, so far as we know, is the only outcome.

Our next case shall be a modern and first-hand instance of a similar framing in a window of the psychical picture; consisting this time not of a scene but of a single face.

February 9th, 1884.

I may remark first of all I am considered by my friends as possessing iron nerves, am passionately fond of athletics, and certainly not given to letting imagination or fear run off with my senses. But although I can without boasting say I hardly know what fear is, I am peculiarly susceptible to mental impressions, that is, I can often tell what is passing in the minds of others (especially of my wife) when out walking with them, so much so that I have almost frightened one or two people by offering to tell them the subject on which they were thinking, and in some cases exactly what they were thinking about that subject. However, I dare say that is common enough, but what I am particularly writing you on is to tell you two facts, one of which occurred 10½ years ago, and the other seven years ago nearly. It seems a long time ago to be produced, but to me the scenes are fresh as if they only happened yesterday.

The first was this. I was going from the house I lived at to a shop kept by my brother, and when about half-way it came on to rain very fast. I called in at the house of a lady friend and waited some time, but it did not clear, and as I was afraid my brother would be leaving, I said I must go. I rose to do so, and went into the hall and my friend rushed away upstairs to get an umbrella, leaving me in the dark. In the higher part of the door was a glass window, and I all at once, in the darkness, saw a face looking through that window. The face was very well known to me, though for the instant I did not associate it with the original, as she was 300 miles away. I instantly opened the door, found nobody there, and then searched the ivy with which the porch and house are covered. Finding nothing, and knowing it was impossible anyone could have got away, I then for the first time inquired of myself whose was the face I had seen. I at once knew the face was that of a married sister-in-law of my wife's. I told all our family of the circumstance directly I got home, and judge of our dismay when the next day we had a telegram to say she died at the very hour I saw her.

T. W. GOODYEAR.

It is to be observed here that the face was seen in the *darkness*, yet it was plainly not in any way *luminous*. This point seems to distinguish it from a thoroughly objectified phantom, which, if seen in the dark, and not self-luminous, seems generally to be seen as carrying a light. But here, as we conceive, the face seen partook somewhat of the

nature of the mere intra-cranial visualisations which the mind can summon up as easily in darkness as in light. Nay, we can picture faces to ourselves *more* easily in darkness; and the dim light in this case may have actually facilitated the vision. With this perception of a face by *inadequate light*, we may compare the location of the vision in an *impossible place*, i.e., in a locality not normally seen by the percipient at the moment. Here again, we take this *confused location* of the apparition as an indication that it was seen as a phantasmagoric image rather than as a three-dimensional form.

From Mr. H. Atkins, Royal Marine Office, 40, Spring Gardens, S.W.,  
(First printed in *Daily Telegraph*, and signed "Old Tar.")

In the year 1849 I was serving in H.M.S. Geysler, on the east coast of Africa, and in company with H.M.S. Brilliant, anchored in Tamatave Roads, Madagascar. The following facts I can vouch for. Some of our officers were dining on board the Brilliant. A boat's crew were ordered to be ready at six bells (11 p.m.) to fetch them on board. The lights were out on the lower deck and everything quiet. A messmate (T. Parker) and I, belonging to the boat, were sitting in the mess, abreast of the cook's galley, and opposite each other, he with his arms on the table, and face resting on them, and, as I thought, fast asleep, when all at once he jumped to his feet, declaring that he saw his mother cross the deck in front of the galley, and was very much excited. I pointed out to him that it was quite impossible, as his face was towards the table, at the same time laughing heartily at him for being so foolish. Our schoolmaster, Mr. T. Salsbury, was lying awake in his hammock, close by, and in the morning he made a note of the circumstances, putting down time and date. On our arrival at the Isle of France, some time after, Parker received a letter from home stating that his mother died that very night. I am no believer in ghosts, but think this a very remarkable coincidence.

From an interview with Mr. Atkins we gather that if Parker had looked up he might have seen the place where he located the figure. But he seemed suddenly to discern the figure, while his own head was bent down towards the table. This was probably a kind of *illusion hypnagogique*, in a state between sleep and waking. Curious confirmation is given to this view by the following case, where perplexity as to the degree of objectification of the phantom pushes the percipient almost into a contradiction in terms. The figure is seen as solid, yet it does not obscure the objects behind.

After my marriage, I was sitting one evening in the Birmingham Town Hall with my husband at a concert, when there came over me the icy chill which usually accompanies these occurrences. Almost immediately I saw with perfect distinctness, between myself and the orchestra, my uncle, Mr. Ward, lying in bed with an appealing look on his face, like one dying. I had not heard anything of him for several months, and had no reason to think he was ill. The appearance was not transparent or filmy,

but perfectly solid looking; and yet I could somehow see the orchestra, not through but behind it. I did not try turning my eyes to see whether the figure moved with them, but looked at it with a fascinated expression that made my husband ask if I was ill. I asked him not to speak to me for a minute or two; the vision gradually disappeared, and I told my husband, after the concert was over, what I had seen. A letter came shortly after, telling of my uncle's death. He died at exactly the time when I saw the vision.

This is, evidentially, one of the best of our cases, coming from a lady personally known to us, and of accurate habits of thought. And we have here another illustration of the fact which we have often observed, namely, that these cases grow more instead of less, noteworthy in proportion as they are more accurately recorded. A less careful or a less intelligent informant would probably have missed this point from want of appreciation of its value, or from reluctance to write down what might be ridiculed as self-contradictory. Yet it is precisely these incidental touches of description—often self-contradictory or unintelligible if treated simply as descriptive of *normal* phenomena of sensation—which bring us nearest to a real understanding of the *abnormal* conditions under which such vision occurs. Here the figure (as we learn from conversation with Mrs. T. the percipient herself), did not seem to move with the eyeball: the want of adjustment between the phantom and the surrounding world was of a more obscure and deeply-seated kind.

This case may be said to carry our phantoms to the very verge of complete objectification. The distinction between the manner in which the phantom is seen, and the manner in which ordinary objects are seen, though still felt to *exist*, has become almost incapable of being *described*.

But, nevertheless, this case of Mrs. T.'s is not precisely the kind of case which we are avowedly seeking; namely, the depiction of a phantasmal scene or figure on some definite surface. Mrs. T.'s case is analogous, in so far as the figure seen was not correlated by her with the solid objects around it, but seemed to be represented to her in some abnormal manner. But that abnormal mode of vision had, as we shall hereafter see, as much analogy to *clairvoyance* as it had to *depiction*.

Let us go back on our steps a little, and lead up to *depiction* by a somewhat different road. Instead of starting from a case (like Mr. Goodyear's), where a face is seen in relief, but through a window—and thus, as it were, has the picture's *frame*, but not its *surface*—let us start from a case where a phantasmal representation moves along a definite piece of wall, and thus (like a panorama) has a picture's *surface*, but not its *stability*.

From Mrs. Black, 5, Hazlitt Road, West Kensington Park, W.

(Who gave the name of her informant, but thinks it would not be right to allow it to be published.)

March 14th.

Mrs. V., whose husband was in the Artillery in India, told me the following occurred to herself. The story is well known in her family. She has been dead some years, and it occurred when she was comparatively a young woman. I heard it from her 23 years ago last Christmas, at Southampton. One evening, sitting in her drawing-room, she saw distinctly a military funeral procession pass at the further end of the room. The coffin borne on a gun-carriage. The men with arms reversed. Directly it passed away, she noted the circumstance, writing it down, and passed some months in greatest anxiety. It was before the days of overland route. She heard of her husband's death, which had occurred that day, and allowing for the difference of time, the funeral had taken place at the moment she had seen the vision, death and burial following each other within a few hours in India.

H. G. BLACK.

We interpret the somewhat vague phrase, "saw the procession pass at the further end of the room," by the light afforded by the closest parallel which we have, where almost the same words are used to describe a phantasm plainly *panoramic*.

Miss Campbell was at church in London with her mother. They remained to the Sacrament, and while standing in the chancel with her back to the church door, which was shut, Mrs. Campbell caught hold suddenly of her daughter's arm, and in a terrified manner pointed to the wall opposite, directly over the altar.

Miss Campbell looked, but could see nothing, and could not get her mother to speak, and was much alarmed by the strange unearthly fear expressed on her countenance, and with her eyes, wide open, fixed on the wall.

She got her quietly back to her seat, and her mother then told her that she had seen distinctly a funeral procession moving along the wall, but she could not tell who the people were.

Next day they heard that Miss Campbell's first cousin, a great friend of theirs, brother to Lady A., had dropped dead suddenly in his room at the exact hour when Mrs. Campbell saw the funeral pass before her eyes.

He had no previous illness, but was a very strong man.

A. BOLDERO.

We have placed these two cases close together for another reason also. They both of them suggest the question,—Why was a *funeral* seen? Was it merely symbolical of death? or was it a premonitory representation of a scene about to take place? or was it a transcript of a scene passing at the moment? In the last two cases it would seem to fall outside the scope of the present work.

Now, in Mrs. V.'s case, it is alleged that the funeral phantasm coincided with the funeral. If we felt sure that this was so, we should defer the case till phantasms caused by the *dead* are discussed in a later book. But death and burial confessedly came close together; and the story being somewhat remote is likely enough to have been simplified in the direction of making the phantasmal scene precisely correspond in time with its actual prototype. The case could not, of course, be pressed as evidence on either side, and it is only admitted here from its analogy with the well-attested case of Miss C.

Now, in Miss C.'s narrative the phantasmal funeral undoubtedly corresponds, not with the real funeral, but with the *death*. It is therefore either premonitory—if all the incidents of the procession were afterwards precisely reproduced—or it is merely symbolical. Now there is no evidence as to the correctness of the details of the scene; and it therefore seems safer to consider it as merely symbolical, in just the same way as the coffin in Colonel Jones' case (Proceedings VI.) was symbolical of the agent's death, not a transcriptive representation of the agent's actual state at the moment.

From these *panoramic* cases we pass by a very short step to the *pictorial*, of which we have already (Proceedings VI.) printed our two best examples: Mr. Searle's case, where the appearance of his wife's head was momentary, and Lady Chatterton's, where the phantasmal picture was of longer duration, and even resisted a movement of the curtain on which it appeared. This class of cases,—whose existence we did not ourselves suspect until we received the evidence which established it,—is one which we specially desire to see reinforced. If such a picture were to last for several seconds, and to be carefully noted in all its detail, it is impossible to say what instruction might not be gained. And here, too, we have the additional interest of not feeling quite certain whether such a phantasmal picture could or could not be perceptible to several persons at once. We have placed these pictures among the phantasms which are by their very nature *individual*, but this is rather because all our cases so far have been seen by one person only, than because there is a clear logical necessity (as there is in the case of the *mind's-eye* vision) for their limitation to one percipient. There is indeed some little evidence (but not of a kind to come within the scope of the present work) that panoramic scenes, at any rate, may sometimes be seen by many witnesses at once. We would earnestly request our readers to be on the watch for any fresh cases which may throw light on this problem.

In our next paper we shall return to the point where our inquiry into the flashing of scenes underwent a kind of bifurcation. We have followed up the instances where the phantasmal scenes become more and more *pictorial*; we will next pursue the instances where the scenes become more and more *real*; where the percipient is increasingly under the impression that he himself is, in some sense, *in the midst* of the events or objects which he describes.

F. W. H. M.



- NORK (F.) Die Existenz der Geister und ihre Einwirkung auf die Sinnenwelt ..... *Weimar*, 1841
- MITTHEILUNGEN aus dem magnetischen Schlafleben der Somnambule Auguste K. in Dresden. [The preface is signed by Johann Karl Bahr and Rudolph Kohlschütter as editors] ..... *Dresden*, 1843
- PAMPHLETS, German, for Vol. III.
- BLICKE IN DIE TRAUM UND GEISTERWELT ..... *Leipzig*, 1854
- E— (H. von) Geschichten von Lebendig begrabenen Personen ..... *Frankfort*, 1798
- HOBST (Georg Conrad) Theurgie ..... *Mainz*, 1820
- MEIER (Dr.) Geschichte der Magnetisch heilschenden Auguste Müller in Karlsruhe ..... *Stuttgart*, 1818
- PERTY (Prof. Dr. Maximilian) Der jetzige Spiritualismus ..... *Leipzig*, 1877
- REICH DER GEISTER (Das.) ..... *4th edit. Stuttgart*, 1867
- SCHUBERT (Dr. Gotthilf Heinrich) Ansichten von der Nachtseite der Naturwissenschaft ..... *New edit. Dresden*, 1818
- " " " " *3rd edit. Stuttgart*, 1835
- Die Symbolik des Traumes ..... *3rd edit. Leipzig*, 1840
- Sz—Y (Franz Graf von) Ein Wort über Animalischen Magnetismus ..... *Leipzig*, 1840
- [R] TENZEL (Andreas) *Medicina Diastatica*, Herausgegeben von P. C. ..... *Leipzig*, 1753
- 
- BERNHEIM (Dr.) *De la Suggestion dans l'état Hypnotique* ..... *Paris*, 1884
- 
- FABIUS (Everardus) *Specimen de Somnius* ..... *Amsterdam*, 1836
- [R] HISTOIRE DES DIABLES DE LOUDUN ..... *Amsterdam*, 1716
- PAMPHLETS, Latin, for Vol. I.
- WEDELIUS (Ernestus Henricus) *Dissertatio Medica de Spectris* ..... *Jena*, 1693

### TO OUR READERS.

The numerous additional and, in many cases weighty adhesions to the S.P.R. are matters of interest and congratulation to all who desire the welfare of the Society. At the same time we would urge upon all our Members and Associates the importance of still further strengthening the Society by enlisting the sympathy and the adhesion of their friends. It will be borne in mind that in the case of Members and Associates elected during the last three months of any year, a single subscription covers the whole time up to the end of the following year. Offers of assistance in any one or more of the special lines of work in which the Society is engaged will be gladly considered, if addressed to the Hon. Sec. or to the Secretaries of the respective Committees. Suggestions and friendly criticism will at all times be welcome. If they are addressed to the Editor of the Journal, please notify whether the communication is intended for publication in the Journal.