

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

- BARKWORTH, THOMAS, J.P., West Hatch, Chigwell, Essex.
 COOPER, EDWARD V., M.A., West End Cottage, Great Haseley,
 Tetsworth, Oxon.
 GRAHAM, WILLIAM W., 4, Elm Court, Temple, London, E.C.
 PREBLE, W. P., JUN., 237, Broadway, New York, U.S.A.

ASSOCIATES.

- BEVAN, REV. C. B., M.A., Kirton Vicarage, Boston.
 DILL, J. F. GORDON, M.A., M.B., 6, Brunswick-place, Hove, Brighton.
 GAYNOR, HENRY F., Lieut. R.E., 50, Westmorland-road, Newcastle-
 on-Tyne.
 KAY, WALMSLEY P., Bank-terrace, Darwen.
 KINCAID, MRS. S. M., 43, St. Stephen's Green, Dublin.
 PLUMMER, JOSEPH WILLIAM, Cockermouth.
 WILSON, HERBERT W., Elm House, Todmorden.

MEETING OF COUNCIL.

At a Meeting of the Council held on the 23rd of April, the President in the chair, the following Members were present:—Professor W. F. Barrett, and Messrs. Walter H. Coffin, Edmund Gurney, F. W. H. Myers, Frank Podmore, H. Arthur Smith, and J. Herbert Stack.

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

Four new Members and seven new Associates, whose names and addresses are given above, were elected.

It was agreed that the names of thirteen Members and Associates whose subscriptions had remained for some time unpaid, and whose present addresses could not be ascertained, should be struck off the List.

Thanks were accorded to the donors for some presents to the Library, the particulars of which appear in the Supplementary Catalogue.

The cash account for the month of March was presented in the usual form, and the needful accounts passed for payment.

Mr. J. Herbert Stack was elected a Member of the House and Finance Committee.

The next Meeting of the Council was fixed for Friday, the 3rd of June, at 4.30 p.m.

GENERAL MEETING.

A General Meeting of the Society was held on the evening of Saturday, April 23rd, at the Rooms of the Society of British Artists. The President, Professor Balfour Stewart, F.R.S., took the chair, and delivered an address; which was followed by a paper of Mr. E. Gurney's, on "Peculiarities of Certain Post-hypnotic States." As these will both be published in the *Proceedings* in the course of the month, it is unnecessary to epitomise them. At the close of Mr. Gurney's paper, Mr. F. W. H. Myers made a few remarks, of which the following is the substance :—

I have lately seen at Blois a case which illustrates Mr. Gurney's interesting experiments on the condition of a subject who obeys, some time after awaking, a command given to him in the hypnotic trance. M. de Rochas, Commandant of Engineers at Blois, who has written an interesting book on hypnotism, &c., has a remarkably sensitive subject, called Benoît. Benoît has now arrived at perhaps as high a degree of suggestibility as has ever been reached by a healthy subject. Waking or entranced, he can be made to believe almost anything; and the hallucinatory idea sometimes tends to persist inconvinently, as in the following example. M. de Rochas told him "Three and two make four," and set him some sums, which showed that he was unable to add three and two as making any other sum than 4, though at the same time he remembered that three and one make 4. M. de Rochas dispelled the illusion, but, as it proved, imperfectly. Benoît, going next day to the Prefecture, where he is a junior clerk, continued to add three and two as making four, and, when his sums were sent back to him, could not discover his mistake. This got him into so much trouble that he went to M. de Rochas and asked whether anything had been done to make him stupid. M. de Rochas set him right at once; but this and some jokes played on him by fellow-clerks, &c., made it urgently desirable that the poor lad should have some means of knowing whether, so to say, all was above-board in his mental life, or whether he was the

dupe of some impressed idea. It was found on observation that when he was acting out a suggestion of any kind (action or hallucination) he became insensible to pain. It was therefore strongly impressed on him that when perplexed by anything he was to pinch or rub himself, and that if he felt nothing, then the puzzling sight or idea was all nonsense, and would at once disappear.

He now habitually acts on this rule,—sometimes with an effect rather ludicrous in a bystander's eyes. For instance, M. de Rochas suggested to Benoît in my presence (April 7th), that his son, Henri de Rochas, a young officer, had come home and was entering the room. Benoît was full of interest and admiration, placed a chair for the imaginary visitor, and stood before him making respectful remarks. Suddenly I gave the airy Henri a box on the ear, accompanied with an injurious epithet. Benoît stared in amazement at my insolence, and looked eagerly to see the insulted *militaire* spring up and return the *soufflet*. But the phantasmal Henri sat where he was; and nothing could be more laughable than Benoît's face of consternation. Suddenly a thought struck him;—he rubbed his forehead violently;—‘Il n'y a personne’! he exclaimed; ‘Il n'y a personne’!

I tried to find out at what moment in such cases the anæsthesia supervened. Benoît naturally could not reply with precision; but he was sure that it did not always persist through the time which intervened between the suggestion and the fulfilment,—which were sometimes many days apart. He thought that the insensibility came on about the time that the hallucinatory idea or impulse began to rise in his mind. A connection has often been noticed between abnormal states of mind and loss of cutaneous sensibility. It is interesting to see this characteristic of the hypnotic state reproduced in correlation with the recrudescient hallucination, while nothing else in the subject's sensations reveals to him that he is no longer master of himself.

I will add a few words as to an experiment which M. Richet kindly permitted me to witness in his laboratory on April 9, and which affords a simple and absolute test of the reality of the hypnotic state. Experiments, as you are aware, have been made at different times to test the difference between the products of expiration during sleep and waking. And now M. Richet has invented a very ingenious and exact apparatus for registering (1) the amount of lung-ventilation (air inspired) during any given space of time, (2) the amount of carbonic acid expired, (3) the amount of unchanged oxygen expired. It was found by experiment that no one could voluntarily diminish the quantity of air inspired for more than 10 or 15 minutes, after which time a reaction ensued and the ventilation rose above the average. M. Richet has tried many experiments with subjects sleeping, fasting, after the ingestion of particular

foods, &c., the record of which will be a valuable addition to medical knowledge. Here I must only give a brief notice of the experiment as tried for the first time on a hypnotised subject. Dr. Babinski brought one of his hysterical patients from the Salpêtrière, and her ordinary respiration and its products were first registered. Then Dr. Babinski hypnotised her, by one mere careless gesture. Here, if ever, the un-instructed observer might assuredly have suspected mere simulation on the part of the woman, who became motionless and apparently insensible after so very trifling a process. Well, she was kept for an hour in the trance,—a time far more than sufficient to neutralise any attempt at fraudulent retention of breath,—and the products of her expiration for that hour were measured. It was found that, as compared with the normal state, the ventilation of the lungs had diminished in about the proportion of seven to two, and the generation of carbonic acid in about the proportion of nine to five. The reality of the somatic change was thus amply established. It would not be fitting to enter into detail until the appearance of M. Richet's own account, for which these few words are merely intended to engage your expectant interest. But you will see that we have here a test of the simplest and most conclusive kind as to the genuineness or otherwise of this mysterious hypnotic trance,—an appeal from human nerves and human judgment to the balance itself,—the automatic witness whose testimony forms the basis of so many of our most assured beliefs.

CASES RECEIVED BY THE LITERARY COMMITTEE.

M.—376.

From Dr. Biggs, of Lima. We owe the record to the kindness of Mr. R. Roxburgh, of 1, Victoria-buildings, Weston-super-Mare, to whose brother the account was addressed.

October 18th, 1885.

DEAR MR. ROXBURGH,—In reply to your favour of 1st ult., asking me to give you a statement in regard to the cross which you saw on Maria's arm, and which I caused to appear there by acting on her mind while in magnetic sleep, it was done in this way :—I put her into a magnetic or mesmeric sleep by laying my hand on her head for about a minute. I then said: "Maria, do you hear me?" Answer: "Yes." "Are you thoroughly magnetised?" Answer: "Yes." "Now listen attentively; a cross is going to appear on your right arm, and remain there until I tell it to go away. Here is where it is to appear." (I then described a cross with my forefinger on the inner side of her right forearm.) "Have you understood what I have said to you?" Answer: "Yes." I then awakened her by two or three up-passes; for the next two or three days she seemed sulky and out of sorts, would now and then rub her right arm, over the part where the cross was to appear; when asked why she did this, said there was an itching and she could not help scratching

the place, although there was nothing to be seen that could cause the irritation. I then magnetised her as before, and asked: "Do you recollect what I told you the other day about the cross that is to appear on your arm?" Answer: "Yes." "Will it appear?" Answer: "Yes." "When?" Answer: "In a few days." "Well it must come out in three days; do you understand?" Answer: "Yes." By the time appointed a dusky-red cross, four or five inches long and about three inches wide, made its appearance. At first we pretended not to notice this, although we could often see the lower part of it when her sleeve was partly rolled up in some of her duties in and about the house; she was our housemaid. It was only at intervals, when thrown into the magnetic sleep, that we could get a full view of the cross; never a word had been said to her about the cross in her waking moments, for some time, several weeks, until one day I pretended to have caught sight of the strange mark on her arm, and said: "Why, Maria, what is the matter with your arm? have you hurt it? What mark is this? Let me see; pull up your sleeve." She did so with a slightly sulky, ashamed air. "Why it looks like a cross; where did you get this?" "I don't know, sir!" "How long has this been on your arm?" "More than a month, sir." "Have you felt anything?" "No, sir; only at one time I had a great deal of itching and burning, and a few days afterwards this mark came out on my arm." After this we frequently spoke to Maria about the cross, and when requested to she would roll up her sleeve and show it to visitors, although she always seemed reluctant to do so. Many months afterwards she left our service, and in about two weeks she made her appearance at my office in town, asking me to remove the cross from her arm as it attracted the notice of the family with whom she was now living, and she was much annoyed at the many questions asked her. I magnetised her, and then told her that the cross would disappear in a few days, and she would be no more troubled with it. I saw her a few days afterwards at Salto; the cross had disappeared.

Another case, which I recollect having told you of: this was the first of this kind of experiment that I tried; it was in Santa Barbara, California. I was staying there in 1879 with a friend, Mr. G., a long-resident chemist in that town. His wife had a kind of half servant and half companion, a girl of about 18, who complained to me one day of a pain through her chest. Without her knowing what I intended to do, I tried magnetism; she fell into a deep magnetic sleep in a few minutes. With this subject I tried many interesting experiments which I will pass over. One day I magnetised her as usual and told her in a whisper (I had found her to be more susceptible this way than when I spoke aloud in my usual voice): "You will have a red cross appear on the upper part of your chest, only on every Friday, in the course of some time, the words *Sancta* above the cross, and *Crucis* underneath it will appear also; at same time a little blood will come from the cross." In my vest pocket I had a cross of rock crystal. I opened the top button of her dress, and placed this cross on the upper part of the manubrium, a point she could not see unless by aid of a looking-glass, saying to her: "*This* is the spot where the cross will appear." This was on a Tuesday. I asked Mrs. G. to watch the girl and tell me if anything seemed to ail her. Next day Mrs. G. told me she had seen the girl now and again put her left wrist over the top part of

her chest, over the dress; this was frequently repeated, as if she felt some tickling, or slight irritation about the part, but not otherwise noticed; she seemed to carry her hand up now and then unconsciously. When Friday came, I said, after breakfast, "Come, let me magnetise you a little; you have not had a rise for several days." She was always willing to be magnetised, as she always expressed herself as feeling very much rested and comfortable afterwards. In a few minutes she was in a deep sleep. I unbuttoned the top part of her dress, and there, to my complete and utter astonishment, was a pink cross, exactly over the place where I had put the one of crystal. It appeared every Friday, and was invisible on all other days. This was seen by Mr. and Mrs. G., and my old friend and colleague Dr. B., who had become much interested in my experiments in magnetism, and often suggested the class of experiments he wished to see tried. About six weeks after the cross first appeared I had occasion to take a trip to the Sandwich Islands. Before going, I magnetised the girl, told her that the cross would keep on showing itself every Friday for about four months. I intended my trip to the Islands would last about three months. I did this to save the girl from the infliction of this mark so strangely appearing perhaps for a lifetime, in case anything might happen to me and prevent me from seeing her again. I also asked Dr. B. and Mr. G. to write me by every mail to Honolulu, and tell me if the cross kept on appearing every Friday, and to be very careful to note any change should any take place, such as the surging of blood or any appearance of the words "Sancta Crucis." I was rather curious to know if distance between us, the girl and myself, over 2,000 miles, made any difference in the apparition of the cross. While I was at the Sandwich Islands I received two letters from Mr. G. and one from Dr. B., by three different mails, each telling me that the cross kept on making its appearance as usual; blood had been noticed once, and also part of the letter S above the cross, nothing more. I returned in a little less than three months. The cross still made its appearance every Friday, and did so for about a month more, but getting paler and paler until it became invisible, as nearly as possible four months from the time I left for the Sandwich Islands. The above-mentioned young woman was a native Californian, of Spanish parentage, about 18 years of age, of tolerably good health, parents and grandparents alive. She was of fair natural intelligence, but utterly ignorant and uneducated.

The third case was thus: A lady asked me to try the power of magnetism in reducing the size of a large goitre which troubled her. Her neck was 42 centimetres in circumference. Within a few days it began to decrease; it gradually came down to $37\frac{1}{2}$ centimetres, and it gave her no further annoyance. This lady felt the magnetic power in a very limited and singular way; her eyelids would close in a few minutes, and she could not open them until demagnetised, but she retained the use of all her faculties perfectly, so that while I was magnetising her, and occasionally manipulating the goitre, we usually kept up quite a lively conversation on different subjects, she being a highly educated and clever woman. She speaks several languages with great fluency. One day I conceived the idea of making a cross appear on the goitre, on which I was manipulating. I took the little

crystal cross out of my vest pocket, and gently placed it on the goitre for a few seconds, desiring as strongly as I could that a corresponding mark should appear there as soon as possible. I am sure she did not perceive my doing this, or she would most certainly have made some inquiries. She was conversing all the time on some indifferent subject. I usually went to see her every day at a certain hour; the magnetising and manipulation usually occupied about 20 minutes. Every day I anxiously looked for an appearance of the cross for a week or so, and then made up my mind that the experiment had failed, until one day, about six weeks afterwards, she received me in rather an excited manner, and taking hold of both my hands, she said, "Did you ever wish that any mark should appear on any part of my body? and what was it?" I said, much astonished myself, "Yes, nearly two months ago I wished that a cross should appear on the goitre." She immediately removed her collar, and said, "There it is." Sure enough there was a pink cross. She then told me that the evening before her dressmaker had come in to try a new dress on, and exclaimed, "What a curious mark is on your neck!" She immediately went to the looking-glass and saw it, and afterwards showed it to her husband. This mark only lasted two or three days, gradually fading away.

In the case of the Californian girl, it might be asked why I conceived the idea of making a cross appear only every Friday. It was because I once saw in San Francisco, in 1873, a girl who every Friday became cataleptic, in a position as if she were nailed to the cross. She had marks of the nails on hands and feet, blood oozing from them. The medical man in attendance said there was the wound in her side also bleeding. This girl was a *protégée* of the Catholic Archbishop Alemario of San Francisco. She was very fervent at her prayers, and strict in all her church observances.

The San Francisco papers of the beginning of 1873 had a great deal to say about her. These cases have not been infrequent. I then supposed it to be a case of *auto-magnetisation*, and my experiments since have proved it to have been so, to my own satisfaction at least. I once sent word to the Archbishop that I thought I could explain to him the how and the wherefore of these wonderful occurrences; all could be accounted for through the power of animal magnetism. His answer (by a mutual friend) was "that magnetism was of the devil, and he would have nothing to do with the subject." So the poor girl was first called a saint full of miracles, and afterwards condemned as an impostor and expelled, if not from the Church, at least from the kind protection of the Archbishop.

M. H. BIGGS, M.D.

As to the first two of these cases, it is possible to suppose that the hypnotic suggestion took effect indirectly, by causing the girls to rub a patch of the right shape. The suggestion may have been received as a command; and there would be nothing very surprising in a "subject's" automatically adopting the right means to fulfil a previous hypnotic command. And even the third case might be so accounted for, if the rubbing took place in sleep. At the same time it would be rash, I think, absolutely to reject the hypothesis of the more direct effect. We are gradually learning how impossible it is to assign a limit to the possible effects of hypnotic suggestion. Recent experiments in France—such as the vesication by suggestion produced by M. Focachon, of Charmes,

and vouched for by Prof. Beaunis; the "burns" similarly produced at the Salpêtrière; and the heightening of temperature by suggestion described by Dr. Dumontpallier—might well have prepared us for yet further developments; though there is, no doubt, a considerable gap between those experiments and Dr. Biggs' cruciform effects, which, if directly due to suggestion, seem even to present a difference in kind from any cases before recorded.

If we begin at the beginning, the most familiar proof of the dependence of the blood-supply of a part, regulated by the vaso-motor nerves, on cerebral states involving consciousness, is to be found in the phenomenon of blushing. Passing to similar peripheral affections deliberately induced, we find that a part which ordinarily does not blush, such as a finger, will begin to tingle and even occasionally to show a certain redness, when the attention is for some time strongly directed to it. Here the actual process becomes doubtful. In the more general case of blushing, it seems enough to say that the cerebral change involved in certain massive emotions happens, as a matter of fact, to extend to certain vaso-motor centres connected with the face, or organ of expression. But it is a very different thing to suppose that the cerebration connected with the quite unemotional idea of special localities on the body can transmit a direct and special influence to their vaso-motor nerves. For of course the fact that emotion produces certain localised effects does not raise the very slightest presumption that mere thinking about particular parts of the body will produce similar effects therein: a sudden surprise may produce irregular action of the heart, but we may picture that organ all day without its ceasing to beat quietly. And the influence of an unemotional idea on a mechanism wholly beyond voluntary control, which would be strange enough if it only affected large organs or ill-defined areas,* becomes still stranger if it can extend to so minute a part as a finger—thus showing itself comparable in delicacy of operation to the motor discharges which are under the conscious control of the will, and which have kept their finely ramifying paths in continual use ever since feet and hands existed. An alternative hypothesis would be that the attention bestowed on the finger, involving an expectation of change in its sensations, first produced the sense of heat and discomfort as a *hallucination*, without actual physical change in the finger (just as a visual hallucination is produced centrally, and without physical change in the retina), and that then the cerebral correlate of this discomfort brought on, as a secondary effect, the vaso-motor condition which is normally associated with discomfort in that locality.

But difficulties increase as we go on. However the finger was affected by the idea of it, the idea of it was at any rate a distinct thing—an image which could be clearly detached in the mind. This cannot be said of all the parts of the body which have been affected by suggestion; for instance, a small area on the arm or neck is not, like a finger, clearly detachable in thought. I am not aware that redness has ever been produced in such an area by internal causes, except under the influence of hypnotic suggestion; I

* In *Le Magnétisme Animal*, by MM. Binet and Féré, p. 147, it is stated as proved by experiment that if a hysterical patient, in a normal state, fixes her attention on some part of her body, the volume of that part (depending of course on blood-supply) is altered.

have myself seen a red patch so produced in a very few minutes on a "subject" of Dr. Liébeault. And another and still longer step has to be made when we come to actual inflammation and vesication, which involve a metabolism of tissue over and above mere local erethism, and not to be accounted for merely by the dilatation of the small arteries. What can we suppose to be the complete physiological history of such a tissue-change, produced under the influence of an idea, and presumably therefore by efferent nervous impulses? This is a question which probably no physiologist would profess satisfactorily to answer.

The results above recorded (if not produced by rubbing, and apart from the telepathic feature in the last case) seem to involve an equally long step in another direction. If it was hard to conceive the correspondence of a patch of minutely localised erethism with the idea of the locality, what are we to say when the patch corresponds with the idea to the extent of being cruciform? It cannot be pronounced impossible that the cerebral area involved in the idea of a cross should itself be cruciform; since the same elements are no doubt involved as where a cross is visibly presented, and in the case of a visible cross the configuration with which the fibres start from the stimulated part of the retina may be preserved at their central terminus. But no one has ever supposed that a nervous impulse transmitted from ideational tracts to lower centres, and thence to the periphery, was conveyed by fibres which retained precisely similar spatial relations, so that the course of the discharge, wherever cut across, would present a similar section. Passing inwards from the periphery along the track of nervous disturbance, should we find cruciformity of area all the way? And if not, where does it stop? And if it stops anywhere, what is the connection between the cruciform effect at the periphery, and the cause (even if we assume that to be cruciform) in the brain? In this case, moreover, there would be considerable difficulty in applying the hypothesis of a hallucination of pain which sets up the appropriate physical condition. For it seems doubtful whether a cruciform pain can be truly imagined, at any rate as occupying a small area of the body. I do not suggest these difficulties as insuperable objections to the hypothesis of a direct effect; I believe that hypnotic facts carry us considerably beyond any physiological explanations that are yet possible. But phrases about "the influence of the mind on the body" are so often loosely adduced as though they were themselves the explanation needed, that it is as well to keep the real obscurity of the physiological problems in view.

E. G.

G.—482.

ACCOUNT OF THE CHATEAU DE KERSALIOU, ST. POL DE LÉON, BRITTANY.

From Mrs. Beaumont, 1, Crescent-road, S. Norwood Park.

February 24th, 1885.

From 1854 to 1859 I was living in this house, which I had taken on lease. We first arrived at the house about 2 p.m., and I worked hard to get it fit for sleeping in that night. I was up working till midnight. The servants had gone to bed a little before. Just at 12, as I was undressing, I heard footsteps go downstairs—the stairs were just outside

my bedroom door. (The house was a two-storied house, with a loft at the top.) I concluded it was one of the servants. The same thing occurred the next night ; and, on the third night, getting angry with what I supposed was foolish carelessness, I sat down just inside my bedroom door, with the candle in my hand, prepared to pounce out on the culprit. I heard the steps descend the upper flight above my room ; I threw open the door, and saw nobody ; but I heard the steps go downstairs. Then it flashed across me that we had been warned against taking this house, as it was haunted. I had heard from an Englishman who lived in Morlaix, 16 miles away, that several families had left the house on this account ; but I had paid no heed to the report, and, indeed, had forgotten it.

Almost every night I used to hear these footsteps ; and used sometimes to sit on the stairs holding the bannisters on each side with my hands. Nothing corporeal could have passed me ; but the footsteps distinctly passed me. Two stairs in the bottom flight were in the habit of creaking when trodden upon ; and when I heard the steps coming, I would count, and the creak came always regularly on these two stairs. It was like a heavy unshod foot. One night, when I was sitting listening for my ghost, a large rat came down from upstairs, passed under my arm (in those days I was afraid of nothing), and passed down before me ; so that I could compare the sound it made with the other sound. They were totally different.

My husband, and a gentleman who used nearly to live with us (since dead), heard the sound almost every night, and they often watched with me. I have repeatedly followed the footsteps up the stairs. The servants also heard the sounds, but they did not get nervous and did not leave. On the landing of the second floor was a steep step-ladder which went up to the loft through a sliding door ; and I have repeatedly followed the steps up the ladder, through the slide, and across the loft, where they always ended at the outer wall. It did not matter to the footsteps whether the slide was shut or open.

One Sunday morning my servant, Catrine, asked if I had been ill in the night, because she and the other servant were sitting up late, preparing their caps, to go to the early Mass, and the long latch of the door was lifted quietly, and the door pushed open quickly about half a-yard ; then the door was pulled to again, and the latch dropped. They thought it must be I, and that I must be ill, but Catrine went on to the landing. No one was there ; and she looked into the two men servant's rooms, and found both of them snoring.

It was a new house (30 years old) and had no cellars or basement.

C. BEAUMONT.

We have often had occasion to point out what a weak class of evidence *noises* constitute, since they frequently have a normal physical origin which can be easily conceived, if it cannot actually be traced. Stairs and boards which have been trodden upon during the day will sometimes at night emit sounds due to the starting back of the wood to a condition which the pressure had disturbed. But this would be very unlikely to happen regularly in one stair after another, so as to give the idea of progressive footsteps ; and on the whole, the case, if accurately remembered, is a puzzling specimen of its class.

G.—483.

From Mr. D. M. Tyre, 157, St. Andrew's-road, Pollokshields, Glasgow.

October 9th, 1885.

In the summer of 1874, my sister and I went during our holidays to stay with a gardener and his wife, in a house which was built far up, fully three-quarters of a mile, on the face of a hill overlooking one of the most beautiful lochs in Dumbartonshire, just on the boundary of the Highlands. A charming spot indeed, although far off the main roadway. We never wearied, and so delighted were we with the place that my people took a lease of the house for the following three years. From this point my narrative begins. Being connected in business with the city, we could not get down to Glen M. altogether, so that my two sisters and myself were sent away early in May to have the house put in order, and attend to the garden, &c., &c., for the coming holidays, when we would be all down together. We had lots of work to do, and as the nearest village was five miles distant, and our nearest neighbours, the people at the shore, nearly a mile away, we were pretty quiet on the hill and left to our own resources.

One day, my elder sister J. required to go to the village for something or other, leaving us alone; and as the afternoon came on, I went part of the way to meet her, leaving my other sister L. all alone. When we returned, about 6 p.m., we found L. down the hill to meet us in a rather excited state, saying that an old woman had taken up her quarters in the kitchen, and was lying in the bed. We asked if she knew who she was. She said no, that the old wife was lying on the bed with her clothes on, and that possibly she was a tinker body (a gipsy), therefore she was afraid to go in without us. We went up to the house with L.; my younger sister L. going in first said, on going into the kitchen, "There she is," pointing to the bed, and turning to us expecting that we would wake her up and ask what she was there for. I looked in the bed and so did my elder sister, but the clothes were flat and unruffled, and when we said that there was nothing there she was quite surprised, and pointing with her finger said, "Look, why there's the old wife with her clothes on and lying with her head towards the window"; but we could not see anything. Then for the first time it seemed to dawn upon her that she was seeing something that was not natural to us all, and became very much afraid, and we took her to the other room and tried to soothe her, for she was trembling all over. Ghost! why the thought never entered our minds for a second; but we started chopping wood and making a fire for the evening meal. The very idea of anyone being in the bed was ridiculous, so we attributed it to imagination, and life at the house went on as usual for about two days, when one afternoon, as we were sitting in the kitchen round the fire, it being a cold, wet day outside, L. startled us by exclaiming, "There is the old woman again, and lying the same way." L. did not seem to be so much afraid this time, so we asked her to describe the figure; and with her eyes fixed on the bed and with motion of the finger, she went on to tell us how that the old wife was not lying under the blankets, but on top, with her clothes and boots on, and her legs drawn up as though she were cold; her face was turned to the wall, and she had on what is known in the Highlands as a "sow-backed mutch," that is, a white cap which only old women wear; it has a frill round the

front, and sticks out at the back, thus.* She also wore a drab coloured petticoat, and a checked shawl round her shoulders drawn tight. Such was the description given; she could not see her face, but her right hand was hugging her left arm, and she saw that the hand was yellow and thin, and wrinkled like the hands of old people who have done a lot of hard work in their day.

We sat looking at the bed for a long time, with an occasional bit of information from L., who was the only one who saw the figure.

This happened often—very often, indeed so frequently that we got used to it, and used to talk about it among ourselves as “L.’s old woman.”

Midsummer came, and the rest of our people from the city, and then for the first time we became intimate with our neighbours, the two or three families at the shore. On one occasion my elder sister brought up the subject before a Mrs. M’P., our nearest neighbour, and when she described the figure to her, Mrs. M’P. well-nigh swooned away, and said that it really was the case; the description was the same as the first wife of the man who lived in the house before us, and that he cruelly ill-used his wife, to the extent that the last beating she never recovered from. The story Mrs. M’P. told runs somewhat like this, of which I can only give you the gist:—

Malcolm, the man of the house, and his wife Kate (the old woman), lived a cat and dog life; she was hard-working, and he got tipsy whenever he could. They went one day to market with some fowls and pigs, &c., and on their way back he purchased a half-gallon of whisky. He carried it part of the way, and when he got tired gave it to her; while he took frequent rests by the wayside, she managed to get home before him, and when he came home late he accused her of drinking the contents of the jar. He gave her such a beating that he was afraid, and went down to this Mrs. M’P., saying that his wife was very ill. When Mrs. M’P. went up to the house she found Kate, as my sister described, with her clothes on, and lying with her face to the wall for the purpose, as Mrs. M’P. said, of concealing her face, which was very badly coloured by the ill-treatment of her husband. The finish-up was her death, she having never recovered.

The foregoing is as nearly a complete compendium of the facts as I, with the help of my sister J., can remember.

My sister L. is now dead, but we often go back to the house, when we are any way near the locality, because it is a bright spot in our memory.

(Signed), D. M. TYRE.

Mr. Tyre adds, in a letter to Mr. David Stewart, of Kincaid House, Milton of Campsie, N.B., who procured this account for us:—

I was at the house last month; there is no one in it just now; the last tenant has gone abroad, and the house is somewhat dilapidated, and the garden a ruin. We had a look through the window at the old kitchen, and saw our own grate still remaining.

Mr. Stewart wrote to us on August 13th, 1885:—

I know how valuable the actual names and localities would be, as well as Mrs. M’P.’s independent account, but I have asked so repeatedly, and been told that Mrs. M’P. had great objections to publicity, in case it would rake up old stories connected with the case, that I do not like to ask again.

* A sketch of the profile was here given.

CORRESPONDENCE.

THE THREE MENTAL CONDITIONS IN THE MINDS OF
TELEPATHIC AGENTS.

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

DEAR SIR,—In the February *Journal*, I put forward an idea, without adopting it as opinion, that an agent's success in experimental thought-transference might be found to be in the ratio of his belief that the idea in his mind would arise in the mind of the percipient. There is no evidence for this in recorded experiments. I therefore abstained from speculating how far a similar condition in the agent's mind would be efficacious in spontaneous telepathy.

A reverse process is in fact the right one. Spontaneous telepathy is thought-transference under the microscope. If mental conditions can be named as always present in the agent's mind in spontaneous telepathy, then it may be concluded that these are the conditions which ought to be in the agent's mind in experimental thought-transference, and which are in fact the conditions of success. I believe such conditions can be named and that they correspond to those contained in the idea I put forward last month. The great importance of successful experiment, and the great importance to that end of a due understanding of the mental conditions involved, induce me again to address you, from a different point of view, upon the same subject.

I. *The Common Concept.*—From the evidence for spontaneous telepathy, there appears to be almost universally present in the minds of agent and percipient, A and B, the common concept B. This concept is one in its nature, elastic, fragmentary, varying. It will be useful to compare it to the dawn. Now it is all but an abstract idea, as the dawn is at first but a faint ray. Now it seems as if it would contain all that B thinks and perceives, as the whole horizon may become flooded. Generally it contains a limited part only of B's experience, as when through a break in clouds, a bright patch of sunrise may be seen changing in dimension and form. And to pursue the analogy, just as the sun rising may be so hidden by clouds that only at a particular point a solitary beam pierces them; so, not in ordinary language the concept B, but some included particular concept in B's mind (for example, the tomb in the De Freville case), may coincide with a concept in A's mind. Nevertheless, for such cases it will be convenient here to take the part for the whole, the sunbeam for the sun, and to regard the existence in A's mind, as well as in B's, of the common concept B, as the universal condition of telepathic action by A upon B. Through it, we must suppose, B perceives A. And here again it will be convenient always to regard B as perceiving A, whether A be phantasmally represented in bodily form or by some other phase. Of the, in a special sense, particular concepts, only that of locality has been discerned by the authors of *Phantasms of the Living* as a common concept in some cases. Perhaps this is because it is more likely to be a common concept than any other concrete concept of this kind. To abstract common concepts, I will make a reference later.

But observe how convenient the common concept B, regarded as a condition, is in the collective cases. If B has companions at the time of his experience, they also would have with A the common concept B, and, other things equal, might be telepathically impressed. And if one, C, though present, had no concept of his companion B, exceptionally, he might not have an impression. And if another, D, had a considerably modified concept of B, he might have a modified impression. And if B were possessed by any idea and more or less dead to impressions, then possibly E, attent upon him, might have a full impression, while B himself had none.

Now for the reciprocal cases. If to the common concept a common percept be added, the condition is likely to be still more effective, and more-over enable A to perceive B, as well as B, A. In states of apparent unconsciousness, what would be waking ideas become hallucinations, that is, percepts; and if A has such a percept of B, upon the analogy of the unification of the common concept, there might be unification of the common percept, (in fact if the one, then necessarily the other) A's percept of B and B's percept of himself becoming coincident not only in time, but in space. A would actually perceive B; but in doing so, A's perception would be coalescing with B's, and he therefore might perceive not only B, but all else that B perceives, the locality, the persons present. In other words, A would become clairvoyant. And now that A clairvoyantly perceives B, the common percept, of which the common concept is only the penumbra, is likely to be more effective in enabling B to perceive A. And this applies equally to C and D.

The operation of the common percept must be supposed exemplified in the very curious phenomena of simultaneous dreams, which would otherwise be the only instance I have found of thought-transference without conditioning community of thought. A, dreaming of, or having in his dream a percept of any sort, of B, enters by that percept into the external dream-world of B and clairvoyantly perceives it, perhaps manifesting himself at the same time telepathically. For there can be no reason for confining clairvoyance to the waking world, both it and the world of dream being perception, with the immediate objective correlate (if there be such), in the brain.

II. *Relation.*—A is intent upon the concept B. He realises B in his imagination. B therefore assumes his proper magnitude, and therefore inversely proportional distance in A's imagination. A and B therefore are brought into close imagined space relation, either, generally, by the projection of A or sometimes by the attraction of B, in A's imagination.

It is, then, the idea of A and B in close space relation which is flashed to B, of which the B component, whether it is concept or has deepened into percept, is naturally not perceived by B, it being coincident with that perpetual concept, or perpetual percept which B has of himself. It is the A component which he perceives, more or less infected with A's perception of himself.

Here is the place just to observe that A could not conceive any abstract concept in space relation to himself. Therefore an abstract common concept could not bring him into space relation with B. One would think, at the

most, it could not produce more than a thought of A in B's mind ; but probably for other reasons it would never be operative.

III. *The Unconceived Negative.*—Other things equal, telepathic action would be in the ratio of the vividness in the mind of A of his idea of the relation A to B. This idea would be most vivid in states of apparent unconsciousness, when the relation would be conceived as existing without any negative conception that it did not exist. And in the waking state of abstraction, the relation may be ideally conceived as existing without any negative conception that it does not exist, especially when the relation is one, as in arrival and other cases, which will in brief time necessarily exist—when it is conceived absolutely as existing in the future, a sort of distance but faintly apprehended, the object being seen close upon the mental eye. And if the abstraction deepened into reverie, the concept might become percept, and clairvoyance follow as suggested above. But especially is this absence from A's mind of the conception of the non-existence of the relation A to B to be dwelt upon in the case of those sudden and automatic movements of thought which occur at moments of great crisis. As an illustration of my meaning, see case 339 in *Phantasms of the Living*. The agent, thrown from a horse, called out "Johnnie," because "she fancied Johnnie was behind her," although she knew he had not accompanied her, and was miles away. And Johnnie heard her. This fancy, no doubt, was but of momentary duration, and was forthwith negatived by the memory of his absence. I cannot sufficiently express my gratitude to the agent for recording it, for otherwise the evidence of this "unconceived negative" would be confined in this last class of cases to the introspective imagination. Realisation of the mind's action at a sudden crisis should, however, show it to be natural, reasonable, certain in many cases. It is a question of habit. In the case cited, the agent had been accustomed to have Johnnie accompanying her in her rides. Old beliefs may cause an excited Atheist, I think, to use the word God without a negative conception. And the drowning boy many call "Help, father," with a momentary unnegatived conception either that the wanted help is at hand, or that his cry might be heard as of old in the far-off home to which in imagination he has projected himself.

Generally, then, and leaving out of view physical conditions, I would suggest that the mental conditions in the mind of A of telepathic action are, the common concept B, the idea of relation A to B, and the more or less absence of the negative conception that this relation does not exist in reality.

Now, the idea that I put forward in the February *Journal* was that an agent's success in experimental thought-transference would be in the ratio of his belief that the idea in his mind would arise in the mind of the percipient.

I. The percipient is the common concept B.

II. The Idea of "the idea in A's mind arising in the mind of B," is the Idea of the relation A to B, A being represented in the relation by a particular phase of his consciousness, the idea to be transmitted.

III. The belief that the idea to be transmitted will arise in B, is the

unnegated conception of this relation, or the conception of the idea arising, unnegated by the conception of its not arising.

I might be allowed, in conclusion, to refer again to my suggestion that the will is belief. In that case will is the conception of an action taking place, unnegated by the conception that it will not take place. I believe that a single movement closely observed must now prove to anyone the correctness of this definition. I believe, also, very little progress can be made in psychical experiment until the mental tools are understood.

I am, dear Sir, yours sincerely,

C. DOWNING.

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

SIR,—On seeing my record of table-tilting experiments in last month's *Journal*, I am struck by one passage which may justly give offence to any reader holding the Spiritualistic explanation of such phenomena. I should stand self-condemned as unworthy to take the humblest part in a scientific investigation, had I really meant that I should object to experiment with those "who would regard the matter as the work of spirits." In reality I should regard it as an additional safeguard of accurate observation if the operators differed as to the probable explanation of the facts. But in my carelessly-penned passage, I was referring to some young ladies, of not too well-disciplined minds, who, because they treated the phenomena as the work of spirits, got into a state of nervous excitement, injurious to themselves and prejudicial to the success of our experiments.—I am, Sir, &c.,

MARIAN GREEN.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since the last list (Journal for April):—

HELLENBACH (Baron), Birth and Death as a Change of Form of Perception. From the German. By "V." (2 copies) ...London, 1886*

DE ROCHAS (A.), Les Forces non Définies.....Paris, 1887
 DESPINE (Dr. Prosper), Etude Scientifique sur le Somnambulisme.....Paris, 1880
 DUFOUR (Dr. E.), Contribution à l'Etude de l'Hypnotisme...Grenoble, 1886
 FERÉ (Dr. Ch.), Sensation et Mouvement.....Paris, 1887†
 " " " " (a second copy).....Paris, 1887‡
 LE LOTUS. Revue des Hautes Etudes Théosophiques. No. 1 Paris, 1887§
 REVUE DE L'HYPNOTISME. Nos. 1—10.Paris, 1886-7

* Presented by the Eclectic Publishing Company.

† Presented by the Author.

‡ Presented by the Publisher.

§ Presented by the Editor.