

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBER.

BANISTER, MAJOR FITZGERALD M., R.A., Junior Army and Navy
Club, London, W.

ASSOCIATES.

LA TOUCHE, MRS., Harristown, Brannoxtown, Co. Kildare, Ireland.

NICHOLLS, REV. T. B., M.A., St. Oswald's College, Tynemouth.

PEAKE, CHARLES WILLIAM, B.A., Woodend, Grange-road, Upper
Norwood, S.E.

PYM, MRS. ANGELA, Bankside, Lunham-road, Upper Norwood, S.E.

SIMS, MRS. GEORGE R., 12, Clarence-terrace, Regent's Park,
London, N.W.

UNDERWOOD, REV. CANON C. W., Histon Vicarage, Cambridge.

VERRALL, MRS., Selwyn-gardens, Cambridge.

WILLIAMS, A. C. REDSHAW, 5, John-street, Bedford-row, London, W.C.

ANNUAL BUSINESS MEETING.

There not being a quorum present on January 25th (only nine Members being in attendance instead of ten as required by the Rules) the meeting stood adjourned to February 1st. The points of interest were, however, informally discussed on the 25th, the President in the chair.

An audited statement of the receipts and expenditure for 1888 was presented to the meeting, and appears in another page. A statement of the current assets and liabilities at the close of 1888 showed that the position of the Society had very considerably improved during the year, there being now a balance of liabilities of £53 only. Against this as to be set the value of the Library, and of the stock of *Proceedings*.

It is probable this deficit will be entirely extinguished during the present year. The auditor in his letter wished to "bear testimony to the systematic care with which the Assistant-Secretary had kept the accounts."

The numbers of the Society had diminished during the year from 667 to 632, but this was in great part owing to the names of a number of merely nominal Members having been struck off before its close.

No further nominations for seats on the Council having been made, and those sent round on January 4th being just sufficient to fill the vacancies, the following were declared duly elected:—Professor J. C. Adams, Professor W. F. Barrett, Lieut-Colonel J. Hartley, Mr. Walter Leaf, Professor O. J. Lodge, Mr. F. W. H. Myers, Lord Rayleigh, Mr. H. Babington Smith, and Mr. R. Pearsall Smith.

MEETINGS OF THE COUNCIL.

Meetings of the Council were held on the 25th of January, and at the close of the adjourned Annual Business Meeting on the 1st of February. The President was in the chair on both occasions, and the following Members were also present at one or both of the meetings:—

Professor W. F. Barrett, Dr. A. T. Myers, and Messrs. Walter Leaf, F. W. H. Myers, Frank Podmore, H. Arthur Smith, and J. Herbert Stack.

One new Member and eight new Associates, whose names and addresses are given above, were elected.

The result of the Annual Business Meeting was reported as stated in separate report.

The following were unanimously elected Officers of the Society for the ensuing year:—President, Professor H. Sidgwick; Hon. Treasurer, Mr. H. Arthur Smith; Hon. Secretaries, Messrs. F. W. H. Myers and Frank Podmore.

The following Committees were elected, with power to add to their number:—

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

Literary Committee.—Mr. Walter Leaf, Mr. F. W. H. Myers, Mr. F. Podmore, Professor Sidgwick, and Mrs. H. Sidgwick.

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

Finance Committee.—Mr. H. Arthur Smith, Mr. J. Herbert Stack, Lieut.-Colonel G. L. Le M. Taylor.

The House and Finance Committee presented a Report embodying an estimate of receipts and expenditure for the current year. Starting with a balance in hand of £76 12s., they estimate the income from subscriptions, donations, and sales of publications at £810 7s. 6d., making a total of £886 19s. 6d. On the other side, the estimated expenditure, including all money owing at the end of 1888, and all liabilities incurred to the end of 1889, amounts to £885. This includes the estimated cost of Parts XIV. and XV. of the *Proceedings*, which it is intended to bring out in the course of the year. The Report was considered and adopted, and some suggestions made in it as to the issue of the *Proceedings* were referred to the Literary Committee.

A vote of thanks was passed to Professor J. C. Adams for a donation of three guineas to the funds of the Society, and to Mr. C. C. Massey for a copy of his translation of Dr. du Prel's work, *The Philosophy of Mysticism*.

Various matters of routine business were attended to.

It was resolved that a General Meeting be held on Friday, May 10th, one having been already arranged for Monday, March 18th.

The next meeting of the Council will be on Friday, March 1st, at 5 p.m.

GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall on January 25th. Professor Sidgwick was in the chair.

The PRESIDENT gave an address on the Physical Phenomena of Spiritualism considered as a subject of scientific investigation. He held that the evidence brought forward to prove that such phenomena were caused by intelligent beings, other than living men, was sufficient to justify a serious consideration of the hypothesis and further investigation; and he thought that the Society having once declared the question an open one, ought to be very slow to close it again—certainly they ought to be slow to close it with a negation, and considering the ordinary rate of scientific progress, he did not think that a rapid arrival at a positive conclusion ought to be either demanded or anticipated.

He was glad that the rule he ventured to suggest when the Society was founded, of avoiding paid "mediums" as much as possible, had been in the main observed; but it was difficult to find private "mediums," at once able to furnish phenomena of this kind, *primâ facie* inexplicable by recognised natural causes, and willing to submit to the rigorous conditions and repeated experiments which he held to be

absolutely required, if the possibility of deception, conscious or unconscious, was to be excluded. And obviously, if this possibility were *not* excluded, though the phenomena might still be interesting and valuable to persons acquainted with the "medium," the testimony of the investigator could add little to their value: so that the experiments would be almost thrown away, from a scientific point of view. This difficulty had been found a serious obstacle to fruitful investigation, but he was not without hopes that it might be overcome.

Mr. T. BARKWORTH then read a paper on "The Analogy between Hypnotic Phenomena and Certain Experiences of the Normal Consciousness." He held that evidences of what might be called duplex personality—that is, two distinct forms of consciousness—are constantly pressing on us in the everyday actions of life. Besides actions properly called voluntary, we can easily find in our ordinary life instances of acts suggested and automatic—as when a man, in what is called absence of mind, takes a familiar route which he has formed no purpose of taking, and which does not lead to his proper destination. Among other instances of acts requiring complex mental operations performed automatically, Mr. Barkworth mentioned that he had himself, by constant practice, become able to add up columns of figures rapidly and correctly while his mind was busily engaged with other subjects. He attributed this to the operation of standing suggestions—it having become a standing order of the mind that nine and four are to make 13, &c., it is no longer needful for the mind to re-enact the order on every separate occasion; the passive or secondary consciousness automatically obeys it although the mind is absent.

Similarly if a general rule be imposed on a hypnotised subject, reversing a standing order of the normal mind, it will subsequently be obeyed by automatic action of the subject, after the hypnotic state has ceased. This was illustrated by a curious case mentioned by Mr. Myers at a previous meeting. A certain clerk in a French office having been hypnotised was told that two and two made five. Next day all his work went wrong, and it was not for some time discovered that in every place where two and two came together he had added them as five. The standing order of his own intellect to treat two and two as equal to four had been superseded by the new injunction, which continued to operate, although he had no recollection of receiving it.

But the most striking manifestations of this passive or secondary consciousness belongs to a class distinguishable as "intuitive-automatic." An example of this class is musical improvisation, in which—as described by Mr. Barkworth from his own experience—the will is entirely inoperative; no decision is formed as to the theme or its

modifications, and there is not even any knowledge of what the next bar will be. "I have"—said Mr. Barkworth—"constantly sat and listened to my own improvisations, with as much interest as any other listener might have done and with no more knowledge of what was coming next; and this statement applies not only to melody or theme, but to the most elaborate modulations of harmony." This faculty of improvisation, moreover, cannot be called into play by voluntary effort, except to a limited extent.

Mr. Barkworth suggested that the experience of impromptu versifiers—such as Theodore Hook—and, to some extent, that of practised orators, would also serve to exemplify this class of phenomena. Other examples might be found in the cases of poetry composed in sleep by persons incapable of versifying in their waking hours: of which also instances were given from the writer's own experience.

In contrast, then, to our ordinary experience of voluntary intellectual and ratiocinative activity, which progresses by effort and gradation, we must recognise the existence of a different order of psychical activities, which is regulated automatically and intuitively, and progresses *per saltum* and without effort. Talent is exhibited in the first of these modes of consciousness, genius in the second. The first is the seat of the intellect, the will, and the conscience, the second of the emotions, the instincts, and the intuitive powers. It was further suggested that different kinds of memory belong to the two kinds of consciousness respectively: to the first or active consciousness belongs the memory that consists of progressive, concatenated impressions; while the memory of the second or passive consciousness is of a homogeneous pictorial impression. According to this view, as it is the secondary or passive consciousness that is manifested in the hypnotic state, and in the post-hypnotic performance of commands given in that state, we should expect the secondary memory of a hypnotised subject to be able to repeat a lesson as well backward as forward. And experiments that have been made appear to show that this is the case. Thus in November last, at Mr. Barkworth's request, Mr. G. A. Smith, having hypnotised one of his subjects, read him a sentence, and then told him to write the sentence backwards with the planchette. On being awakened he remembered nothing about it; he was then set to work with the planchette, while a newspaper was held over it, and he was occasionally engaged in conversation. When the planchette ceased, the following curious result was found to have occurred. When he was told to write the sentence backward the intention was that the words only should be written in the reverse order, but otherwise in the usual way; the subject, however, had understood the command to be that he should spell the words

backwards and turn the letters the wrong way. Hence to read the writing it was necessary to hold it to a looking-glass; so held it was quite legible. Any one trying to do this in his ordinary condition will find it to be very difficult: but the pictorial memory of the passive consciousness succeeded in doing it without the least hesitation or difficulty.

A remarkable instance of this pictorial memory is found in a case quoted by Mr. Myers from Dr. Mesnet. (*Proceedings*, Part XI., p. 235.) The subject—a soldier who had received a gunshot wound in the head at Sedan—“was writing on a sheet of paper which lay on a pile of about 10 similar sheets. We quickly drew the top sheet away, and his pen continued to write on the second sheet.” The automatic nature of his action proves it to have been the work of the passive consciousness. This process was repeated again and again, till on the fifth sheet there was only his signature at the bottom. “Nevertheless, he read over his letter on this blank fifth sheet, scattering stops and corrections over the empty page, each of which corresponded to mistakes made on the co-ordinate points of the pages which had been snatched away from him.” He was, therefore, acting upon a pictorial memory of what he had written on the preceding sheets.

Mr. Barkworth went on to notice other analogies between exceptional phenomena of the normal state and those characteristic of the hypnotic state: as, for instance, between the unconsciousness of wounds exhibited by soldiers in the heat of battle and hypnotic anæsthesia; and between the absence of moral discrimination in dreams and the similar non-morality of the hypnotised subject, shown in his unquestioning obedience to commands that would rouse moral repugnance in his normal state. But though incapable of moral discrimination, the secondary or passive consciousness is highly capable of moral education: thus dreams more or less conform themselves morally to the standard of a man's waking life.

Professor BARRETT, referring to the President's address, reminded the meeting that a committee of the Society had been formed to investigate the physical phenomena of Spiritualism, of which he was the secretary, and expressed a hope that any Member or Associate of the Society who might know of opportunities of investigating these phenomena with unprofessional mediums would communicate with him.

Turning, then, to the subject of Mr. Barkworth's paper, he gave instances of the secondary consciousness, or automatic action, both in the normal and in the hypnotic states. He mentioned that on one occasion in the middle of a lecture, and while conducting a somewhat delicate experiment, he had caught sight of a friend in the audience,

and had immediately found himself in imagination sitting beside him and carrying on a conversation with him, quite oblivious of his actual occupation. On recovering from this fit of absence of mind, he found that no apparent break had occurred in his lecture and that he had successfully carried through his experiment. He also described some hypnotic experiments he had made with a lady very like those of Mr. Gurney's on intelligent automatism mentioned by Mr. Barkworth (see *Proceedings*, Part XII., p. 3, &c., and also XI., p. 268, &c.). Among other things he set her a sum in compound arithmetic, telling her to work it out, and gave her a pencil and paper. He then woke her and told her to count out loud. She did so, and simultaneously worked out the sum correctly—a newspaper being between her eyes and the piece of paper. She had no recollection whatever afterwards of having done the sum. On trying the same sum in a fully normal state she found considerable difficulty with a fraction at the end—a difficulty which vanished on re-hypnotisation.

The PRESIDENT said that he entirely agreed with Mr. Barkworth in thinking it scientifically important to search our ordinary experience for the closest discoverable analogies to hypnotic phenomena. He thought, however, that much of what Mr. Barkworth brought forward as evidence of "duplex consciousness" might be more simply interpreted as evidence of the remarkable extent to which the human organism could produce the effects of intelligent volition, unconsciously or semi-consciously. This may also be said of the automatic execution of hypnotic commands in the post-hypnotic state: this does not show that the hypnotic consciousness continues, but merely that it can exercise influence after it has ceased, through the brain acting unconsciously. But he quite admitted that the interesting experience of improvisation, described by Mr. Barkworth, did seem to show a kind of dual consciousness, since he could observe his mind acting without any consciousness of himself as willing. He could not agree with Mr. Barkworth as to the non-morality of dreams; he had had dreams in which the moral sentiment seemed to be as intense as the occasion for it was absurd.

After the close of the discussion on Mr. Barkworth's paper,

Mr. F. W. H. MYERS said that it had devolved upon him to prepare for the press the unfinished paper on "Apparitions occurring soon after Death" which Mr. Gurney had read to the Society on January 28th, 1888. It was hoped that this paper would be published in the next part of the *Proceedings*, but meanwhile it was most important to add, if possible, to the number of the cases cited in it. There was

great difficulty in finding cases of this sort which were really evidential, since people usually heard almost at once of the deaths of near relations and friends, so that if a phantom resembling the deceased person were seen some days after death it might plausibly be ascribed to grief or preoccupation of mind with the idea of the departed. On the other hand, when a percipient saw an unrecognised phantom it was only rarely that there was opportunity of discovering whether this figure really corresponded with that of some person lately dead in or near the room where the phantom was seen. Mr. Myers cited two cases where there was an imperfect recognition of this kind, and appealed to his audience to be on the watch for additional examples.

Professor Richet, whose intention to be present at the meeting and to give an address had been announced, was at the last moment detained in Paris by the duty of recording his vote at the recent election.

CORRESPONDENCE.

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

DEAR SIR,—The interesting paper read by Mr. Barkworth on the 25th suggests one or two possible experiments which might be tried by a large number of members, as there would be no possible risk or difficulty in doing so. It seems to me that it would be worth while to try how far our wills can control our "automatic selves" in cases of slight physical uneasiness, such as can be removed by ordinary hypnotism, and to record the result. I should think that in such a case we ought not only to wish, but to will—to issue a direct and unhesitating command, such as most people find themselves doing to planchette, or an automatically-held pencil, when it writes nonsense. It might be risky to command ourselves to feel imaginary pains unless we were quite sure of being able to cure them; but fatigue, hunger, thirst, sleepiness, would be most harmless occasions on which to try the effect of self-suggestion that we were not tired, hungry, thirsty, or sleepy; and if some people found that dyspepsia or headache could in like manner be robbed of their horrors, so much the better for them. The doctors might, perhaps, complain, but the world would be happier.

I made a little experiment of this sort, with good result, going home in the train after the meeting. I had had a fatiguing day and was seized by an uncontrollable fit of yawning. I issued a command, exactly as I should to planchette or a pencil in automatic writing, and I not only found myself able to refrain from yawning, but the inclination left me entirely for quite half an hour.

The danger of hypnotism weakening the will of the hypnotised person is one which seems to me to be a real risk, but the only effect the suggested experiments could have would be to strengthen the power of the will over

the physical organism, and might be carried onwards with great advantage to the automatic process of thought—a system of scientific self-discipline.—I remain, &c.,

AN ASSOCIATE.

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

SIR,—In connection with Mr. Barkworth's paper, it may be worth telling you of my experiences in automatic reading, as I think its working is perhaps rather unusually complicated.

I often take a Greek or Latin Testament to Church, and follow the Lessons in it. When my mind has wandered, and I have been thinking hard of something else, yet, when my attention is recalled, I find invariably that I am reading in the right place. With the Latin text this, perhaps, is hardly more difficult than it would be with English; but considering how very different the order of the words is, not only grammatically, but even in the order of the thought, in the Greek, it shows a good deal of power of co-ordination. The New Testament, no doubt, is easier to follow than a new book would be. Still, my automaton has threaded its way successfully through the "vials" and "seals" of the Apocalypse, which I cannot claim as familiar ground.

Again, there must be a certain emotional interest possible in what one reads without attending to it, as I experienced in a rather odd way a few days ago. The lesson was about the sacrifice of Isaac. At the very beginning, after finding the place in an English Bible, I thought of Mozley's essay on it, then of his essay on Jael, and from that to consider carefully whether it would have been possible for me to present facts more truly than on a certain recent occasion. This quite absorbed me. Suddenly my attention was called off by a movement of my hands. I was clutching my book with both hands as if my life depended on it, and at the critical moment of the story I had suddenly shifted them to express more intense interest.

Now my ordinary self never attended to the story at all, for even when my attention was called to it it was only to think at once how ridiculously I was behaving and to be glad that there was nobody to see it, and then to reflect on "the abysmal depths of personality."

For about 12 years I used to read aloud to my grandmother for sometimes as much as two or three hours a day, mostly books that did not interest me, often with my throat aching too much to attend to anything not very interesting; and these were favourable conditions for developing the undesirable facility of automatic reading.

Perhaps it conduced to the same result that for some years I methodically practised not attending to the Sunday sermons, which were nearly an hour long, and attained complete success.

Thus the two threads of continuous suggestion, the sight of the Greek words, and the sound of the English ones, are, I suppose, unusually easy to follow, in my case, and there is more subconscious attention to spare for co-ordinating them.

A. M.

January 25th, 1889.

CASES SUPPLIED TO THE LITERARY COMMITTEE.

L. 823 (Reciprocal).

From Canon —, who does not wish his name to be given :—

October 6th, 1888.

SIR—At your request I send you the following account of a curious occurrence which came under my experience nearly 20 years ago.

In the year 1869 I had the care of a small country parish on the western confines of Yorkshire. In August of that year I was summoned to the death-bed of a friend living at S—, a town more than 60 miles away.

On arriving at her residence, I was shown to her bedroom. On entering, the nurse told me that my friend was sleeping, but that she would be certain to awake in a few moments. I sat down, and almost immediately my friend awoke, saying: "You here? Why, I have only just this moment returned from B— (my parish). What nice improvements you have made in the church." She then proceeded to enumerate several very trivial alterations which I had made in the previous week, and of which I had spoken to no one outside the limits of my parish. I was certainly surprised to hear the dying person speak so correctly and in such detail of things which she had never seen. A couple of days later the lady died, and I forgot all about the matter for some time. I certainly never breathed a word of what she had said to me to anyone. But about a month, or perhaps less, after her death I was going out in the afternoon for my usual walk, when an old servant said she would like to speak to me on a subject which had puzzled her very much, but of which she had not spoken through fear of being laughed at. She said that on the day I went to S— she was in the chancel in the church trimming a lamp, when to her surprise she saw a lady kneeling in a corner of the church. She looked at the stranger very intently, who, in a few moments, got up and passed away through the vestry, nothing more being seen of her. I may here remark that I was assured by my servant that all the doors of the church were locked when she entered. Then I remembered what my friend had told me on her death-bed. I asked my servant for a description of the lady she had seen in the church. She gave me a very good one of her, describing even a curious jacket full of pockets which she was in the habit of wearing when she went to visit the poor. Then I asked her if she remembered the time of the occurrence; she said the clock was striking three as she went into the church. That was the exact time of my entering the lady's bedroom. I next gave my servant a large bundle of photographs, which I always kept in a locked drawer in my study, and told her to see if she could recognise the person whom she had seen in the church. She carefully examined the photos, and passed them on until she came to that of the dead lady; this she scrutinised very closely, but finally passed on to a few others, returning, however, very shortly to it. "This," she said, "is the person whom I saw in the church." I said, "Why did you not fix on it at once?" She replied, "The lady I saw in the church was thinner and more drawn in the face than is shown in the photo; her cheek bones were more prominent, and her lower jaw protruded. But I am certain that I am not mistaken." She described her

to me as she was shortly before death, not as she was in health when the photo was taken. I may add in conclusion that my servant was the last person in the world capable of imagining such an appearance; she had not an atom of the imaginative faculty about her; she had never seen my friend in her life; I never mentioned to her, or to anyone else, that I had gone to S—, nor that I had attended the death-bed of anyone on that occasion. There was no reason why I should mention these circumstances, and I did not mention them or any of them.

In answer to enquiries, Canon— informs us that his old housekeeper is dead and that no corroborative evidence can be obtained.

He adds :—

The reason of my housekeeper being in the chapel at the time named was that her duty compelled her to be there *about* that hour, to trim a lamp which is perpetually kept burning. Why I so certainly remember the clock striking three as I entered the dying lady's room I really cannot say. There are plenty of similar trifling matters which have occurred during my lifetime, of which I have the clearest recollection without being able to say why.

G.—643.

Mr. Myers writes :—

The following case was received from two ladies, whom I will call Miss Mary Brown and Miss Lucy Brown. All the names of places and people (except Mr. Leycester's and Dr. Barker's) are fictitious, as there is great anxiety not to hinder the letting of the house in question.

I first received, in July, 1888, an independent account from each sister. I give here Miss Lucy Brown's, as the fuller. Miss Mary Brown's differed only in certain minor points, explained below in an account of my interview with the sisters. A somewhat earlier account by Miss Mary Brown is given in Document II.

DOCUMENT I.

About four years ago, in the autumn of 1884, my sister and I took a house in the town of B., for a year. It was owned at this time by the heirs of Mrs. Jones. She had bought it, and finding it too small, had made, three years before the time that it was let to us, a very large addition to it. After the improvements were made, she found that the expense had been far greater than she had expected it would be, and to her sorrow she could not afford to live in it. She therefore let it to a Mrs. Robinson and went with her daughter to live in a boarding-house. Those who saw her, during that winter, say that she was constantly speaking of her disappointment in not being in her own house, and that she should never recover from having built the large "new wing." In March, 1882, the house in which Mrs. Jones was boarding took fire, and she was burned to death. Her room was on the third floor, and she was last seen at the window with her arms behind her head, in an attitude of despair, in white, with her hair hanging down her back, when suddenly she fell back in

the flames. She had spoken of the house to the last person who had seen her the night before, saying "it would haunt her to her grave."

Her tenant, Mrs. Robinson, continued to occupy the house, until the autumn when it was let to us. In speaking to me about giving up the house, she said it was because she could not keep any servants, but did not tell me why. When our furniture was already half moved in, and the house was being cleaned, for the first time I heard that Mrs. Robinson's nursery governess had hung herself in the bath-room, and that since then "it was haunted," and so no servants had been willing since then to live in the house. This I found out by ordering the room to be cleaned, and being told by the woman who was cleaning that there was not money enough to pay her to go in that room. Only by going with her could I reassure her enough to have the cleaning done. At last we moved in, taking with us the servants we had brought with us from another place, where our home had been. All went very smoothly, for those servants had no prejudices, and we took every care that the house should always be well lighted throughout, especially the "haunted room." In the month of January, 1885, during the illness of one of the family, who occupied the large front room, my sister and I were sitting up at night, when suddenly she exclaimed, speaking to me, "What are you doing in that cold wing? come back," following me, as she supposed, through her room, which opened into the front room in which the invalid was. My sister's room and mine were both in the "new wing." When she got up to the person to whom she had been speaking, she saw that it was not I, but a tall, fair woman in white, with her hair falling down her back, her arms behind her head, and a look of despair on her face. My sister tried to touch her, but she vanished. She came back directly to me, and told me what she had seen. We agreed not to speak of it. A few days after this, I was sitting in a room in the old part of the house, and saw a figure looking very carefully round the door of my room. I supposed it was a servant listening, so I went towards the door. To my surprise the figure straightened herself up, put her hands behind her head, and disappeared. About a month later, my sister, being ill, called to me to come to her in the night. I left her to get some medicine which she required. When I came back to her she said, "Why did you go into my dressing-room just now, and why do you look *so* tired and sad? I told her I had not been near her dressing-room since I had left her a few minutes before. Then she said, "Why it must be that ghost."

Twice more she was seen by us, before we moved out of the house and away from B., *always* in the same attitude, *always* in the "new wing." We determined then to tell the story to our physician, who we knew had been sent for the night the governess hung herself. We found that he was much interested, and when we had told him all, he said, "The governess was short, *dark*, and stout. You have seen a figure like Mrs. Jones. She was tall and fair, and was *last* seen as you describe her." We had never seen Mrs. Jones.

London, July 6th, 1888.

DOCUMENT II.

Miss Mary Brown gave the following account verbally in 1887 to a friend who wrote it down. She has since revised it and pronounced it "correct in all the details that are of any importance":—

A family of three ladies, consisting of an invalid mother and two daughters, took a house in the country for the summer months. The rent was low considering the size of the house, which had a long wing to it. They were told that the house was reputed to be haunted, a governess having committed suicide whilst living with the family to whom it belonged. The B. family, however, paid no attention to what they considered to be foolish gossip, and at the appointed date the eldest sister, Miss Lucy B., went down to superintend the final preparations for the reception of her mother and sister. On the morning after her arrival she gave orders to the caretaker to clean out the bath-room and was met by a flat refusal, the woman declaring she would never go into that room by herself again.

Mrs. B. and the younger daughter, Miss Mary B., having arrived, the latter, after a few days, was suffering from some slight indisposition which confined her to her room. This room communicated with that of her sister, Miss Lucy B., on one side by a door. At the opposite end was a large bay window. One night as she was lying in bed she saw, as she thought, the figure of her sister, a tall, slight, fair-haired lady, standing in this bay window, her arms raised above her head. She called out, "What are you doing at that end of the room, Lucy?" Her sister answered from her own room, "Mary, you have been talking to yourself; I have been in my room all the time." Mary replied, "No, I saw you standing there," pointing to the window.

A few days afterwards, Miss Lucy B. was sitting in her room, a big parcel on her lap. Mary came in and asked her where she was going to put the parcel, to which Lucy replied she did not know. Mary then went to her own bedroom. Presently, hearing a noise behind her, near her clothes press, she turned round and saw, as she thought, her sister standing near the press. She began a half laughing remonstrance, asking her why she had selected her wardrobe to stuff that big parcel in. Happening, however, to look away for a moment from the figure through the open door leading to her sister's bedroom, she saw the latter sitting in the same place with the big parcel on her knees; when she looked again towards the window the figure was gone. The eldest sister habitually slept with her mother, who was an invalid, and has since died.

One night Mrs. B. woke, and seeing, as she thought, her daughter in a far-off part of the room, asked her what she was standing there for. Miss Lucy B., who was lying in a little bed beside her mother, now awaked and asked her mother to whom she was speaking. Mrs. B. said she had seen a figure like her daughter, tall, slight, and fair, at the other end of the room with her hands raised above her head. Soon after this, the doctor of the village called, and the Miss B.'s told him how troublesome it was that they could not keep any of their servants for more than a month, and were often obliged to pay largely in excess of the wages agreed on to prevail on them to remain even so long—such was their terror at what they declared to be repeated apparitions of "the ghost." Miss B. then proceeded to say that they themselves had been disturbed by her three times, and asked the doctor to describe the appearance of the French governess. The doctor answered readily enough that *Mdlle. R.* was dark, plump, and short. The ladies thereupon described the figure and countenance of the apparition they had seen, the doctor looking much startled. He informed them that the owner of the house, Mrs. Jones, had added to it the wing in which were the

sleeping rooms of the B. family, that she had almost ruined herself by doing so, and had been unable to live in the house herself on account of the cost of keeping it up; she had therefore let it and gone to live in a smaller one in the village. One night she had said to some friends who were with her, "That house of mine is always troubling me, I shall never be able to live there anymore, the wing in especial really haunts me." That night the house in which Mrs. Jones lived took fire, and the last that was seen of her by the neighbours in the street below, was standing at an upper window, not apparently having the courage to jump as she was being urged to do, with her arms lifted high over her head. A moment or two afterwards she fell back and was burnt to death. She was a tall, slight, fair-haired woman.

On July, 23rd 1888, I met the two sisters at the house of R. Leycester, Esq., 6, Cheyne-walk, S.W. I found them very anxious not to overstate what they remembered.

Four different occurrences of the apparition are remembered, three of them by both sisters, the fourth by Miss Lucy Brown only, although Miss Mary Brown was the percipient. Two other dim and shadowy appearances may be left out of account. There remain four well-marked appearances all of the same figure.

1. Seen by Miss Mary Brown, January, 1885, during severe illness of another member of the family. This is not definitely remembered now by Miss Mary Brown, but very clearly by Miss Lucy Brown, who knew of it as soon as it happened.

2. Listening at the door. Seen by Miss Lucy Brown. In this case the figure seems to have appeared in the old part of the house.

3. Seen by Miss Mary Brown when slightly ill, (the illness was trivial and not accompanied by fever). In this case the figure does not seem to have assumed its usual attitude.

4. Seen for some time, then disappears into closet. This was seen by Miss Mary Brown; is remembered, but not so clearly, by Miss Lucy Brown.

The servants repeatedly spoke of having seen a figure, but the Misses Brown discouraged them and made no inquiries.

The Misses Brown inquired from relatives what Mrs. Jones was like, and learnt that she somewhat resembled Miss Lucy Brown (who is very tall) in figure; was about 45 or 50 (apparent age of phantom, so far as seen), and had blond hair (as also has Miss Lucy Brown).

Dr. Barker writes from the town of B., under date August 26th, 1888, to Miss Lucy Brown:—

"I well remember the queer experience you had in——street and your description of it; and my recollection of the incident coincides with your own in every particular. The nurse was dark, rather stout, and of medium height. The former owner of the house was tall, neither thin nor stout, quite fair, with light hair and grey eyes, very erect, and of good figure. You described her very nearly."

Miss Brown has never had any other hallucination of the senses. Miss Lucy Brown has had one other hallucination, apparently representing a person who had died in the house where the figure was seen, though a person unknown to the percipient. It is hoped that this case may appear in a future number of the *Journal*.

THE "HAUNTED HOUSE."

Various unexplained sounds have been recently heard in the house mentioned on the cover of the *Journal*. We purposely give no particulars as it is desirable that witnesses should observe and describe independently anything that may occur; and it is hoped that more Members and Associates may be able to arrange to sleep there. Supposing that the apparitions formerly seen were more than mere hallucinations, the chances of obtaining results would be greater in proportion to the number who make the trial, since experience renders it probable that certain persons are specially susceptible in this way.

RECENT ADDITIONS TO THE LIBRARY OF THE SOCIETY.

- ‡BALFOUR (Arthur J.) *The Religion of Humanity. An Address delivered at the Church Congress, Manchester, October, 1888.*
Edinburgh, 1888
- BRAUN (L.) *Experimenteller Spiritualismus und Spiritismus... Leipzig,* 1879
- BRAUN (Otto) *Geisterstunde. (Deutsche Rundschau. March, 1875, p. 493)..... Berlin,* 1875
- DEDEKIND (Pastor. W. E.) *Ueber Geisternähe und Geisterwirkung*
Hanover, 1825
- ERSCHEINUNGEN (Die Neuesten) auf dem Gebiete des Spiritismus.
(Allgemeine Evangelische-Lutherische Kirchen Zeitung. Jan. 8th and 15th, 1885)..... 1885
- FROHSCHAMMER (J.) *Thierspuk in Spiritismus. (Die Gartenlaube. No. 20, 1878, p. 336).....* 1878
- FUCHS (P.) *Der Moderne Spiritualismus und Spiritismus und sein auftreten in Deutschland. Allgemeine Conservative Monatschrift. Dec. 1879, p. 884).....* 1879
- GUTBERLET (Prof. Dr. Const.) *Der Spiritismus..... Cologne,* 1882
- HELLENBACH (L. B.) *Ist Hansen ein Schwindler? Eine Studie über den Animalischen Magnetismus (2nd edit.)..... Leipzig,* 1887
- HENNINGS, *Visionen vorzüglich neuerer und neuester Zeit philosophisch in ein Licht gestellt..... Altenburg,* 1781
- KASPROWICZ (E. L.) *Der Spiritismus in Deutschland. II. Hauptgrundsätze der Lehre vom Geiste..... Leipzig,* 1879
- LIEBICH (Constantin) *Der Somnambule, der im Schläfe geistig-hellsehender Prediger (August Schüler)..... Berlin,* 1883
- LÖWENTHAL (Dr. Eduard) *Grundzüge des inductiven Spiritualismus*
Berlin, 1889
- MENDELSSOHN (Moses) *Phädon, oder, Ueber die Unsterblichkeit der Seele..... Leipzig,* N. D.
- OTTO (Bernhard) *Die Sprache der Vestorbenen, oder das Geisterklopfen. (4th edition)..... Leipzig,* N. D.
- SCHNEIDER (D. Wilhelm) *Der Neuere Geisterglaube 2nd edition)*
Paderborn, 1885
- SPIEGEL (Dr. Hermann) *Das Wesen des Spiritismus..... Leipzig,* 1888
- THEOSOPHISTISCHE (Das) *Attentat auf die Christliche Mission in Indien. Allg. Evangelische-Lutherische Kirchen Zeitung. Jan. 8th, 1885, p. 17.).....* 1885
- WENZELBURGER (Theodor) *Der Process Raundorff-Bourbon. (Unsere Zeit. June, 15th, 1874, p. 845).....* 1874

‡ Presented by the Author.

SOCIETY FOR PSYCHICAL RESEARCH.

RECEIPTS AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1888.

Dr. 1888.	£ s. d.	£ s. d.	Cr. 1888	£ s. d.	£ s. d.
Jan. 1.—To Balance in hands of Treasurer ...	35 15 6		Dec. 31.—By Literary Committee ...		86 11 7
" Do. " " Secretary ...	10 0 0		" Library ...		9 8 11
		45 15 6	" Printing:—		
Dec. 31.—, Subscriptions:—			Proceedings, Part XI. ...	194 15 6	
" Members ...	325 10 0		" XII., on		
" Associates ...	287 12 7		account of " ...	50 0 0	
		613 2 7	Journal, Nos. 39—48 ...	65 0 0	
" Life Subscription ...		10 10 0	General ...	15 4 6	
" Donations ...		23 13 0			325 0 0
" Free Distribution Fund ...		4 17 0	" Covers and Binding ...		9 5 9
" Sale of Publications:—			" General Meetings ...		38 12 9
Per Trübner & Co. (July 1887			" Advertising ...		4 15 0
to June 1888) ...	36 6 4		" Travelling Expenses (Members of Council) ...		4 0 0
" American S. P. R. ...	37 8 9		" Philosophical Instruments ...		1 1 6
" Secretary ...	9 18 0		" Salary to Secretary (Sept. 1887 to Sept. 1888)		
		83 13 1	and Commission on Subscriptions ...	133 0 0	
" Rent—(Rooms not required at 19			" Rent (12 months to Michaelmas 1888) ...	45 0 0	
Buckingham Street, 6 months			" Housekeeper 12 months, 19 Buckingham		
to Michaelmas 1888) ...		12 10 0	Street) ...	12 0 0	
" Interest from Investment ...		2 10 3	" Furnishing ...	0 19 6	
" Sale of Consols ...		61 13 11	" Reading Room and Stationery ...	6 6 11	
			" Postage (Secretary's) ...	49 14 10	
			" Gas ...	2 10 0	
			" Repairs ...	15 14 10	
			" General Expenses ...	37 11 9	
			" Balance in hands of Treasurer ...	66 12 0	
			" " " Secretary ...	10 0 0	76 12 0
		£858 5 4			£858 5 4

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

24th January, 1889.

MORELL THEOBALD, C.A.