

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

CONTENTS.

	PAGE
New Members and Associates	153
Meetings of the Council	154
General Meeting	154
Cases Received by the Literary Committee	157-167
Correspondence:—	
Duplex Personality and the French Experiments,	163
A Theory of Haunting,	165
Library Catalogue.. .. .	168

NEW MEMBERS AND ASSOCIATES.

MEMBERS.

- BROWNLOW, THE COUNTESS, Ashridge, Berkhamstead.
 BUTE, THE MARQUIS OF, K.T., Mount Stuart, Rothesay, Isle of Bute.
 CLARKE, ROBERT HENRY, M.A., M.B. Camb., M.R.C.S., Clarence Lodge, Redhill.
 CLIVE, THE HON. HENRIETTA WINDSOR, Oakly Park, Bromfield, Shropshire.
 FORD, MRS., 58, Marine Parade, Brighton.
 HENLEY, HON. ERNEST, Watford Court, Rugby.
 HOOPER, GORDON, L.D.S.R.C.S, 21, New Cavendish-street, Harley-street, W.

ASSOCIATES.

- BARTON, MRS. ALFRED, 8, Lexham-gardens, Kensington, W.
 BIRD, GEORGE, M.D., 49, Welbeck-street, London, W.
 FORJETT, C., 66, Quentin-road, Lea, London.
 HAEGOOD, WILLIAM, M.D. (Brussels), M.R.C.S., Middlesex County Lunatic Asylum, Banstead Downs, Sutton, Surrey.
 HOLSTEIN, MADAME ALEXANDRA DE, 29, Avenue de Wagram, Paris.
 HUME-ROTHERY, J. H., B.Sc. (Lond), Trinity College, Cambridge.
 MCLAREN, MRS. C., 45, Harrington-gardens, London, S.W.
 MALDEN, WILLIAM F. P., Manor Grange, Tunbridge Wells.
 MORISON, THEODORE, M.A., Aligarh, N.W.P., India.
 NELSON, MRS. ESSINGTON, 30, Montpellier-terrace, Cheltenham.
 NORRIS, WILLIAM ALFRED, Pine Hill, Ore, Hastings.
 OMAN, MRS., St. Philip's Lodge, Painswick-road, Cheltenham.
 PORTER, WILLIAM HENRY, Ballymacool, Letterkenny.
 POWLES, LEWIS CHARLES, M.A., Bushey, Herts.
 SHUTTLEWORTH, JOHN, Withington, Manchester.

STAPLES, MISS, Dunmore, Durrow, Abbeyleix, Ireland.

TOOTH, REV. ARTHUR, M.A., Woodside, Croydon.

WHITAKER, JOSEPH J. S., Villa Malitano, Palermo, Sicily.

MEETINGS OF THE COUNCIL.

Meetings of the Council were held on October 4th and 25th. Colonel Hartley occupied the chair at the first, and the President at the second, except that Colonel Hartley took his place during a part of the time in his absence. There were also present at one or both of the Meetings, Dr. A. T. Myers and Messrs. F. W. H. Myers, Frank Podmore, H. Arthur Smith, and J. Herbert Stack.

Seven new Members and eighteen new Associates were elected, whose names and addresses appear in the preceding page.

The thanks of the Council were accorded to Mr. Myers for a donation of £5 to the funds of the Society.

Some presents to the Library were reported, for which a vote of thanks was passed to the donors.

It was agreed that the Annual Business Meeting of the Members of the Society should be held on Friday, the 31st of January, 1890; a General Meeting and a Meeting of the Council to be held on the same day. The exact arrangements as to the hour of each Meeting will be determined later.

Various other matters of routine business were attended to.

The next Meeting of the Council was fixed for Friday, the 29th of November, 4.30 p.m., a General Meeting to be held the same evening at 8.30 as previously arranged.

GENERAL MEETING.

A General Meeting was held at the Westminster Town Hall on Friday, October 25th, at four o'clock. The President, Professor Sidgwick, was in the chair, and over 170 persons—Members and their friends—were present.

The PRESIDENT gave some account of the International Congress of Experimental Psychology, which met at Paris in August, and which he and Mr. Myers, and other Members of the Society had attended. He commented on the success of the meeting and its agreeable character, largely due to the tact and good management of its secretary, our Corresponding Member, Professor Richet. He said that he had been impressed with the amount of interest taken by the Congress in the investigations of our Society, and mentioned that at the next meeting of the Congress—to be held in England, in August, 1892—representatives of the Society for Psychological Research would join with other

experimental psychologists, not belonging to our Society, in forming a Committee of Reception for the Congress.

The President went on to say that the main subject of discussion by the Congress had been hypnotism in its psychological aspects. He had gathered from the discussion that the long-continued controversy between the school of the Salpêtrière and that of Nancy was now falling into a subordinate place; there seemed to be a general disposition to admit a wide range of susceptibility to hypnotism in some degree; nor was there any substantial disagreement as to the fundamental importance of the part played by suggestion in producing hypnotic phenomena. On the other hand, even if suggestion would account for all modes of producing the hypnotic state, it would not by itself account for all the phenomena sometimes observed in that state. And in saying this he was not thinking only of telepathy and possible clairvoyance, but of hyperæsthesia, increased influence of mind on body, and other phenomena, more readily admitted than telepathy by orthodox physiologists and psychologists.

Leaving this topic, he went on to say that perhaps the most important part of the proceedings of the Congress, from the point of view of the Society for Psychical Research, was that they had taken up the statistical investigation into the nature and frequency of hallucination of the senses already begun by us. This would not only make the inquiry more fruitful by increasing its range, but must lead to a more general acceptance among scientific men of our view that certain hallucinations are veridical or truth-telling, if that view be true; or if the view be mistaken, it would probably bring that fact unmistakably to light.

In conclusion, Professor Sidgwick repeated his appeal for more assistance in collecting these statistics. Up to the present time, as the result of six months' work, about 3000 answers had been received. At the present rate, therefore, we should have 18,000 or 20,000 to report on when the Congress meets in 1892. But we ought not to aim at less than 50,000, so that the need of redoubled effort was evident.

MR. MYERS then read part of a paper by Miss X., the author of the account of experiments in crystal vision published in *Proceedings*, Vol. V. The present paper, which will, it is hoped, be published in the *Proceedings* in April or May next year, is mainly concerned with records of various telepathic experiences between Miss X. and some of her friends. These ladies had kept diaries in which they recorded, without of course any normal communication with each other, any case in which they had at the time the impression that some telepathic communication had passed between them. It was understood that

every case so recorded was to count as a success if it corresponded with the other person's diary, and as a failure if it did not correspond, and that no experience was to count, however striking the apparent coincidence might afterward seem, which was not so recorded. These diaries had been kept for nearly two years and contained nearly 100 entries. Most of these were of course very trivial, but only two of them could be counted as failures.

The PRESIDENT wished to express the sense of obligation we were under to the ladies who had taken the pains to keep these diaries. Ever since the Society had been formed, and, indeed, long before that, he had constantly urged on persons who believed that they frequently had psychical intimations of present or future events to keep a diary in which every such impression should be recorded at the time and before the truth or falsehood of it was known. Only in this way could it be satisfactorily proved that the failures had not been overlooked and that the coincidences were beyond chance.

A GENTLEMAN inquired whether any characteristics could be named which would indicate that a person had the power of seeing visions in crystals.

MR. MYERS replied that we had as yet had far too little opportunity of observing such persons to be able to generalise. It was all the more important that all should try. He had himself begun to form a theory that persons who had in a high degree the power of visualising in imagination were likely to succeed, but he had had to abandon this theory as he had recently met a lady who could more easily see visions in crystal than anyone he knew though she was a bad visualiser.

MR. HANSEN mentioned a curious instance of seeing visions in a flat looking glass, looked at almost edgewise, which he had met with in Russia. He also related an apparently telepathic experience of his own. He was walking in a street which branched on two sides of a church. On reaching the church he walked along one side of it, and as he did so became aware that a gentleman he wished to speak to was walking along the other side in the opposite direction. He turned back and met the gentleman at the junction of the roads in front of the church, and found that he was on his way to seek him. Afterwards it occurred to him to wonder how he had known that this gentleman was at the other side of the church, and he supposed that the windows of the church must be near the ground, and that he had seen through two opposite windows. On investigation, however, this proved not to be the case. He could not possibly have seen him, unless he had had the power of seeing through two stone walls.

The Meeting then assumed a conversational character.

CASES RECEIVED BY THE LITERARY COMMITTEE.

It will be remembered that we gave (in the *Journal* for November, 1888, Vol. III., pp. 333-336), some interesting cases of apparent clairvoyance, sent to us by Mr. A. W. Dobbie, of Rothesay Villa, College Park, South Australia, and that part of a letter from Mr. Dobbie about these was printed in the *Journal* for March, 1889, in which reference was made to a letter of March, 1886, which had been lost. Mr. Dobbie has now sent us a copy of this lost letter and enclosures, the greater part of which we print below. It contains, as will be seen, accounts of four incidents. The last of these is the most important, and is considered by Mr. Dobbie to be one of the most remarkable cases he has ever had, on account of the exclusion of the possibility of thought-transference. See *Journal*, Vol. IV., p. 37.) Unfortunately he considered success to be so improbable that, contrary to his usual practice, he did not note down the words of the clairvoyant at the time. (See *Journal*, Vol. III., p. 336.) We have, however, Mr. Adamson's recollection to confirm his own.

When conducting experiments on this subject (which I have now been doing once a week for the past 12 months), I always have my note-book and pencil in my lap and endeavour to take down the words of my clairvoyant as near verbatim as possible.

I generally have two, and sometimes three clairvoyants to experiment upon at the same time, because I find it is advisable to allow intervals of rest during the evening, so whilst I am engaged with one the others are quietly sleeping.

My clairvoyants have been mostly ladies; but that is simply because it is more easy to obtain ladies as subjects. One of my best and most regular clairvoyants is a young man of about 24 years of age.

A very important feature in connection with clairvoyant experiments is the fact that cases which can be accepted as scientific proof of the reality of clairvoyance are very rare indeed. It is quite the common thing for my experiments to produce unbounded astonishment and delight in the minds of the spectators (there are always from two to twelve persons); but they are of a nature that I cannot accept as being certain that they are literally correct. To illustrate what I mean, I will quote from my note-book an extract of a case which occurred on the evening of January 1st, 1886. I should first state that my clairvoyants never have the slightest idea as to what I place in their hands for diagnosis, and that their eyes are not only closed in sleep, but are turned over, so that only the white is visible when the eyelids are separated by force; and further, that a needle may be forced into any part of their body without their being in the least disturbed.

MCL. 8

I placed in the hand of my clairvoyant a tooth which I had taken from

the skull of an Australian native (of the history of which I knew nothing) and in about two minutes she began: "I see a river, a wild place, I like it here, it is a nice place, lots of nice trees and green grass, more gum trees than anything else" (for the information of English readers I may mention that what the oak is in England, the gum tree is in Australia), "but there are other trees also, there is one something like a pine tree."

Here she suddenly started and said, "Oh, what is that? it is a snake, it is pretty, coloured like a carpet" (I may mention that carpet snakes are plentiful in Australia), "but I don't like its head." I now asked her if she was not afraid of it, to which she replied, "No, it can't hurt me, because the part of me that is there can't be hurt." At this stage her face assumed an expression of sudden surprise, and she exclaimed, "Oh dear, why it's a baby, I thought it was a monkey at first, it's a little black baby left in the open air. That's a funny house there, it is not a house at all, it is made of the boughs of trees. Humph" (here she turned up her nose in apparent disgust) "there is a nasty smell here, there is a fire in this place. I'm inside now, it looks like a wurley" (the native name for their huts). "I see an old black woman sitting down with her arms round her knees making a funny noise, she has a fur skin round her body. What's the matter with that old black fellow? He is cross with her because she has let the fire go out; he has struck her with a dead animal like an opossum which he has with him. Oh, this place *does* smell nasty; I must go outside. There are lots more of these wurlies about here. I'm looking at a very old man; his hair is all white; he is chewing the root of a tree because he is not well. Oh, they *are* dirty things. They have got a lot of grease rubbing all over the baby; no wonder it is crying. Now the old woman has spread out a mat and put the baby on it. Now I see a lot of other children, all ages up to 16; they have got hold of that dead animal that the black fellow brought; they are tearing it up and eating it raw. Now the old people are very cross with them for taking it, and are making a great noise about it. The children are afraid, and run away and run up the trees like a lot of monkeys. Now the old man seems to be blaming the woman for letting them take it. He is talking cross, and going like that" (here she shook her head viciously) "at her. Now I am away from there, I see a lot of blacks. They have long wooden things, and are running like anything."

As our time was now expired I was compelled to wake her up.

All the above account may be literally correct, and her information may have been obtained only from the aura emanating from the tooth of the native, but there is the possibility of the faculty of thought-transference having been at work. However, to combat that idea I should mention that I have scores of times tried my level best to cause my clairvoyants to see pictures and visions by conjuring up in my own mind the most vivid pictures imaginable, but up to the present moment I have never succeeded in making my clairvoyants think one thought, or say or see anything I have tried to make them see in that way.

By way of testing whether the ordinary sense of touch was utilised by the clairvoyants, I have broken different shaped pieces from the skull of the

black fellow from which the tooth was taken, and in every case I receive a similar account from the clairvoyant.

M.Cl. 9

On another occasion I wrapped a small fragment of the skull in a piece of paper, and on placing it in her hands to my great surprise she began to describe a factory with a lot of rollers, and a lot of stuff that "looked like dirty soup," evidently referring to a paper factory. However, she suddenly began to complain of a vision being "mixed," because she could see "two kinds of places at the same time," and she did not like it. On my telling her not to trouble about the place with the rollers, &c., but to go on telling me about anything else she saw, she began at once to give us a most interesting description of native scenery and encampment, &c.

I could fill a volume with cases of the above description, but for the purposes of the Society for Psychical Research I fear they would be comparatively useless.

Since writing the above four sheets, I have from various causes been prevented from continuing my letter; but as I have been conducting clairvoyant experiments twice a week lately, I am now able to quote a case of clairvoyance which I think puts the hypothesis of thought-reading out of the question, although I still think it is not exactly the kind of clairvoyance you would like to have specimens of.

M.Cl. 10

A few evenings ago (February 5th) I put one of my clairvoyants to the following test, viz., I picked out nine specimens of various substances as follows:—One piece new amber, one tooth of Australian native, one tooth taken from the catacombs of Paris, one piece of old worn amber pipe stem, one piece coal, one piece ivory, one piece of rock (brought from a manure mill in England), one boy's tooth and one piece bezoar from a sheep's stomach. They were all much about the same size, and would feel very similar in the fingers except the bezoar, which, of course, is rather yielding, like india-rubber. I placed all the specimens together in a plate. I then placed the plate in the lap of my clairvoyant, and turning my face in another direction, so that it was impossible for me to see the plate or specimens, I guided her hand to the plate and instructed her to take up the first thing her fingers touched. She did so, and I then removed the plate out of the way, (still keeping my eyes and face from it), and in less than two minutes she began:—"I've seen these people fighting before; they are not English. I don't like looking at them. They have nearly killed that man. He has several wounds, one on his head, and one on his arm." Here she seemed distressed, and seemed to turn away from the scene and commenced to look round the neighbourhood, and began again:—

"What a pity, such a nice place and all knocked about, the soldiers have been through it; it must be a rich place. Those women look like Romans. I'm in the room now where the wounded man is lying. The women are rather nice looking, such lots of dark hair. Their dress is white and blue,

with gold embroidery round it. Now they are crying because the wounded man is dead. I wonder who that is?—some old man, with a white robe and loose sleeves, he has purple lace down the back and chains and beads round his neck and waist down to the ground, and a cross hanging in front. He has hardly any hair on him. He has brought in some long candles; they are not made as well as candles are made now, they look like hand-made. He is placing them round the bed. I don't like his face. Oh, I know who it is, it is an old Father. Now he has placed a large cross on the dead body and is saying something that I do not understand. Now there are a lot of people in the room dressed in white. The old Father is praying, and they are all joining in. Now he is sprinkling something like water on the body in the form of a cross." When did all this take place? I inquired. "This is 600 years ago. The women's hair is in plaits, looped up and fastened with long pins with ornaments on ends of pins."

I now asked her what she had in her hand, and, as is commonly the case, she said, "I have nothing in my hand." I told her to look and see (clairvoyantly, of course), and she then said, "This in my hand is a bone, it looks like a tooth,* but too long; it must have belonged to the man I saw killed."

It should be borne in mind that my clairvoyant's hand was closed over it all the time, and not only was she asleep all the time, but her eyes were turned downwards and inwards, so that only the white was visible when the eyelids were forced open. Nor had she ever seen the tooth with her naked eyes.

Since writing the above I have had occasion to visit one of the adjoining colonies (Victoria), which, with other pressing duties, has again caused considerable delay. However, the delay will enable me to send you what to all appearance may be called a case of undoubted clairvoyance. The circumstances are as follows:—

M.Cl. 11.

One evening (since I began this letter†), whilst I was busy with several of my clairvoyants, Mr. Adamson, J.P. (one of the leading citizens of Adelaide), called, in company with his daughter, and handing me two or three trinkets which had been suspended to her watch-chain, simply remarked, "We have lost something. Will you kindly see if your clairvoyant can help us in the matter?"

My clairvoyants all being asleep, I quietly placed the trinkets in the hand of the one called Miss E. Dixon, without remark. In a moment or two she proceeded to give an accurate description of the young lady who owned the trinkets. I then said, "Never mind the young lady, something is lost; try and find it."

*Mr. Dobbie tells us in answer to inquiries, that the tooth which the subject held in her hand was the one from the catacombs.

†The letter was begun in January, 1886, and finished in March. It appears from Mr. Dobbie's note-book that the main part of the incident occurred before January 11th.

In few moments she commenced to describe a gold pencil-case which she saw "lying on the road in one of the suburbs, not in the city, it is not there now, it is in a comfortable-looking one-story house, with a garden and iron railings in front and a two-story building opposite." She then described the gentleman who had possession of the pencil-case, whom she saw with his wife, and also quoted a remark he made, "We will lay it aside and see if anyone claims it," and stated that it was placed "in a small box." My clairvoyant seemed unable to give me the locality of this gentleman and his house; however, in reply to an advertisement next day or day after, a gentleman answering the description given by my clairvoyant brought the lost pencil-case to Mr. Adamson, who, naturally enough, was so astounded at the correct description of a person none of us had ever seen or known, that he took the tram and visited the neighbourhood and house in which the gentleman resided, and to his astonishment he found that the description was exact, in fact it was the only house in the neighbourhood having iron railings, also that there actually was a two-story house opposite, which was also the only one in the neighbourhood. Mr. Adamson, on questioning the gentleman, found that the pencil-case was found on the road as described; also that it had been placed in the small box and the remark made *re* waiting to "see if it would be claimed by the gentleman."

To still further test the genuineness of the clairvoyance, I arranged (quite unknown to my clairvoyant, of course), to have the said gentleman present with about twelve other persons, who all entered the room after I had put my clairvoyant to sleep, and, in placing the trinkets and pencil-case in her hands again, she immediately found herself at the same house again and saw the same gentleman. I then instructed her to remember (my subjects never remember anything when they wake up unless I instruct them to do so) the features of this gentleman, so that if ever she should meet him in the future she would recognise him. I then woke her up, and to the astonishment and delight of all present she at once voluntarily recognised the gentleman as the one she had seen when mesmerised. Of course, you will see at once that the fact of the clairvoyant recognising the gentleman is not of itself of much scientific value, because the fact that I by this time knew the features of the gentleman makes it possible to bring that part of the experiment under the category of thought-transference, but taken in conjunction with the previous parts, I think the idea of thought-transference may be discarded.

It is only fair to mention that Mr. Adamson, J.P., is universally acknowledged by his very large circle of acquaintances to be one of the most common-sense and shrewdest men in South Australia, and occupies leading positions on many of the public committees and boards of our city.

(Signed)

A. W. DOBBIE.

The following statement, Mr. Dobbie tells us, was handed to him by Mr. Adamson on March 8th, 1886:—

DEAR SIR,—I have looked through that portion of your letter on pages 7 and 8, and agree with most of what is there. You had best, however,

leave me out of the leading citizens, &c. The following is my version of the affair :—

Passing your house one evening, in company with a daughter, who had lost a trinket off her watch-chain a week or so previous—who lamented its loss, not on account of its value, but as an old keepsake—I said to her ; “Come in and see if Mr. Dobbie can find it for you.” We told you our trouble, that something was lost off a watch chain, and asked your assistance in its recovery, promising to bring you next evening the remaining trinkets, consisting of three lockets. You said it was a difficult matter, but you would try.

You had three clairvoyants asleep when we entered the room ; shortly after you placed the trinkets in the hand of one of these, a female. Soon afterwards she began a fair description of my daughter, which you stopped, informing her that something was lost which we wanted to find. She was silent for a minute or two, and then said : “I think I see it now. It was in the dust, and a man has found it.” The question was put : “What is it ?” She answered : “A ring ; there is something on it ; it is not a key on it, it’s a pencil-case ; it is bright and shiny.” She was then asked to follow the man home. This caused a long silence. At length she said : “I am there now ; he is showing it to a woman. I think it is his wife. He is putting it in a box, and saying ‘We will leave it there and see what comes of it.’” She then said more than once “They would give it up if they knew who it belonged to, they do not want to keep it, oh, I wish I could take it away, they seem honest people.” She then, in answer to questions put, described the house in which the people lived, also the neighbourhood exactly, but could not give the locality, as she had never been there before—described the house as old and comfortable-like within a garden, a wrought-iron railing in front ; no church could be seen from there, but a large two-story building opposite. She described the man accurately who had the pencil-case, and advised advertising for its recovery, as she was sure of its return if it was known who was the owner.

I may here say that this had already been done, and next day, after the interview, the article was returned to my son at his office in town, the man who brought it left his address, and I have since visited his house and interviewed him, and he was in no small degree astonished when he found that we had known so much about him and his proceedings. I may state that I was almost an unbeliever in clairvoyance until the above incident, but am now compelled to change my opinion, and acknowledge that there is something in it I cannot understand.

(Signed)

A. ADAMSON.

P.S. Since the above occasion you have in my presence traced the matter further by the clairvoyant following the finder to Adelaide, and seeing him go upstairs to my son’s office and there give up the pencil case. Of this, as of all former knowledge of the article in question, she must have been in total ignorance.

(Signed)

A. ADAMSON.

CORRESPONDENCE.

DUPLEX PERSONALITY AND THE FRENCH EXPERIMENTS.

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

SIR,—I am anxious to call attention to some passages in the "Thèse de doctorat" which M. Pierre Janet submitted to the "Faculté des Lettres" in Paris last June, because they appear to me to afford illustration of the danger of deriving psychical ideas, as the French school seem to be doing, almost exclusively from the observation of hysterical patients; and also of the difficulties which attend any attempt to explain the laws of mind in accordance with a uniform basis of consciousness. As regards the first, M. Janet has lately published a large volume recounting his researches into the cases of "fourteen hysterical women, five men subject to the same complaint, and eight other individuals subject to mental alienation or epilepsy." As regards the second, M. Janet, while not directly affirming the Unity of Consciousness, considers that the "phenomena of consciousness, which are automatically developed by habit, are not, in the normal man, grouped and combined (synthétisés) so as to form a second self, as in hemi-somnambulism."

M. Janet's view, then, appears to be that the phenomena of automatism, not being evidences of a second self, are due to a modified condition of the normal self, and that condition or affection a morbid one, due to weakness—"les phénomènes d'automatisme sont uniquement dus à la faiblesse."* He divides these phenomena under four heads—absence of mind, instinct, habit, and passion. I must not claim space to follow M. Janet through the whole of his argument, but I would remark in passing that some of the greatest intellects in the world have been exceptionally subject to absence of mind; I suppose—to name the first two cases that occur to me—that M. Janet would scarcely class Sir Isaac Newton and Archbishop Whately as weak men? As regards instinct, I suppose that even M. Janet himself occasionally

* We hardly think that M. Janet's meaning is quite represented by this quotation. The sentence from which it is extracted runs as follows: "Si les phénomènes d'automatisme sont uniquement dus à la faiblesse" [which is to be inferred from the preceding discussion] "ils doivent exister chez l'homme normal comme chez le malade; mais, au lieu d'être seuls comme chez celui-ci, ils sont chez celui-là masqués et dépassés par d'autres phénomènes plus complexes."—*L'Automatisme Psychologique*, p. 460. Thus *faiblesse* is distinguished from *disease* as a thing which we may expect to find in a healthy man. And the fact that M. Janet does not consider that the phenomena of automatism depend necessarily on morbid conditions is proved by his immediately afterwards pointing out that normal sleep is one of these conditions. This is again shown further on in discussing distraction, or absence of mind. After saying that this may arise from fatigue, M. Janet goes on (p. 462): "Mais la même distraction pourra être due à une concentration excessive de la pensée, l'un autre côté à une grande puissance d'attention qui *sans retrécir la pensée véritablement* déplace le champ de la conscience." That he does not consider a state in which automatic action occurs to be undesirable is shown in his discussion of instinct, where he says (p. 463), "on peut dire que l'instinct c'est l'activité dirigée par des perceptions nettement conscientes chez l'animal et formant même la totalité de son esprit, presque toujours sub-conscientes chez l'homme dont l'esprit est rempli par des phénomènes plus élevés."—EDITOR.

performs such actions as mastication and deglutition without conscious attention to them, and perhaps sometimes puts on his hat on leaving his door from habit alone.

But it is under the last head—"la passion"—of which the more usual English equivalent is, perhaps, emotion—that M. Janet (consistently with his theory of weakness) announces the most startling conclusions. Thus, it is not only rage, or fear, which betoken weakness, but love! Since love is an emotion, and all emotions are forms of weakness, of course there is no alternative, and M. Janet sticks manfully to his point. When "in the spring a young man's fancy lightly turns to thoughts of love" it is, says M. Janet, a symptom of moral disease due to overwork, shock, or grief, &c., which have made him incapable of collected thought. Love, like other "virulent maladies" (!), requires a "period of incubation," but it is all the time "working underground" till it becomes powerful enough to shake the constitution. Such, according to M. Janet, is the tender passion "brought down to its essential psychological characteristics."

Now, a very few considerations will, I think, suffice to show that such a theory as this is contrary to human experience. Is it in the flush and vigour of youth or in the decline of age that the passions are strongest? Are love matches more common from 20 to 30 years of age or from 50 to 60? Is the temper more in need of restraint and the impulses of guidance in youth or in age? If, therefore, we find that the emotions are more vigorous and turbulent in our hot youth than in our declining years we cannot resist the inference that strong emotions are symptoms of strength. Otherwise—and this is the difficulty which constantly besets the believer in Unity of Consciousness—strength is a symptom of weakness "which is absurd."

But, nevertheless—and here we are all agreed—not to have the emotions under the control of the reason and the will is a symptom of weakness. Weakness, however, of what? Of the emotions? Of course not. Of the man himself? But the emotions are part of the man, and on the unity theory how can he be strong and weak at once? Of the will? Assuredly. If then the will and the emotions are in conflict, the weaker of course will succumb to the stronger. But if two forces are in opposition, they cannot be the same force. If the Ego be one and indivisible it cannot be divided in conflict against itself. Either the emotions are not of the Ego, or the will is not of the Ego, or there are two distinct personalities in one Ego, which make a duality in unity.

Now let us see how the strength or weakness of the emotions and the will works out on the basis of a duplex personality. There are four possible combinations which determine the character of the individual.

1. The active and passive personalities are both vigorous. Here we have the man of strong passions dominated by a strong will. These are the men who rule their fellows and go forth conquering and to conquer. Their emotions are regulated, and kept in check, as the force of steam is confined within the boiler for use and not for mastery. But very occasionally some stronger impulse than usual overmasters their self-control, and then their anger is terrible, or their love is consuming. They are unfortunately more common in heroic fiction than in real life. Adam Bede is a good example.

2. The active personality is strong and the passive weak. These are the shrewd calculating men of the world who never allow "feeling" to interfere with "business," who before committing themselves to any course of action always ask "will it pay?" or the philosophers who look at everything from a scientific point of view till they cease to feel strongly on any question.

3. The passive personality is strong and the active weak. These are the artists who follow art wherever she leads them, the poets whose genius distances the more sober paces of intellectual progression, but are incapable of much purely intellectual achievement; or the French heroine whose whole nature is overborne by a "grande passion." Carpenter in his *Mental Physiology* well remarks that persons of genius "are often very deficient in the power of even comprehending the ordinary affairs of life."

4. Both personalities are weak. These are the aged with failing powers who, incapable of strong anger, are, nevertheless, constantly given to nervous irritability which, feeble as it is, they cannot control; the fractious invalid, the weak youth, or the senile lover who is taken with every fresh face, and maunders about the "pretty souls" like the old gentleman in *Pink Dominoes*; and lastly, the hysterical patients, who, like a ship without rudder or compass, are blown about by every wind of feeling however slight, and from whom I cannot help suspecting that M. Janet has taken his curious idea that emotion and love are symptoms of weakness.

It is a perfectly natural sequence from the constant study of the morbid that the student himself should contract morbid ideas. For our recognition of morbid states must depend upon our power to differentiate them from natural ones, and if we confine ourselves too exclusively to the former, they will cease to strike us as unnatural, and we shall be in danger of founding ourselves upon them, as though they were examples of law in the human race at large. That is precisely the danger which it seems to me the new school of experimental psychology has most need to guard against.

THOMAS BARKWORTH.

A THEORY OF "HAUNTING."

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

SIR,—In investigating the subject of apparitions the Society for Psychical Research have named one class "Phantasms of the Living," being cases of the appearance to friends or relations of persons at or near the moment of death. These have been very successfully dealt with on the telepathic theory, and it is my object to extend that theory so as to embrace the cases of Phantasms of the Dead. This has, indeed, been done to a certain extent already, but there are many points still to be explained. In her paper on "Phantasms of the Dead" in Part VIII. of the *Proceedings* of the Society for Psychical Research, Mrs. Sidgwick gives four theories of apparitions. The first two require the agency, through practically unlimited time, of either the mind of the disembodied spirit, or of the quasi-physical spirit itself; but, however much we may believe in the mental activity of a person when dying, we have no right to assume continued activity after the cessation of all that we really know of as individual personality. The third

and fourth theories I would combine, as I believe together they will give—especially if extended—a working hypothesis for the examination of new cases. These two theories are that the first appearance is not due to the dead at all but is a purely subjective hallucination on the part of the percipient; and subsequent appearances are, on the part of the first percipient, due to unconscious expectancy; and on the part of others due to “some sort of telepathic communication from the first percipient.” Also that “some subtle physical influence” in certain buildings may be the cause of an apparition. I would extend and modify these two theories into one, viz:—The first appearance may be due to the telepathic transference of a mental effort on the part of some person *not necessarily* the decedent or even a relation of the decedent. Subsequent appearances may be due to the same cause, or to the mental effort of the first percipient as a new source of telepathic disturbance. The telepathic impression may be the more easily perceived or appreciated by the percipient when helped by various external physical coincidences, *e.g.*, a view of the actual room may help the perception of the event thought of as being enacted therein. When considered in all its bearings this last point will be found to have a wide range of application. It entirely does away with the necessity of a so-called localisation of telepathic impressions—though this may very possibly exist. For, if we suppose a telepathic disturbance set up by some agent at a centre, to be otherwise equally perceptible along all radii from that centre, it will be quite reasonable to suppose that that percipient who is, as it were, helped to the perception of the mental picture by the actual perception of a real and physical part of it will be the most likely—perhaps the only—one to receive any abnormal impression.* It will be seen that the main departures from Mrs. Sidgwick’s theories are that the centre of telepathic disturbance may be someone quite other than the decedent or even a relation to the decedent; and that the “subtle physical influence” is reduced to nothing more remarkable than something similar to the help which the sight of a familiar room or place may be able to afford as a reminder of an event which took place in that room or place.

It will, perhaps, make matters clearer if I review some cases from the Society’s collection in the light of the foregoing remarks. Take the case published in the *Proceedings*, Vol. I., p. 108. This is an account of the repeated apparition through a long period of time of a lady who was considered by the various percipients to be friendly towards them though quite unconnected with their concerns. The lady who is supposed to be the original of this ghost was a Miss A., and seems to have met with a tragic end. Did she die unmarried, leaving a disconsolate lover behind, in whose thoughts she ever dwelt? Such a mental picture on the part of the lover would be, on my theory, easily perceived by those who were sensitive and dwelt in and about the house—which would be most likely the actual scene of the mental picture.

Again, there is a case given in the *Proceedings*, Vol. V., p. 415. A lady who used to live in the country dies in London, and is seen by a stranger on the same day walking round a tomb, which she appears to have often

* *Phantasms of the Living*, Vol. II., p. 268, 269.—Ed.

visited when living in the country. May not the percipient have realised the telepathic impression received from some friend or relation of decedent, who on hearing of the death thought naturally of the decedent as performing a favourite act, especially when such impression was helped into being by the actual sight of the tomb in question. This seems the more natural since the appearance was not for some hours after the actual death. In the discussion of this case in the paper above cited, the following remarks are made: "It certainly tells, as far as a single case can tell, in favour of the theory of independent *post-mortem* appearance as opposed to that of telepathy, or thought-transference, in the ordinary sense. For on the one hand the hypothesis of a transferred impression from the mind of a dying person seems strained to the uttermost when (as in this case) the dying person and the percipient have been connected by no tie of blood or friendship." This seems to imply that thought-transference only or mainly takes place between persons related by blood, or close friends; but I think we have no warrant for this conclusion, and there are many other cases in which the percipient was a stranger.

The case on p. 416 of the same volume is also a case where a stranger sees an apparition of a man who died in that room and subsequently recognises his photograph. This also is easily accounted for on the theory that at the time some relation or friend of the deceased was thinking of him, and that the percipient's mental impression was intensified by his actual presence in the death room.

The next case given in the same part is a very good one, and can be easily accounted for on our theory. One person out of three sees repeatedly during daylight an apparition on a certain bed, and it turns out that there was living near at the time, a somewhat excitable person who was the very one to find the decedent actually dead or dying on that very bed. This sight must have left a great impression on an excitable person who would therefore be ever likely to mentally repicture the actual scene. It is also very significant that only one of the three persons present saw the apparition, or, I would say, were able to appreciate the mental impression; for we are not justified in supposing that all are capable of telepathic influence. It must also be allowed that due consideration and investigation on the part of a percipient may eradicate the hallucination or cause the ghost to "vanish."

This complete telepathic theory seems on the first impression to involve a much more extended sensibility to telepathic impression than we have hitherto seen ground for supposing. But when we think that all or most of our thought-transference experiments have been conducted with such comparatively uninteresting objects for mental concentration on the part of the agent, as a card, a number, or a simple geometrical figure, and without any aid to the right interpretation of the mental impression on the part of the percipient, and have, nevertheless, often succeeded; how much more should we expect success in the case of one person out of the millions who are supposed to be within the range of the telepathic influence, when the subject for mental concentration on the part of the agent is of such an intensely interesting and soul-absorbing nature as the contemplation of the form of a deceased loved relation; especially when there is the external

physical aid to the interpretation afforded by the actual view of the room, building, or place which the agent has in his mind.

This telepathic theory seems to indicate that we could experimentally obtain some results, confirmatory, or otherwise. Given a good agent, and a good percipient, it would be quite easy to so arrange the subjects for mental concentration on the one part and the locality of the percipient on the other part as to test whether telepathic disturbance is confined to the locality thought of—or is easier of perception when the percipient is present in the place under consideration. Experiments might also be arranged to test whether the actual visibility of a part of the thing thought of may not be a help to the perception of the telepathic impression. For example, the agent is thinking of a particular card; will the percipient the more easily receive the impression if confronted by a blank card? Other tests might be easily arranged which I need not here describe.

SAMUEL JOYCE, JUN.

SUPPLEMENTARY LIBRARY CATALOGUE.

THE GENERAL LIBRARY.

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

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- SHUFELDT (Geo. A., Jun.), History of the Chicago Artesian Well
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Munich, 1887

* Presented by A. R. Wallace, Esq. † Presented by Rev. A. T. Fryer
‡ Presented by Dr. Akin Károly.