

**JOURNAL**  
**OF THE**  
**SOCIETY FOR PSYCHICAL**  
**RESEARCH.**

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# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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 WAINWRIGHT, MRS. W. P., 121, Newbury-street, Boston, Mass.

## MEETING OF THE COUNCIL.

A meeting of the Council was held on December 9th at the Westminster Town Hall, the President in the chair. There were also present Mr. F. W. H. Myers, Mr. F. Podmore, and Dr. G. F. Rogers.

The minutes of the last meeting were read and signed as correct.

On the proposal of Mr. F. W. H. Myers, Professor Th. Flournoy, of Geneva, was elected a Corresponding Member of the Society for the ensuing year.

One new Member and thirteen new Associates were elected; and the election of twenty-one new Associates of the American Branch was recorded. Names and addresses are given above.

It was agreed, at the request of Mr. Henry A. Roome, that his name should be transferred from the list of Members to that of Associates.

The Council recorded with regret the decease of the Rev. Alfred Gurney, respecting whom a notice appeared in the last number of the *Journal*; and also of Mr. Sydney J. Murray, who had been an Associate of the Society for some years.

The resignation of one Member and eleven Associates, who, from various causes, desired to withdraw from the Society at the end of the year, was accepted. It was agreed to strike off the list the names of eight Associates, whose connection with the Society had become merely nominal.

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

In consequence of the large demand for Part XXXIII. of the *Proceedings*, containing Dr. Hodgson's further Report on Mrs. Piper's Trance-Communications, it was agreed that it be reprinted. It was also agreed that Part XVII., containing the first Reports on Mrs. Piper's case, be reprinted; the stock of that Part also being nearly exhausted.

The names of the Members of the Council who retire by rotation at the end of the year were read over. The Assistant Secretary was desired to send out the necessary notices for the Annual Meeting of the Members of the Society to be held at Westminster Town Hall, on Friday, January 27th, 1899, at 3 p.m.

Other matters of business having been attended to, the Council agreed that its next meeting should be at the Westminster Town Hall, at the close of the Annual Meeting of Members, on January 27th, 1899.

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#### GENERAL MEETING.

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The 96th General Meeting of the Society was held at the Westminster Town Hall on Friday, December 9th, at 4 p.m.; the PRESIDENT in the chair.

MR. H. ARTHUR SMITH read his paper entitled: "A Note on Fisher's Ghost."

MR. F. W. H. MYERS read a paper by PROFESSOR W. ROMAINE NEWBOLD, of the University of Pennsylvania, entitled: "A Further Record of Observations of Certain Phenomena of Trance."

Both these papers are included in *Proceedings*, Part XXXIV.

MRS. FISHER remarked that the confusion between two doctors of the same name,\* recorded in the paper which Mr. Myers had read, recalled to her mind a curious incident in her own experience which had always puzzled her, and which she thus described:—

I was at a large meeting of Stuart Cumberland's, in a country town. Being asked to experiment with him in carrying out a suggestion previously written down, I wrote on a piece of paper—"Take Miss F.'s fan and give it to Miss G.," and gave it to the chairman. I placed

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\* See *Proceedings*, Part XXXIV., p. 21.

my fingers on Mr. Cumberland's shoulder, and he walked at a rapid rate *past* the Miss F. I had in my mind, to another part of the room, where her younger half-sister of the same name, who had come in unknown to me with other friends, was sitting. He took her fan and gave it rightly to Miss G. Thus he carried out the letter of my wish but not the spirit. It was as if he was guided simply by the name in my mind. Yet I ascertained that he was quite a stranger to these sisters, and did not even know their names, having merely come to the town in the course of a provincial tour.

Before reading Professor Newbold's paper, Mr. Myers made some remarks to the following purport:—

Through the kindness of Professor Richet, I have been present (on December 1st and 3rd) at two séances held at his house in Paris with Eusapia Paladino. The phenomena witnessed were absolutely convincing to all present. Some account of them may probably shortly appear in the *Journal*. But a few words seem to be due from me at once to my previous colleagues in experiment on the *île Roubaud*. Some of my audience may remember that in 1894 Professor Lodge, Dr. Ochorowicz and I, by the invitation of Professor Richet, witnessed, along with him, some séances with Eusapia in his Mediterranean island,—a place well adapted for such experiments. We were all of us convinced of the supernormal character of certain phenomena then observed; and Eusapia was invited to England for the following summer. She stayed in my house at Cambridge, July 30th–Sept. 16th, 1895, and met a varying group of observers, most of whom began with a predisposition in her favour. The phenomena, although inferior to those of the *île Roubaud*, at first seemed promising; but a peculiar and suspicious holding of one of Eusapia's hands—described by Professor Richet in 1893,—was frequently noted, from first to last, by different observers. When Dr. Hodgson arrived, (August 29th), we were able (mainly owing to his acumen) to detect and observe the actual processes of trickery; and thus to explain, not indeed all the phenomena, but so large a proportion of them that it seemed very improbable that the unexplained residue was due to any supernormal power.

The general justice of this verdict has now been confirmed by a statement volunteered to Professor Richet in my hearing during a trance of Eusapia's on December 3rd, by her trance-personality or "control," to the effect that Eusapia *did* cheat at Cambridge.

For the four above-mentioned observers the question then arose as to the effect of this fresh experience on our interpretation of what we had seen on the *île Roubaud*. Dr. Ochorowicz and Professor Richet, while seeing nothing improbable in the occurrence of fraud at

Cambridge, refused to accept it as an explanation of those previous phenomena. Professor Lodge, while himself noting and admitting fraud at Cambridge, also held that it could not account for the file Roubaud phenomena, taken as a whole. I was myself the most influenced of the four by Dr. Hodgson's arguments; and my strong conviction of his superior acumen, while not removing my former belief wholly from my mind, led me to feel and say that I could not ask any one else to found a belief in Eusapia upon my own records and recollections. What has recently occurred in Paris leads me again to place more confidence in my own impressions on the island, and especially on the skill and judgment of my then coadjutors. I now feel assured that a part of what occurred on the island was genuine; and therefore that my then colleagues have been justified in their continued attribution of a supernatural character to some of the phenomena previously observed.

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#### AN INQUIRY CONCERNING SUDDEN MORAL TRANSFORMATIONS.

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[The following appeal is from Professor Leuba, Ph.D., the well-known American psychologist. As he is travelling on the Continent, we have consented to receive for the present the responses which may be sent, and perhaps to print any which may seem to throw light upon the supposed action of supernatural agencies in effecting these sudden shocks.—Ed.]

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More or less remarkable moral transformations have been known to happen suddenly under various agencies,—generally spiritual, but sometimes merely physical. When the Christian religion is looked upon as its agency, the moral renovation is called conversion; but similar transformations take place outside of its pale, within spiritualistic circles and elsewhere.

Some of them partake almost of the miraculous by their suddenness and their depth; they seem to reach down to the bottom of life, to transform the very foundations of character. And yet, despite the paramount, practical as well as theoretical, importance for humanity of some exact knowledge on the causes and conditions of these renovations, nothing very definite is known.

The writer is endeavouring to collect data on this subject; with that end in view, appeal is made to all those who have, under any influence whatsoever, experienced a moral transformation remarkable in any degree, in the hope that they will not be deterred from answering by lack of time or sheer inertia. Such persons will remember that

they alone are able to furnish the desired information. Appeal is also made to those who have heard of such occurrences, or who are acquainted with valuable literature bearing on the subject, that they may let the writer know about them.

The answers will be considered as strictly private communications.

1. When did your moral transformation take place? How old were you at the time?

2. In what religious circle were you brought up?

3. Describe your life, your religious condition, and your moral struggles for the period preceding your renovation. Were you at peace with yourself? If not, why not? What did you want? Did you endeavour to reform? Did you hope for a transformation? What did you do to that end? What measure of success attended your efforts?

4. Where, on what occasion, and under what circumstances were you changed? In what mental and in what moral disposition were you at the time? What was the state of your health? What is your temperament?

5. Relate your transformation. What were the various thoughts in your mind, and the various feelings in your heart at the moment? What affected you most deeply? Were you very much moved? By what, or by whom were you moved? Did you notice any thing apparently miraculous? What was, in your opinion, the cause of your renovation?

6. Describe your feelings and your thoughts immediately after. In what particulars had you become changed? What was temporary and what permanent in the results of your experience?

7. If you have passed through more than one similar experience, describe each one separately, giving date of each.

8. Give name, sex, age, nationality, church connection, and occupation, and send the answers to Professor James H. Leuba, c/o the Editor of the *Journal of the Society for Psychical Research*, 19, Buckingham Street, Adelphi, London, W.C.

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#### NOTE ON A CASE IN THE ARCHIV FÜR RELIGIONS WISSENSCHAFT.

BD. 1. HFT. 3., HERAUSGEGEBEN V. DR. THS. ACHELIS IN BREMEN.  
VORLAG VON J. C. B. MOHR, FREIBURG I. B.

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This is an article by Fr. S. Krauss on the Yoga-trance among southern Slavs. The sub-title, "a Guola-Song," indicates the substance of it. A few observations on phenomena similar to that which is the subject of this very interesting popular ballad are given by way of introduction.

A distinction, says Krauss, is usually made between those functions which are under the influence of the will, and those which are not; and it is usually taken to be absolute. I can, it is said, put my arm or my tongue to any use I like, but I cannot suspend at my will the action of the liver, or the circulation of the blood. Krauss contends that the distinction is not absolute. In the first place, there are cases in which muscles not generally supposed to be under the influence of the will, may be set in motion as the subject wishes. Krauss tells an entertaining story of a schoolfellow of his who aroused the envy of all his friends by a very peculiar gift: he could do anything he liked with his ears; another friend could give the most varied expressions to his face by contractions of the eye-muscles, impossible for any one else.

In the same way some exceptional people can feel or not feel, according as they please. Such was the case of another schoolfellow who would bear the most severe floggings without any sign of pain. However, it is not clear whether the boy felt, or merely hid his feelings, for Krauss, comparing him to an Indian fakir says: "The only difference is that the fakir conceals his pain from religious motives," whereas the school-boy did so merely to score off his master. Other people can go without food for a very long time, and apparently have some power over the digestive functions. But the most interesting are those who can suspend their heart-beats and fall into the Yoga-trance. This is a very complicated art: Krauss does not believe it has anything to do with mesmerism, or auto-suggestion.

*Instances.*

(a) A certain Frau H. F. (whose full name and address Krauss is in a position to give) is able to completely simulate death whenever she likes, and so perfectly as to take in the most experienced medical men or hospital nurses. (This case occurs at Vienna.)

(b) At the 1895 exhibition held at Buda-Pesth there were two Indian fakirs who undertook to fast and sleep publicly. Various experiments were made on them by some of those who came to see them; needles were stuck into them, burning matches applied to their flesh;—they bore all this during the day-time; but it was more than they had bargained for. At night they awoke and gave vent to their opinions as to European civility: they strengthened themselves by eating and drinking against the expected trials of the following day. Some one found them out one night, and they were set down for frauds and cheats. One of them protested against this accusation in the *Neue Freie Presse* (8th August, 1895), and expressed himself as follows: "The Yoga-sleep is a science, which, like all other sciences, may be learnt both in theory and practice by any people who have a gift for it." Of course, the word science need not be taken strictly—at any rate the testimony of the fakir is of some importance as a great presumption that this peculiar state is self-induced.

(c) This art has had devotees in Europe: in the year 1845 the prophet Milija Krajinoc began to make manifestations in the village of Sumpfe. He was able to fall into a kind of ecstasy or trance and remain in the same state for 5, 6, or 12 days together, neither eating, nor drinking, nor satisfying any physical wants. There is a document in the archives of the Royal Serbian

Ministry for Home Affairs dealing with the question. Dr. Medovic observed Milija in his trance, noted down the appearance of his body, and recorded the tortures he went through without complaining; all attempts to wake him were fruitless; the most intense smells were put under his nose, hairs pulled one by one out of the tenderest part of the skin; red-hot coals laid on his limbs. All these he bore: however, one test seemed to have some effect. When they poured down his throat something to make him vomit, he asked for a drink of water. It was then that he confessed how he had learnt by degrees, first of all to go without food so that he could remain 20 or 30 days without any nourishment whatever;—there is some irony in the prophet's confession that he began it all so as to earn a para or two from the common people. But although he says: "you might tear the flesh piece-meal off my limbs, and I wouldn't give any sign of suffering, so well am I able to bear pain," this is a rather ambiguous statement: it is difficult to say whether Milija *felt* the pain, or whether he had become insensible.

But the most striking instance of all is that of the hero of the "Guslerlied." The noble Radovan, son of Knight George, and nephew of the Venetian promedior of Zang, would simulate death, and have a great reputation for it. Krauss, in bringing forward this "historical" instance, says that Radovan had this gift in the most healthy and strong period of his youth—he was a far-famed knight, a fearless warrior, etc., all which circumstances forbid us in Krauss' view to believe him hysterical. But when we remember that Radovan lived 250 years ago, any discussion of his state of mental or physical health will appear futile. The evidence of popular tradition can have no scientific weight; but although it would be extremely rash to draw definite conclusions from the ballad concerning the scientific merits of Radovan's Yoga-trance, I can heartily recommend the reading of it to all who are interested in "Volkslied," as a valuable, and, I believe, representative example of the large collection of popular songs in Eastern Europe.

I need not, for the purposes of the S.P.R., tell the long story over again; it is sufficient to say that Radovan fell into the hands of a king who had reason to wish him out of the way. He was shut up in a dark prison; but he planned a very original escape, which is not generally thought of by modern fiction-writers. He simulated death in the hope that he would be carried out of prison. Unfortunately, he had played this trick before; unfortunately, also, the king had a very cunning and a very relentless wife who would not believe Radovan was dead. The two of them put him to all kinds of tortures; they drove splinters under his finger and toe-nails; they singed him with red-hot coals. He does not even wink, the king is fairly baffled. But that cunning queen has all the malice of the Tempter. Radovan's crime, I may say, was that he loved and was loved by the beautiful daughter of this treacherous pair. The queen brought a bevy of fair maidens into the prison, among them Radovan's "Geliebte." They sing and dance round him, but even under such a trial Radovan manages to remain dead, until the princess trips up to him, and he can keep his eyes closed no longer. The

princess was in the secret, and knew quite well her knight was not dead past recalling ; this explains her composure. Happily the king and queen did not see Rado's eyes open ; but the queen is still relentless, the only way she can see of killing him off once for all is to trust some faithful servants with his body, send them to the sea-shore in secret, instruct them to tear up his limbs, and throw them piece-meal into the waves. Need I say that her hellish project falls through ; that Radovan escapes, that he conquers all the enemies, and clears all the obstacles, that stood between him and his true love ?

There is no lack of incident, it will be seen, in this entertaining ballad ; interesting as it is, however, to the student of literature, we can but regret, from our point of view as scientific judges, that popular tradition has played so fast and loose with the evidence. The fact remains, however, and it is of some importance, that Radovan was believed to be able to simulate death.

F. N. H.

### CORRESPONDENCE.

[*The Editor is not responsible for opinions expressed by Correspondents.*]

#### EXPERIMENTS IN THOUGHT-TRANSFERENCE.

Tour de Peilz, November 14th, 1898.

DEAR SIR,—I have been much interested by Prof. Chattock's experiments in thought-transference, all the more on account of its being the first set of transferred diagrams since those published by me in the *Journal*.

I beg to submit that my own experiments [see *Journal*, S.P.R., June, 1893, and December, 1896.—Ed.] were far more successful, although made at a distance of hundreds of miles and without any knowledge by the percipient of the kind of diagrams I was going to send. And I think I can point out one or two reasons of that difference in the results obtained.

Prof. Chattock says that "the percipient knew in each case what sort of a thing was to be drawn—e.g. a number of three figures, a word of three letters, three musical notes, etc."

There, I believe, was the mistake. The percipient, knowing beforehand that a given number of letters or notes would be sent, could not but try to guess, his mind entering into action, and that would, of course, prevent him from giving his undivided attention to the message sent. The percipient's mind must remain in a passive state, and his inward vision a perfect blank, in a state of expectation.

Prof. Chattock says, moreover, that, after one or two trials, "one gets self-conscious and excited" and that the experiments fail accordingly.

The reason is to be found, first in the fact that both agent and percipient were in the same room, unconsciously influencing and exciting each other,—secondly, from their having attempted more than one experiment at a time.

Complete solitude is necessary, and the quiet of a secluded room, both for the agent and for the percipient. When I experimented with Mrs. M., I was alone in my room, and so was she. And it had been agreed that before beginning the séance, we should both rest from all labour, and remain quiet for at least a quarter of an hour, in order to meet the trial with a self-possessed and calm frame of mind.

Again, it was always late at night, ten o'clock usually, at a time when all noises have been hushed and silence prevails everywhere. And it was understood also that I would never send more than one message at a time.

A statement made by Professor Chattock has greatly struck me. He says (p. 303): "It occurs to me that the percipient should be in a partially dazed state. . . . Is there any convenient way of keeping oneself in such a condition? I thought of watching a slowly revolving disc."

Taking for granted, in my defective knowledge of the English language, that *dazed* means *benumbed*, I should say that Professor Chattock seems to have hit on one of the fundamental conditions of thought-transference, only that I think this condition of being in a dazed, half-sleepy state should apply to the agent as well.

As far as I can see in that mysterious phenomenon, the transference takes place between the subliminal selves of agent and percipient. It is the unconscious portion of our complex being that is in constant communication with others, while our conscious activity tends to divide us from our fellow beings. As if there were a common ground of psychical life, out of which each individuality shoots up. The more we sink our personality into the unconscious substratum of life, the nearer we get to others, and the greater the possibility of communicating with them.

Coming back to my own experiments. I have to say that I used to write my message on a large piece of paper, to put it in a strong light, and to look at it fixedly for five or ten minutes, till I was sometimes half dazed. On her part, Mrs. M., lying on her couch, three or four hundred miles from me, would remain with her eyes shut, waiting and waiting, till her hand would almost unconsciously trace on the paper the figures or diagrams appearing on her retina. She was generally in a state of drowsiness, half hypnotic, half normal, and pretty often she wrote at the bottom of the page, "I am so sleepy, that I can hardly finish the drawing." And sometimes, she even fell asleep before having seen anything, in which case, of course, the result was nought.

I believe moreover that our very remarkable success may be due to the fact that there was between us, perhaps, a kind of psychical bond. During one summer, while in Switzerland, she had suffered from insomnia, and, I used to go at night with my daughter to her bedside, and to send her to sleep by suggestion.

Speaking of my daughter, it reminds me that I have tried thought-transference with her pretty often, at a distance of many miles, with some amount of success. And this I have noticed, that in order to have any result I had to be the agent, my daughter the percipient. If we reversed the order, I being the percipient, we never could get anything satisfactory, and it was the same with Mrs. M.

It seems that different qualities of mind are required for playing the different parts. Mr. Wedmore's statement (p. 304) "My sister could not receive from me and I cannot do so from my brother," confirms that notion.

The possibility of the transference of thoughts or images from one mind to another has now been proved, I think, sufficiently. It remains that the

conditions in which it does take place should be thoroughly investigated, and, if possible, the rules of this process accurately exposed. We should not rest satisfied till we have found the means of corresponding with our friends, at whatever distance, without pen and paper, and even without the help of Marconi's wireless telegraph. In this order of phenomena, the geographical distance counts for nothing; the only distance to be abolished is that between the minds.—Yours truly,

AUG. GLARDON.

MR. PODMORE'S REVIEW OF MR. LANG'S "THE MAKING OF RELIGION."

St. Petersburg, December 7th, 1898.

DEAR SIR,—I have read with interest Mr. Podmore's review of Mr. A. Lang's *The Making of Religion* in *Proceedings* XXXIV. and especially his refutation of some of the criticisms passed by Mr. Lang on Mr. Podmore's most valuable work *Studies in Psychological Research*.

Much of what he says is no doubt quite correct, and no one deploras more than myself the apparent inability of the agency at work in mediumistic manifestations to supply proofs and tests convincing to the scientific mind; and what are we to say of those critics who, after persistently demanding evidence of this character, deliberately shut their eyes when something of the kind is really offered them, and pass on?

With all respect to Mr. Podmore I submit that this is precisely the attitude he is maintaining toward the "Physical Phenomena" of Spiritualism, as the following examples will show.

No doubt a "balance moving in a locked glass case" (*Proceedings* XXXIV., p. 138) would be good (why not Sir Wm. Crookes's experiment on movements of "a pendulum enclosed in a glass case firmly cemented to the wall"?) but ought not the upsetting of objects in a room with doors and windows closed and sealed be equally, or almost equally, good. Now this has been done by one investigator at least, who is a corresponding member of the S.P.R. besides; viz., Dr. Dariex, of Paris (see *Proceedings* VII., p. 197); in that case the objects upset being chairs, the room being Dr. D's own; the experiments being watched by a committee of friends. And yet in his above mentioned work Mr. Podmore entirely ignores the case in question, quite regardless of the fact that it ought to come within the limits of what he considers a "test-case."

Another example. Sir Wm. Crookes's experiment with Mrs. Fay (with the medium's hands grasping two wires attached to a battery) has always been regarded as a most conclusive one, even by those who—like myself—do not wish to press any incidents in the career of so suspicious a medium as evidentially cogent. Now what does Mr. Podmore do? He mentions the case in question, but does not even attempt the ghost of an explanation, which is still more illogical than ignoring it altogether. (*Studies in Psychological Research*, page 62.)

Again, it is all very well to speak about the desirability of obtaining independent writing in securely locked slates or hermetically sealed glass tubes. To my mind (and why not to Mr. Podmore's?) a few words, written

“independently” by a slate pencil, without any locks or seals but in full view, would be just as convincing, if not more. For there is nothing like seeing for oneself! Well, cases of the kind *do* exist. Professor Elliott Coues and Mr. William Emmette Coleman, of San Francisco, have testified in print\* to obtaining “direct” writing under such conditions. Why their evidence should be absolutely ignored in a work which pretends to deal with *all* scientific testimony to the “Physical Phenomena” of Spiritualism is a riddle I am unable to solve. Here are two gentlemen of scientific eminence, one of them, a member of the S.P.R., (Mr. Coleman) widely known as an exposé of mediumistic frauds (surely a circumstance of some weight!) who come forward and say that, when sitting with a particular medium, they have repeatedly seen the pencil write of itself upon the slate—whether partly held under the table or simply in the medium’s hand without any table at all being used; and that in this way intelligible messages were obtained. Well—they may say what they like, in a scientific work which precisely discusses independent slate-writing at length, their testimony is not so much as hinted at!

I might adduce other instances of slate-pencils visibly writing; in various articles printed in the *Religio-Philosophic Journal* for 1891, Mr. Coleman mentions other similar cases; and I have reason to believe that in his opinion genuine “psychography” still occurs in Mrs. Francis’s presence up to the present day. I might also refer Mr. Podmore to a letter by “Harry Allis” (a well-known writer on the staff of the *Journal des Débats* now deceased) printed in Dr. P. Gibier’s *L’Analyse des Choses*, who speaks of witnessing something of the kind with Henry Slade; but I do not lay stress on any case but Dr. Coues’s as distinctly conclusive of a really supernormal character.

Well, with such instances before us of the treatment some of the evidence for “Physical Phenomena” has received at Mr. Podmore’s hands, we may be justified in thinking that in other cases too his attitude, though at first sight, perhaps, less unjustifiable, has in fact also been but little in accordance with actual events, and in any case the fact of his having completely ignored in *Studies in Psychical Research* some of the phenomena which approach his evidential standard the nearest, should certainly detract something from the value of his more recent criticisms.—I am, Yours very truly.

MICHAEL PETROVO-SOLOVVOV.

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### CASES.

#### G. 260.

The following case, though doubtful of interpretation, appears not without interest. The important fact about it is the double experience, each independently verified. As Mr. C—— suggests, however,

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\* *Religio-Philosophic Journal*, February 27th, 1892 (“Independent Slate-Writing a Fact in Nature,” by Professor Coues), and a few weeks later, Mr. Coleman’s corroboration.

it appears possible that a purely natural cause can be advanced, an attempt at burglary in a room that might possess a secret entrance, although a burglar might have done better to take the jewellery from the dressing-table before feeling under the sleeper's pillow. Nothing further has transpired concerning any past history or future experience in the hotel in question.

Mrs. C— writes as follows :—

Having lately returned from the Tyrol, I venture to send you a strange and unpleasant incident which occurred to me at a hotel on the Italian side at ——. We had written for a room, but, on arrival, the landlord apologised rather unnecessarily for taking us to a room on the second floor, in what seemed the older part of the building. Our room was at the end of a corridor, but the entrance door opened in a sort of lobby projecting into the room. In the recess or alcove formed by this projection stood the two beds, more than a yard apart, with a closed up door between, in front of which were two night tables blocking the door. In the paper on the wall, between my bed and the lobby, there were cracks as if a door had been closed up there also, and there was another on the wall to the right as one entered the room, behind a tall chest of drawers, also closed up. There were three windows. I had gone to bed. How long I slept I don't know, but I woke up with a pull at my bedclothes, gentle, sudden, and decided, and a feeling of something near me. I then heard what seemed retreating footsteps down the corridor. I called out to my husband that there was someone in the room. (I should say the door had been locked and was found so in the morning.) His answer was, "Nonsense! You have had a nightmare"—and he went asleep again. A short time afterwards (I again can't say how long, but I had remained quite awake), my husband, in a very low voice, said, "Are you awake? I think you are right." He got up, lighted the candle, and examined every part of the room, looking under the beds, into a wardrobe for ladies' dresses next the third window, and tried the wall in places where there seemed to be the secret doors. No thing or person was found. He then told me he had felt what seemed to him a small hand softly pushing under his right side and arms, and that he had some difficulty in awaking and bringing his senses to bear. Not being easy I kept the candle alight. My husband went to sleep again, but I endeavoured to remain awake. However, I undoubtedly dozed off, and my next impression was that a soft hand was pressing and feeling under my side and arm. Half awake and half asleep, with a sense of suffocation, I called out "Don't! Go away!" I then became quite conscious, and heard a very heavy tread overhead (there was no floor above us), then a thud on the floor, and then dead silence. I fancied also I heard a cart drive away in the distance. Morning was breaking. My mind now seemed quite calmed as if all was over, and I slept till we were called. This might all, perhaps, be accounted for by ordinary nightmare, but the curious fact is that we each of us had much the same experience, and my husband was sufficiently struck to interrogate the landlord on what had occurred, and asked if he knew of any event supposed to have taken place

on the premises—this, needless to say, without any satisfactory reply. The landlord was a young man, and had not been there many years. It does not appear probable that anyone, either grown up or child, could well have escaped from the room when my husband made his examination. He looked under the beds first. The doors referred to above had all been examined before he retired, and were also blocked by furniture. There may have been a trapdoor undiscovered. We left early in the morning, and there was no time to make a further search. My husband had his watch and money under his pillow, but all my few ornaments, rings, and watch were on the dressing-table.

Mr. C—— adds the following details:—

We had dinner as soon as we could, and went to our room almost directly afterwards. I was asleep, I believe, before my wife got into bed. She woke me up, saying, “I think there is someone in the room.” I answered, “Nonsense, nightmare,” and went to sleep again. My next sensation, a half-conscious one (I can’t say how long after), was that a small hand was feeling against my right side, and being thrust very gently under it towards my watch and purse under the pillow. (My face was outwards, towards Mrs. C——’s bed.) I did not wake very readily, and I seemed to have an effort in regaining my consciousness. As soon as I did get awake, I called my wife by name, and in a low voice said, “Are you awake? I think you are right.” I then got up, lit the candle, which was close to my side, and searched the room, as described previously, without result. I told my wife what I had fancied and felt, and then slept till just before we were called. I was certainly tired and dined late, and should have said the whole was the result of indigestion, but it is curious that, to a certain extent, we both experienced the same sensations. Another and more probable solution is, that there may have been someone in the room—possibly a child; but how he got out of it while I lit my candle is beyond my comprehension, unless he slid down from the window, which was open. Yet here again we were on the second floor, and there was, as far as I can remember, no trellis work or creepers against the house wall; and supposing a burglar, he failed to take away anything, although my wife had left her rings and other things on her dressing-table. I know nothing about the house.

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#### L. Cl. 1110. Hypermnestic Dream.

The following case, received from Mrs. Wynford Philipps, 5, South Eaton Place, S.W., belongs to a class of which we have printed at different times several examples. The question is of course between *hypermnnesia* and *clairvoyance*;—between a recollection emergent in sleep of something subliminally noted during the waking search, and a “clairvoyant excursion” during sleep, in which the lost object is for the first time discerned. The present case does not necessarily carry us beyond the *former* alternative.

*Statement concerning the finding of a Brooch and Watch.*

In the spring of 1896 I lost a gold half-hunter watch, attached to my dress by a small diamond brooch. The loss occurred as I was walking about with friends in garden and stables of Lydsleys Haven, Pembrokeshire, between 4.20 and 5 in the afternoon.

Soon after returning to the house I missed the watch and brooch, and as I attached special value to them, we caused the whole garden, gravel walks, and stables to be examined by a number of boys and men, and all the straw in the stables to be carefully sifted. Still they could not be found.

That night I dreamed vividly that I saw the watch and brooch on the very path that I had examined vainly myself, and which had been investigated by all the searchers. Next morning, immediately on waking, I remembered the dream, and went straight to the place where the watch was lying, half hidden by gravel. I at once told all in the house exactly what had happened, and the signature of one of the witnesses is here appended as well as my own.

NORA PHILIPPS.

I took an active part in the search, and heard the dream from Mrs. Philipps before she went out in the morning.

A. C. HEWAT, Secretary.

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P. 259.

The following incident seems to have been carefully watched and recorded, and to have been published, with names of guarantors, immediately after the event. It is extracted from a pamphlet, entitled *Spiritualisme: Faits Curieux*, par Paul Auguez, Dentu, Paris, 1858:—

On December 10th, 1857, we addressed the following letter to M. Morin, vice-president of the Société du Mesmérisme, asking him to keep the letter sealed until the complete fulfilment of the sad event of which we related the prediction. The said prediction was as clearly expressed as it was wonderful in the extraordinary method of production. We retained a copy of this letter word for word. The original, stamped with the postmark, has been returned to us, after the verification of its date and contents, under the following circumstances:—

“SIR,—About a year ago, after a fruitless experiment in hydromancy,\* a young lady, who was with us making these experiments, suddenly saw a very strange scene reflected on the polished surface of a glass into which she had been looking a few minutes before. . . .

“She saw, she said, a room containing two beds. In one of these she saw quite distinctly a sick person, whose distorted features betokened the approach of death.

“Around this bed were standing several people, amongst whom she could distinguish a young woman and two children, all three dressed in black.

“Being much astonished at this vision, and not knowing with what to connect it, we asked the experimenter if these persons were known to her.

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\* Divination by means of pictures, which are delineated in the water before the eyes of the seer.

She replied at once that the dying man seemed to her to be a friend of ours, M. X., an employé in a government office, and that the three persons dressed in black must be his wife and his two sons.

“Although this appeared very strange, we did not attach much importance to the matter, for M. X. had a strong constitution, and at that time was in good health.

“However, about three months ago—that is to say about nine months after the vision of which we have given an account—M. X. was suddenly attacked by acute bronchitis and congestion of the lungs; but although his illness was pronounced by the doctor to be rather serious, it did not cause any great uneasiness.

“Then the fatal prediction came into our minds, and we were very anxious about the condition of our friend, which became more and more distressing.

“A few weeks ago the disease assumed a more serious character, and as the arrangement of the apartments in which he was living made it impossible to nurse him efficiently, he determined to take advantage of the privilege attached to his position as government official, and was moved to Val-de-Grâce.

“At the time of writing this letter, the invalid, finding himself somewhat better, has just been taken to the house of a relation, where he hopes to stay during his convalescence.

“At the same time, the disease has not diminished in severity, although it is stationary. This is how matters stand to-day, December 10th, 1857.

“As far as we are concerned, however, the prediction is in some measure fulfilled. Indeed, who would ever have thought that a young man, in full strength, would, in such a short time, be in such a state as he is to-day? Who would have supposed that anyone who lived in such comfortable circumstances as our unfortunate friend would be obliged by the force of circumstances to have himself taken to a hospital? Who could have foreseen that his family, who had been seen dressed in black, should happen just at that time to be in mourning for a relation who had died a short time previously?

“We must add further that since M. X. was moved to the house of his relation, after attempts to obtain communications by means of a table, for several evenings, a message, giving the name of M. X., appeared spontaneously. Among other things said, in reply to questions asked, were the words:—‘Death warning! . . .’

“We heard later on that at the time when these manifestations occurred, M. X. was lying in a state of lethargic stupor, in consequence of the doses of opium given him to induce sleep.”

Paris, *December 10th, 1857.*

M. X. died a month after this letter was sent. It was read by us in the presence of MM. le Baron du Potet, Petit d’Ormoy and Morin, who, after having considered all the circumstances, and having verified the date of the post-mark, December 11th, certified that the details therein contained were absolutely accurate.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***  
*Names of Honorary Associates are prefixed by an Asterisk.*  
*Names of Associates are printed in **SMALL CAPITALS.***

### HONORARY MEMBERS.

ALEXANDER N. AKSAKOF, 6, Nevsky-prospect, St. Petersburg.  
 PROFESSOR W. F. BARRETT, F.R.S.E., Kingstown, Co. Dublin.  
 PROFESSOR HENRY SIDGWICK, Newnham College, Cambridge.

### MEMBERS AND ASSOCIATES.

BRETON, MISS FLORENCE, 2, Adamson-road, S. Hampstead, N.W.  
**Chrouschoff, Michel de**, Binnbrooke Grange-road, Cambridge.  
 FOSTER, MISS LUCY E., 42, Lexham-gardens, London, W.  
 GORDON, GEORGE H., 1 Clare-road, Bristol.  
 GRIST, REV. GORDON C., B.A., Church Cottage, Madresfield, Malvern.  
 HORSLEY, GEORGE F., S. Peter's Rectory, Walworth, London, S.E.  
**Hoskins, Edmond J., M.D.**, Surgeon-Major, Hammam Chambers,  
 67, Jermyn-street, London, S.W.  
 HYAMSON, ALBERT M., Secretary's Office, General Post Office, E.C.  
 ILIFFE, MRS., 13, Warnborough-road, Oxford.  
**Morell, Mrs. Waldo.**, 5, Noel-street, Nottingham.  
 \*MURRAY, DONALD, "Morven," Lane Cove-road, St. Leonards,  
 Sydney, N.S.W.

MURRAY, HON. MRS., 50, Grosvenor-gardens, London, S.W.  
 O'DONNELL, ELLIOTT, Henley House School, St. John's Wood, N.W.  
 STORRAR, WM. M., L.R.C.P., L.R.C.S. (Ed.) 57, Hoghton-st., Southport.  
 THOMPSON, MRS. EDMOND, 87, South Hill-park, Hampstead, N.W.  
 THORNTON, W. M., M.Sc. (Vict.), Durham College of Science, Newcastle-on-Tyne.  
 TOBY, ERNEST G., 25, Canonbury-road, London, N.

#### THE AMERICAN BRANCH.

BATES, DR. MARY C., Exeter Chambers, Exeter-street, Boston, Mass.  
 CALLENDER, IRA S., Galesburg, Ill.  
 CHENEY, W. T., Box 184, Rome, Ga.  
 CRUFT, GEORGE T., 433, Shawmut-avenue, Boston, Mass.  
 DRAKE, MRS. A. J., Auburndale, Mass.  
 GIBIER, DR. PAUL, 313, West 23rd-Street, New York, N.Y.  
 LINDESLEY, J., No. 200, Yokohama, Japan.  
 MOFFETT, F. L., 204, Flour Exchange, Minneapolis, Minn.  
 MOODY, HARRY L., 27, Crescent-street, Greenfield, Mass.  
 RING, DR. ARTHUR H., Arlington Heights, Mass.  
 TAFFT, HENRY S., 174, Weybosset-street, Providence, R.I.  
 WALKER, JOHN A., Box D., Jersey City, N.Y.  
 WENDELL, B. R., Cazenovia, N.Y.  
 WHITTLESEY, MILLS, 301, Chestnut-avenue, Trenton, N.J.

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#### ANNUAL GENERAL MEETING OF MEMBERS OF THE SOCIETY.

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The Annual General Meeting of Members of the Society for Psychical Research was held at the Westminster Town Hall on January 27th, at 3 p.m., the President, Sir William Crookes, F.R.S., in the chair.

The Notice convening the Meeting was read.

The President said this was the third Annual General Meeting of Members held since the incorporation of the Society in the autumn of 1895. In that time the Society has had a career of considerable prosperity, whether judged by increase in number of members, or in regard to the importance of the work done, and published in the *Proceedings*. Of the six retiring Members of Council at the end of 1898, one, Col. Hartley, had been removed by death. A seventh vacancy is also occasioned by the death of Mr. R. Pearsall Smith early last year. The other five retiring members all offer themselves

for re-election. Two other members had also been nominated. These seven nominations being sufficient to fill up the vacancies in the elected Members of the Council, the President said that he had only to declare that the following were duly elected Members of the Council:—A. W. Barrett, M.B., J. Milne Bramwell, M.B., Professor Oliver J. Lodge, F.R.S., Mr. Frank Podmore, Professor H. Sidgwick, Sir A. K. Stephenson, K.C.B., Q.C., and Professor J. J. Thomson, F.R.S.

The President went on to say that he had before him an audited statement of the Income and Expenditure during 1898, which would, as usual, be printed in the *Journal*. The Auditor says in his accompanying letter:—"I have pleasure in again bearing testimony to the good order in which your Secretary has kept the books, which I have just audited as to the year 1898." The statement of Assets and Liabilities at the end of 1898 showed an improvement in the position of the Society during the year of about £70. This was in great measure due to the increased sale of the *Proceedings*, outside the Society, especially of Part XXXIII., containing Dr. Hodgson's report on Mrs. Piper.

In reference to the present position of the Society, the President said that the total number of names of all classes on the list of the Society on January 1st, 1898, was 911. The elections during the year 1898 had been 77. Against these were to be set 29 resignations, 16 removals by death, and 8 names struck off the list, of persons who had been lost sight of, or who had become merely nominal members, thus showing the number of the Society at the commencement of the present year to be 935.

A considerable number of elections took place during the year in the American Branch, but owing to deaths and resignations at the close of 1898, the net result is a gain of one, increasing the number to 415. It is, however, satisfactory to note that the slight diminution of the previous year has not continued.

The President invited remarks from members present. A member made an inquiry as to the "Second Sight Fund," which was replied to. There being no further response, the President declared the meeting closed.

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#### MEETING OF THE COUNCIL.

The Council met at the close of the Annual General Meeting above reported. The President, Sir William Crookes, F.R.S., occupied the chair. There were also present, Mr. F. W. H. Myers, Mr. St. George

Lane Fox Pitt, Mr. Sydney C. Scott, Mr. H. Arthur Smith, Dr. C. Lloyd Tuckey, and Dr. A. Wallace.

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

Report was made that the Annual General Meeting had been held, and that Members of Council had been elected as stated above.

Sir William Crookes, F.R.S., was re-elected President of the Society for the ensuing year.

Mr. H. Arthur Smith was re-elected as Hon. Treasurer, and Mr. F. W. H. Myers as Hon. Secretary, and Mr. Arthur Miall as Auditor for the ensuing year.

On the proposal of the President, Professor W. F. Barrett and Professor H. Sidgwick were elected Honorary Members of the Society; and on the proposition of Mr. F. W. H. Myers, Mr. Alexander N. Aksakof, of St. Petersburg, was also elected an Honorary Member.

On the proposal of Mr. F. W. H. Myers, Mr. Donald Murray, of New South Wales, was elected an Hon. Associate for the current year.

The following were co-opted as Members of Council for the ensuing year:—Mr. St. George Lane Fox Pitt, Dr. R. Hodgson, Mr. Registrar Hood, Dr. G. F. Rogers, Dr. C. Lloyd Tuckey, and Dr. A. Wallace.

The Hon. E. Feilding and Mr. J. G. Smith were proposed for co-optation on the Council at its next Meeting.

Committees were elected as follows, with power to add to their number:—

*Committee of Reference.*—Professor W. F. Barrett, Sir W. Crookes, Dr. R. Hodgson, Dr. W. Leaf, Professor O. J. Lodge, Mr. F. W. H. Myers, Lord Rayleigh, Professor H. Sidgwick, Professor J. J. Thomson, Dr. J. Venn, and Mrs. Verrall.

*Library Committee.*—Dr. J. Milne Bramwell, Hon. E. Feilding, Mr. F. W. H. Myers, and Dr. C. Lloyd Tuckey.

*Hypnotic Committee.*—Dr. A. W. Barrett, Dr. J. Milne Bramwell, Hon. E. Feilding, Dr. R. Hodgson, Dr. W. Leaf, Mr. St. George Lane Fox Pitt, Mr. F. Podmore, Mr. J. G. Smith, Dr. C. Lloyd Tuckey, Dr. A. Wallace, and Mr. E. Westlake.

*House and Finance Committee.*—Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Lieut.-Colonel G. L. Le M. Taylor.

The existing lists of Honorary Associates and of Corresponding Members were confirmed for the ensuing year.

Three new Members and thirteen new Associates, whose names and addresses are given above, were elected. The election of fourteen new Associates of the American Branch was also recorded.

The Council recorded with regret the death of four Associates of the Society:—Mr. Clement H. Hill, Mr. William B. Hutchinson, Rev. F. Synge, and Mrs. Tatham Warter.

The resignation of eleven Associates, who for various reasons desired to terminate their connection with the Society at the end of 1898, was accepted.

The name of Mrs. Sutherland Orr was at her request transferred from the list of Associates to that of Members.

The Council acknowledged with thanks some presents to the library, including a bound copy of *Light* for 1898 from the London Spiritualist Alliance.

The audited Statement of Accounts was referred to the House and Finance Committee, who were requested to prepare an estimate of income and expenditure for the current year, and present it with their report to the next meeting of the Council.

It was agreed that the next meeting of the Council should be held on Friday the 10th of March, at 19, Buckingham Street, W.C., at 4.30 p.m.

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NOTE.—The Report of the General Meeting held on January 27th, and the Statement of Income and Expenditure for 1898, will appear in the *March Journal*.

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### COLONEL DE ROCHAS' MUSICAL SENSITIVE.

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The following extracts from a letter of Colonel de Rochas, Director of the École Polytechnique of Paris, will be of interest to musical readers. He is describing a hypnotic sensitive, who responds, as he believes, with a kind of subliminal delicacy of perception, to a certain intrinsic significance of musical notes or phrases. It is not easy to see how such a response can be "made evidential," but there is nothing incredible in a heightening of æsthetic sensibility in the hypnotic trance. Colonel de Rochas' letter is accompanied by photographs representing the young lady in statuesque attitudes determined by musical phrases. She is, he adds, perfectly "*convenable*," and open to engagement for drawing-room gatherings or for scientific observation. The further phenomenon here mentioned of "exteriorisation of sensibility,"—the transference of sensation from the sensitive's own body to some external object—has not been satisfactorily reproduced, so far as we know, by English observers, nor is it clear what part suggestion

may have played in the recorded experiments. But here are M. de Rochas' remarks on his subject's musical sensibility:—

“In M<sup>lle</sup>. Lina, who presents the phenomenon of exteriorisation of sensibility to a remarkable degree, I separate (*déclanche*), so to say, her psychical body from her spirit, so that, by reflex action, the music of a passion produces automatically the gesture appropriate to that passion, although the subject's spirit does not perceive the music. The effect becomes intense through this suppression of the intermediary. Curious observations can thus be made upon cerebral localisations. Certain notes—the dominant, the mediant, (or 3rd note), the leading note (major 7th or sensible note), the keynote (or tonic)—produce in whatever key, when the subject is attuned to it by a few chords, movement of certain parts of the body, always the same. Thus the mediant sets the hips in motion, the dominant and sub-dominant the hands, the leading note the lips, etc. When one of these notes returns often in the music of a dance, for instance, the corresponding part of the body is set in motion, so that one can compose music which shall set going movements characteristic of certain oriental dances. . . .

“Thus for instance a musician among our group brought with him (without saying anything to Lina) some notes which he had taken of the Javanese dance, at the time of the *Exposition*, and he played the music, never previously played in this fashion. Lina at once executed the Javanese dance, which consists of movements of the hands alone.”

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### CORRESPONDENCE.

[*The Editor is not responsible for opinions expressed by Correspondents.*]

MR. PODMORE ON CLAIRVOYANCE AND POLTERGEISTS.

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

SIR,—Will you allow me to make a few remarks on the treatment of these questions by Mr. Podmore in the *Proceedings* for December, 1898? In my opinion the credit of the Society as a body for the scientific investigation of a variety of very remarkable and little known phenomena is seriously injured by the method he has adopted—that of omitting to refer to the best evidence in the matters he discusses, giving prominence to every possible supposition of imposture on the part of the agents and of incompetence on the part of the observers, and then stating his adverse conclusions with a confidence and authority which should only be displayed after a full presentation and unprejudiced discussion of the whole evidence available. I will only refer to a few examples to justify this statement, as I have neither time nor inclination, nor is it here necessary, to do more.

Mr. Podmore devotes more than five pages to the case of Alexis Didier, who, he endeavours to show, might have been, and, therefore, probably was, an impostor. He first describes the mode of bandaging the eyes “generally,” which was not the more effective mode usually adopted as described by Dr. Lee and others. He then states that, from the detailed descriptions of many

observers, he concludes that "the power exercised by Alexis was perfectly normal"—that is, that he saw with his eyes in the ordinary way, and that his reading sealed letters, describing the contents of closed boxes, and playing *ecarté* rapidly and often telling his opponents' cards as well as his own, were, or might have been, all clever trickery. Every difficult case quoted is explained on this assumption, though acknowledging that this explanation was not necessarily correct. But he continually dwells on the possibility of fraud, on the agents having highly-trained confederates, on the simplicity of the numerous witnesses, and on the fact that "the reports which we possess are mostly at second-hand."

But in a very well-known work, Dr. Edwin Lee's *Animal Magnetism*, that physician reports, from personal observation, fourteen séances in Brighton and Hastings at which a large number of experiments were made, far the greater number of which were entirely successful, and many very remarkable. Especially so was the description of a tin box and its contents in the coroner's office at Norwich, Dr. Lee having put into the medium's hands a letter from the coroner in which this box was referred to as a test (p. 257). The reading of passages in books several pages in advance is what Mr. Podmore considers to be "most strongly suggestive of trickery"; but Dr. Lee gives numerous cases where no opportunity for trickery existed. The books were often brought by visitors as being old or uncommon, they were opened at any page and Alexis marked a line and was then asked to read the same line 10 or 20 pages in advance. The line given by him was usually found at the same level but not at the same number of pages from the open page. Many sceptics applied this test with books of their own, and in some cases the sentences read were quite unexpected and unusual. Mr. Podmore states that in the accounts he has read, when sealed packages were given him "the seal must be broken and the contents shown to a sympathetic witness"; but in the long series of experiments of this nature reported by Dr. Lee, I find that this condition was required only in one or two cases, while many sealed packets are stated to have been described correctly while unopened.

The card-playing, which Mr. Podmore considers to be "most probably deliberate fraud," happens to be that as to which the evidence that it was *not* fraud is most conclusive. It occurred at almost every séance, and in a number of cases cards were named correctly as they lay upon the table backs upwards, while on one occasion a large folio volume was placed upright between the two players without preventing Alexis from naming the cards in his opponent's hand. But the absolute proof of the reality of the clairvoyance while card-playing is the evidence of Robert Houdin, who has been called the prince of conjurers and to whom everything that could be done with cards was perfectly familiar.

At the request of the Marquis de Mirville he had two séances with Alexis, and certified in writing that he found it "impossible" to class the phenomena "among the tricks which are the objects of my art." And after the second séance he wrote—"I therefore came away from this *séance* as astonished as any one can be, and fully convinced that it would be quite

impossible for any one to produce such surprising effects by mere skill.”\* With such testimony as this, and that of Dr. Lee himself, what is the value of Mr. Podmore’s suggestions of “deliberate fraud,” or at the best of “unconscious jugglery” when in the trance state, together with his final suggestion of an elaborate “intelligence department,” and of “highly-trained confederates” as an explanation “not to be summarily dismissed”?

And such explanations as this, given as the result of an examination of the best evidence, are the more futile when we consider the mass of first-class personal testimony to the reality of clairvoyance of the same nature as that of Alexis that is accessible to every enquirer. Such are those by the late Professor Gregory in his *Letters on Animal Magnetism* (pp. 395–408) forming absolutely conclusive tests through an ignorant girl who could not read or write, and of a character more marvellous than any of the clairvoyance of Alexis. Other cases with the same medium are recorded by Dr. Joseph Haddock, M.D., of Bolton, who had her in charge as a patient, in the Appendix to his work on *Somnolism and Psycheism*. In three separate cases this girl recovered lost property when all other means had failed; besides successfully describing distant persons and events unknown to any of the persons near her. Dr. Herbert Mayo, in his *Letters on the Truths contained in Popular Superstitions*, gives a successful test experiment with a Parisian clairvoyante, he being at the time in Prussia. And besides these we have the Report of the Commission of the *Académie Royale de Médecine* strongly affirming the reality of clairvoyance. But all this evidence of men of the highest character and ability, after careful and often long-continued personal observation and test, is wholly ignored by Mr. Podmore in his attempt to show that Alexis might have been, and probably was, an impostor. I submit that such a mode of treating this important subject is utterly unscientific, is opposed to the rules of evidence and of common sense, and is unworthy of the prominent place it occupies in the *Proceedings* of the Society.

The same defects in an even more exaggerated form are found in his conclusions as to “Poltergeists” given in his review of Mr. Andrew Lang’s *Making of Religion* in the same number of the *Proceedings*. He says that he formerly thought it “not improbable that there was something inexplicable in these Poltergeist manifestations.” Now, having taken the eleven cases investigated by the Society, and, presumably, given due weight to all other well known records, he concludes:—“I cannot find any evidence that would

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\* Dr. Lee, in his *Animal Magnetism*, pp. 162-3, gives the essential part of Houdin’s two letters; but in order to understand the full weight of this testimony it is essential to read De Mirville’s detailed account of his interviews with Houdin, and of the séances with Alexis, to which Houdin went with the full belief that he could expose him. This most interesting account occupies the first chapter of De Mirville’s great work, *Des Esprits et de leurs Manifestations Fluidiques*, which is in the Society’s library. Houdin also tested the reading of closed books; and Alexis informed the great expert of a fact relating to one of his most intimate friends, which Houdin declared at the time could not possibly be true, but which he afterwards acknowledged to be correct. (See *Des Esprits*, I., p. 26, footnote.)

justify such a supposition (that is, that there is anything inexplicable in them) even as a working hypothesis." Then, after nearly two pages of reply to Mr. Lang's criticisms he thus concludes:—"For myself, I am grieved to think that the Poltergeist should go. He was a more picturesque figure than the naughty little girl who takes his place. There are too many naughty little girls on this planet already."

If this judgment is given on the eleven cases alone, the evidence for which he has adversely criticised, then he should not state in such positive terms a conclusion founded upon such utterly inadequate evidence. If, on the other hand, his words—"I cannot find any evidence"—imply that he has considered the best of the existing testimony, then so positive a conclusion should not be stated without at least pointing out the grounds on which he rejects it. For it is the case that no class of psychical phenomena rests on such an extensive basis of well attested facts—facts which were at the time, and have ever since remained, inexplicable by other than a supernatural cause. I will, therefore, briefly enumerate a few of the best attested of these cases for the benefit of such readers as are not acquainted with them; seven which occurred during the present century and two earlier ones.

1. The Drummer of Tedworth, as the disturbances at the house of Mr. Mompesson in 1662 are usually termed, deserves attention, both because it presents the main features of all these cases, and especially because it was recorded by a contemporary and eye-witness of the highest character and of exceptional ability, the Rev. Joseph Glanvil, a fellow of the Royal Society and a writer on the Baconian philosophy. In this case "the naughty little girl" was 10 years old, and the disturbances continued for two years, to the great distress of Mr. Mompesson who would have been delighted to have had the cause of it discovered. The disturbances consisted of various noises, knockings, scratchings, and drums heard as if over the house; shaking of the floor and of the whole house; the children's clothes and other articles thrown about the room, and chairs and stools moving about by themselves in the presence of numerous witnesses. The noises were sometimes so loud that they were heard in the fields near and even awakened people in the village at a considerable distance. Mr. Glanvil himself heard the knocks and scratchings continuing for half an hour while the children on whose bed it occurred were lying quite still with their hands outside. He also heard loud pantings as of a large dog, which was so violent as to cause the windows and the whole room to shake. The account is given in considerable detail in Glanvil's *Sadducismus Triumphatus*, and I cannot understand how anyone admitting, as Mr. Podmore does, that "it is solely a question of evidence," can come to the conclusion that we have here no evidence of anything inexplicable, "even as a working hypothesis."

2. Half a century later, in 1716, we have the remarkable disturbances at Epworth Parsonage, Lincolnshire, where the Rev. Samuel Wesley was rector. Here again we find exceptionally good contemporary records by various members of the Wesley family, all far above the average in intelligence and freedom from superstition. Samuel Wesley himself kept

a journal in which all the chief occurrences were described, and there are also numerous letters from various members of the family to their friends and to John Wesley, describing the various events as they occurred. It is interesting to note that the manservant who first heard the noises and witnessed the movements of various articles, had no fear whatever, and that each member of the family in turn, when told of what had happened, entirely disbelieved that there was anything that could not be soon explained, till he or she had witnessed the phenomena, when it was perceived to be wholly beyond their experience and utterly inexplicable by any known causes. At length the whole household—nine or ten persons—witnessed the disturbances, Mr. Samuel Wesley being the last and most incredulous, and he too was forced to admit that they were wholly abnormal.

The noises were of various kinds, knockings, footsteps, and creaking or drumming noises, which moved about to various parts of the house while being followed, but no cause for which could ever be detected. Often there were tremendous bangings and clashings as if heavy lumps of coal were rolling down the stairs, or all the glass and china in a cupboard smashed to pieces, yet nothing could be found. Movements were also varied. Hand-mills were whirled round, windows rattled, door-latches moved up and down making a great clatter. On one occasion, when Mr. Wesley went to his study, of which he always kept the key, the door was pushed back against him as if by a person inside, but there was nobody. Then began a knocking in various parts of the room, and he was pushed against his desk as by an invisible person. Often the noises were so loud and varied that for the greater part of the night no one could sleep. The disturbances lasted with more or less violence for two months and then wholly ceased. Many of the sounds were of a nature that no one could imitate, and were often such that no person could produce without instant detection. The letters and journal were preserved and were published by Priestly in 1791, and by Dr. Adam Clarke in his *Memoirs of the Wesley Family*; while John Wesley himself, in 1720, collected the evidence of all the witnesses and published his account in the *Arminian Magazine*.

Here surely is another case in which the evidence of "something inexplicable" is both good in itself and demonstrative of inexplicability. It is widely known and easily accessible. Yet Mr. Podmore says:—"I cannot find any evidence" to justify the supposition of "inexplicability."

3. Coming to the present century we have first the case of the castle of Slawensik, in Silesia, in 1807. These disturbances were witnessed by Councillor Hahn and Cornet Kern, both young men of good education and in perfect health, and free from all superstitious ideas. For more than two months they witnessed almost daily and nightly the most extraordinary phenomena. Pieces of lime appeared to fall from the ceiling and flew about the room to such an extent that the whole floor and tables were often covered, yet the closest examination could not detect any sign of its having come from the ceiling. Noises were heard like hammering on boards or the sounds of distant artillery. But most extraordinary were the movements of almost every loose article in the room, such as knives, forks, brushes,

slippers, soap, candlesticks. Sometimes these things would rise from the table before the eyes of both of them and then fall to the floor. Many other persons, officers, inspectors, tradesmen, and visitors saw the same things, and no witness of them could ever suggest a natural explanation. Hahn soon became greatly interested in these strange occurrences, applied many tests and kept a careful record of them. And he especially notes, in reply to the objection of delusion, that whenever several persons were present, after each abnormal event he asked each person what he saw or heard, and in every case all witnessed the same thing; while many of the phenomena happened while he was entirely alone.

He gave his narrative of these events to Dr. Justinus Kerner, who has published it in his book on the Seeress of Prevorst (pp. 274-289 of Mrs. Crowe's translation), and a good abstract is given in Dale Owen's *Footfalls*. Here again we have absolutely inexplicable occurrences, and the evidence for them must certainly be classed as exceptionally good.

4. We now come to the remarkable bell-ringing at Major Moor's house, Great Bealings, near Woodbridge, Suffolk, in 1834. It began on February 2nd, and continued almost daily till March 27th. The most careful examination and observation by the Major and his friends failed to discover any natural cause. All the bells rang either together or separately, except the front door bell, which would be the most easy to play tricks with. They rang just the same when all the servants were brought together by Major Moor; and also in the presence of reporters and others. The violence of the peals and the rapidity of the moving bells could not be imitated. Major Moor wrote an account of the disturbance in a letter to the *Ipswich Journal*, and besides many inadequate or foolish attempts at explanation he received letters from all parts of the kingdom describing similar occurrences in various houses. A clergyman, who wrote from a rectory in Norfolk, described various loud and disturbing noises resembling those at Epworth, which had been heard by himself and family for nearly nine years, and which could be traced for sixty years back. Lieutenant Rivers had equally mysterious bell-ringing with those at Bealings in his rooms at Greenwich Hospital. Constant watching by himself, by friends, by the official surveyor and bell-hanger, failed to discover any cause whatever. This ringing lasted four days.

In a little book called *Bealings Bells* Major Moor gives an account of his own case and those of the various other persons who had communicated with him; and the whole constitutes a body of facts attested on the best possible evidence, which is alone sufficient to demonstrate that "something inexplicable" of which Mr. Podmore declares he cannot find any good evidence at all! \*

5. In 1838 a violent outbreak of stone throwing and other disturbances occurred at the farmhouse of Banchory, in Aberdeenshire. On the 5th of December and for five days after, great numbers of sticks, stones, and earth-clods flew about the yard and struck the house. Hundreds of persons

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\* This book is in the library of the Society, and a good summary of the facts is given in Owen's *Debatable Land*, pp. 239-245.

came from far and near to see the marvel and none could find any cause. Then for two weeks the disturbances occurred inside the house, where knives, plates, mustard pots, flat irons, and many other articles flew about the room or came down the chimney. Sometimes they flew from room to room; and there were also tremendous knockings on the doors and roof, while sticks and stones flew against the windows and broke them. People for 20 miles round came to see the phenomena, including farmers, gentry and clergymen, but could find no explanation. At length the two servant-girls were "strictly examined" and sent to prison, and as the disturbances then ceased the conclusion seemed to be that they *must* have done it all, although of the hundreds who had been present no one ever saw them do a single thing. The phenomena were closely like those at the castle of Slawensik, and suggest a common cause. The case is reported by Mackay in his *Popular Delusions* and is summarised in Owen's *Footfalls*, p. 183.

6. The case of Mary Jobson of Sunderland, in 1839, is especially interesting because she was attended by Dr. Reid Clanny, F.R.S., who published an account of the extraordinary things witnessed by himself and also by three other medical men and other persons, sixteen in all. The phenomena consisted of violent knocking, footsteps, doors opened and shut, voices, music, water thrown on the floor, and beautiful designs appearing on the ceiling, all without any discoverable cause; and all in presence of a sick girl of thirteen who had been long treated for a mysterious disease by bleeding, blistering, and purging which almost killed her. A short abstract of Dr. Clanny's publication is given by Howitt in his *History of the Supernatural*, Vol. II., p. 450. Dr. Clanny was ridiculed and persecuted, but always maintained his firm conviction of the reality of these inexplicable phenomena.

7. The disturbances in a burial-vault beneath a chapel in the public cemetery of Arensburg in the island of Oesel, in 1844, are noteworthy, because they were officially inquired into by a commission consisting of Baron de Goldenstubbé, the Bishop of the province, a physician, the Burgomaster of the town, and two members of the Consistory. The disturbances consisted in the coffins which had been placed side by side in the vault, being found, on the occasion of a funeral, to have been displaced so as to lie on each other in a confused heap. They were put back in their places and the doors securely locked, but when privately inspected shortly afterwards by the Baron who was president of the Consistory, they were found in the same disorder as before. After satisfying themselves that the foundations and floor of the vault were untouched, and that there was no secret entrance, the Commission had the coffins replaced, and fine wood ashes were strewn over the pavement of the vault, the stairs, and the floor of the chapel. All the doors were locked and doubly sealed with official seals, and a guard of soldiers watched the building for three days and nights. Then the members of the Commission returned, found the seals intact, the ashes throughout the chapel, stairs, and vault, wholly undisturbed, and with no marks of footsteps; yet all the coffins but three (as before) were scattered about in confusion, the lid of one had been forced open, and several others,

though very heavy, had been set up on end. An official report was drawn up stating these facts, and was signed by all the members of the Commission ; it is preserved with the archives of the Consistory, and may be seen by any respectable visitors. The disturbances are said to have continued for some months longer, when it was determined to cover the coffins thickly with earth so as completely to bury them, after which no further disturbances of any kind took place. The facts are stated by R. D. Owen in his *Footfalls*, p. 186, he having obtained them, in 1859, from the daughter and son of Baron Goldenstubbé, who were living near at the time and heard of all the occurrences when they happened. Here, again, we have the best evidence as to occurrences which were, and are, wholly inexplicable.

8. *Stone-throwing in Paris.* This is remarkable as having been watched by the police for three weeks continuously without detecting the cause. A small house in a populous quarter, but isolated by the removal of other houses, was, as stated in the police report, assailed "every evening and through the whole night by a hail of projectiles which, from their bulk and the violence with which they have been thrown, have done such destruction that it has been laid open to the day, and the woodwork of the doors and windows reduced to shivers, as if it had sustained a siege, aided by a catapult or grape shot." The stones, etc., appeared to come from a great height in the air, and all the powers of the police, employed day and night on the spot, were never able to discover the cause.

This case is referred to in Owen's *Footfalls*, but a fuller account is given by De Mirville in his work *Des Esprits*. I have given a full account, translated from *La Gazette des Tribunaux* (the official organ of the French police), in my *Miracles and Modern Spiritualism*, p. 284, which was verified by a literary friend at the British Museum as an exact translation. A later notice declared that "the phenomena remain inexplicable," and De Mirville tells us that nearly a year afterwards he enquired of the police, of the *Gazette*, and of the owner of the house, who had suffered serious loss both in house and furniture, but nothing whatever had been discovered. (*Des Esprits*, Vol. I., p. 384.) Yet Mr. Podmore tells us that he can find no evidence of any such inexplicable occurrences !

9. The next, and in some respects the most remarkable case to be cited, is that of the disturbances in the house of the parish priest of Cideville, Seine Inferieure, in 1851, which lasted two months and a-half, and was the subject of a law-suit for defamation of character, during which all the main facts were legally established and duly recorded. The story is a long and interesting one, and is given in full detail in Dale Owen's *Footfalls*, pp. 195-203, and, briefly, in my *Miracles and Modern Spiritualism*, p. 79.

The phenomena were much the same as in the other more violent disturbances already described. Tremendous knockings, scratchings, and shakings of the house occurred, sometimes as if everyone in the house were simultaneously beating the floors with mallets ; fire-irons, hammers, tables, desks, and other articles moved about the rooms in the presence of many witnesses, without any apparent cause. The Marquis de Mirville, who owned property in the neighbourhood, the Mayor of Cideville, and many of

the gentlemen, ladies, and clergy of the country round, witnessed these phenomena and gave evidence before the court, which sat while the disturbances were still going on. A full summary of this case is given by De Mirville ; with the detailed judgment of the Court and the more important parts of the evidence (*Des Esprits*, Vol. I., Chap. XI.) and every reader of this narrative must agree with Dale Owen's concluding remark, "I doubt if it be possible to find a case more explicit or better authenticated than the foregoing."

In conclusion, I maintain strongly that the nine cases I have here briefly summarised rest upon emphatically good evidence, and are of such a nature as to be quite inexplicable on any supposition of delusion or imposture. And further, I maintain that they are quite as worthy of attention and of equal weight, as if they had been observed and described by Mr. Podmore himself or by any of the most trusted members of the Society for Psychical Research ; while they rest on better evidence, and have every one of them greater importance whether on account of their duration, the nature of the phenomena observed, or the character and ability of the witnesses than even the best of the eleven cases by criticising which Mr. Podmore founds his general conclusion, that he can find no evidence whatever of any of these phenomena being genuine or even "inexplicable," and that the only "Poltergeists" are "naughty little girls." I therefore urge that his mode of treatment as regards this wide-spread and important class of psychical phenomena, is utterly inadequate and unscientific, and therefore unworthy of a place in the *Proceedings* of the Society.

ALFRED R. WALLACE.

NOTE.—Besides the above, every enquirer should examine the cases of "Stone-throwing" given by William Howitt in three articles in Vol. VI. of the *Spiritual Magazine*. Several of these are as marvellous and as well attested as those here given, especially that of another French parsonage in 1835 (p. 51), and one in Ceylon in 1863 (p. 66). Numerous cases are also to be found in the later volumes of this magazine.

#### MR. PODMORE, POLTERGEISTS, AND KINDRED SPIRITS.

I have read with interest Mr. Podmore's review of my *Making of Religion*, with the Religion left out. It is amusing, indeed, to find a psychical researcher dissatisfied with the methods of anthropology, whereof psychical research, to my mind, is only a branch. But true it is that in anthropology each inquirer is only too apt to "select whatever facts best suit his views." For that reason I produced many facts which my brethren (except Mr. Tylor, whose views are not mine) had overlooked. The field is so vast that our generation can best employ itself in routing out and examining facts (or statements), but many inquirers have been taking it for granted that everything is already found out, and pigeon-holed, and accounted for. My poor effort is to show that this is a wrong opinion.

(1). Leaving Religion out, Mr. Podmore asks (p. 131) whether "the attitude" of a young lady lying bare-foot on a sofa was not perhaps a familiar one? I asked at the time ; it was highly unfamiliar, and, for

reasons, inadvisable. Hence the maternal anxiety to know whether her daughter had been the bare-foot lady of the crystal vision. She had been this lady—or, at all events, she had been in the attitude. I may add that I have other new cases of savage crystal gazing, and I think that psychical research can no more afford than other sciences to overlook savage anticipations of such experiences. Mr. Frazer has shown, in his *Pausanias*, that for lack of anthropological lore the science of classical antiquities has often been left in ignorance or abandoned to wrong explanations. Indeed, I have shown as much myself.

(2). P. 131. It is not on “æsthetic” grounds that I distrust Mrs. Piper. We want proof of the *identity* of her spirits. Now when the souls of English gentlefolks talk the *argot* of the American lower middle classes, they demonstrate that they are not what they are alleged to be.

My *Book of Dreams and Ghosts* was, professedly, intended to entertain. But, far from preferring “smooth and finished narratives,” I went, when I could, to contemporary MSS. (as of the Villiers story) in place of being content with “psychical bric-a-brac restored” in Wardour Street. So I went to the contemporary newspaper which Mr. Podmore had neglected, for the Worksop *poltergeist*, as he very candidly admits. Mrs. Piper is too “incoherent” for me, and I regret that I destroyed my minute criticism of her revelations to Mr. Lodge. But I think I can return to the inquisition of this story.

(3). I don't “champion a supernormal interpretation.” (p. 133.) I champion the method of “filing for reference” certain cases, as against paying ourselves with a theory of collective hallucinations of odd uniformity and wide diffusion. I fear I don't understand Mr. Podmore's distinction between “things done,” and “phenomena described,” or, if, on reflection, I do understand it, the contemporary evidence, “in almost complete agreement” with what Mr. Podmore collected five weeks later, convinces me that the things *described* were *done*, somehow or other. Mr. Podmore admits that here his theory of later embellishment breaks down. In Mr. Bristow's case five years elapsed, but I conceive that an intelligent man can remember through five years a set of phenomena which struck him as most remarkable. If the phenomena had been normal, say a love affair of his own, a boat race, or a cricket match, and if he had been deeply interested in them, I should expect an intelligent witness's evidence, after five years, to be good. Much of our history rests, with fair security, on evidence separated by more than five years from the events. So I prefer, not to champion a supernormal theory, but to wait and do without a theory, especially a theory so thin as Mr. Podmore's “naughty little girl” (in some cases where no girl is heard of) or his theory of later embellishment (which broke down at Worksop) or his amazing theory of uniformly diffused collective hallucination as to the flight of objects. These may be as good as other theories, but why have a theory at all?

In the case of Home's levitation I misunderstood Mr. Podmore's meaning. He means that, not when Home came into room A, but when he was seen to float out of room B by three educated gentlemen, he merely pushed out his

head and shoulders. They had previously, they say, "seen Home floating in the air outside" the window of room A. I do not know what happened, really, but I cannot possibly accept the head and shoulders hypothesis.

As to Sir W. Crookes being unable to see a piece of asbestos cloth in Home's hand by the light of two candles and the fire, I may leave that to Sir W. Crookes. To be unharmed by fire is *not* "without parallel or analogy." A case, carefully investigated by two physicians in the open air, was published lately by them in a New Zealand paper. I understand that they will put forth an ampler account in the local Scientific Proceedings.

*Enfin*, I have no theory of these things. But my reasoning faculties rise up against Mr. Podmore's theories, and, till a better occurs, I live contentedly without an explanatory hypothesis. Let me acknowledge the extreme courtesy of Mr. Podmore's comments on my rather testy observations.

St. Andrews, *January 18th*, 1899.

A. LANG.

### CASE.

L. 1111. A<sup>e</sup> P<sup>n</sup>

Although the following case is remote in date, the incident is one which could scarcely have been subsequently imagined,—or even seriously confused by lapse of memory.

Mr. Hyndman writes as follows, under date November, 1898 :—

On December 26th, 1872, my husband, Francis Hugh Hyndman, left Calcutta on a steamer, intending to return in about ten days.

He left me quite well, but in the morning of the next day, when off the Sunderbunds, he had such a strong presentiment that I was seriously ill, that he arranged to return at once by a river steamer, although at great inconvenience. He reached home at about 5 p.m. on that day to find me very ill with Asiatic cholera. I felt very ill on the morning of the 27th, but kept up until noon, helping a friend to nurse her husband who was dying of the same complaint.

About noon I left my friend's house, after her husband's death, to return home and go to bed, at about which time my husband must have been starting on his return journey.

I was quite alone at the time with only native servants, one of whom I sent for the doctor, but I took the usual specific in rather a large quantity and went to sleep for about two hours. Soon after I awoke, my husband arrived. A few hours after, I became unconscious and have no distinct recollections for some time.

I do not remember having distinctly wished for my husband's return, as I thought it was impossible. He knew nothing of my friend's illness, which was only known to me after his departure, and his first intimation of his death was meeting the funeral procession as he drove past the house.

(Signed) J. E. HYNDMAN.

Account sent by my mother.

H. H. FRANCIS HYNDMAN (Trin. Coll., Camb.).

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### GENERAL MEETING.

The 97th General Meeting of the S.P.R. was held in the Westminster Town Hall, at 4 p.m., on Friday, January 27th. The Lower Hall had been secured for the occasion. Less luxuriously seated than the Upper Hall, in which all meetings have hitherto been held, it accommodates a somewhat larger number; and Professor Richet's presence attracted a very full and attentive audience. Sir W. CROOKES, F.R.S., was in the chair, and introduced Professor Richet to the meeting as one of the leading scientific men in France, Professor of Physiology at the University of Paris, and one of the two lecturers selected by the Council of the British Association to deliver a lecture before the Association at their meeting at Dover in September next. "Although," continued Sir W. Crookes, "it only remotely bears on our present subject, I should like to make a quotation from Professor Richet's letter accepting this invitation. He says :—'If I thus gladly accept the invitation it is because I agree with you that the dissensions separating our two countries—countries which ought to be animated by mutual respect and goodwill—are absurd and even criminal. (Applause.) Thus, to the extent of my powers will I do my best to dissipate misunderstandings and allay ill-feelings.'

"This letter was written some months ago when circumstances were different from what they now are. Still we all honour the feelings so

cordially expressed, and we see in Professor Richet's visit to us to-day a renewed token of friendship. (Applause.)

"But Professor Richet has other peculiar claims on our regard and attention. He is the pioneer of experimental psychical research in France, where public opinion is behind that of this country in its appreciation of the importance of the subject. Under the many discouragements incidental to the study of an unpopular subject he has worked on with infinite patience. He has gained success in experimenting with psychically endowed persons by his sympathy and kindness, and his researches in multiple personality, especially in the case of 'Léonie,' are well known to all of us. In the much debated branch of enquiry included in the term 'hypnotism at a distance' he has achieved remarkable results. He however is specially known to us by his long and patient investigation of the abnormal powers ascribed to Eusapia Paladino. Here he has not been deterred by the undoubted instances of cheating which occasionally so gravely complicate genuine phenomena. Recognising that Eusapia—an unlettered Neapolitan peasant—was in mental development a mere child, and not so gravely guilty as better educated cheats, he persevered, being fortified by numerous instances of phenomena which cheating, as he considered, could not possibly explain. And since he remained throughout fully alive to the grave danger of palliating cheating and condoning trickery, I think that Professor Richet, whatever the actual facts may be, chose the truly scientific path in his persistent endeavour to observe and elucidate them."

Professor Richet's Address dealt with the successive experiences which had brought him over from his original materialistic standpoint to a gradually expanding belief in the operation of forces as yet unknown to science. The greater part of this Address will, it is hoped, be prepared by Professor Richet to appear (in translated form) in *Proceedings XXXV*. Part of it which related to Eusapia Paladino will, together with other matter concerning Eusapia, be deferred at any rate until after further experiments which Professor Richet hopes to conduct in the course of the summer. For the same reason the remarks of Mr. F. W. H. Myers and Professor Lodge, who briefly followed Professor Richet, are not reproduced here.

Professor Richet spoke in French and without notes, but with such clearness that he was (so far as could be judged) followed with easy comprehension by almost every member of the large audience. Departing from the usual habit at such meetings, Sir W. Crookes concluded by proposing a vote of thanks to the lecturer, which was accorded by acclamation.

THE SOCIETY FOR PSYCHICAL RESEARCH AND  
EUSAPIA PALADINO.

The following letter appeared in *Light* of February 18th :--

As some misunderstanding appears to exist with regard to the relation of the Society for Psychical Research as a body, or of some of its members individually, to Eusapia Paladino, I shall be glad if you will allow me to state briefly certain facts.

In the first place, as has been again and again stated, the Society for Psychical Research absolutely disclaims any corporate opinion, beyond the opinion that the whole range of alleged supernormal phenomena deserves careful inquiry in a scientific spirit. The Society has from the first included—its founders wished it to include—persons of widely varying opinions; and the selection of papers or articles, for reading or printing, has throughout been guided, not by the views which those papers expressed, but by the degree of scientific care and candour with which, in the Council's opinion, the experiments narrated had been made or the inferences drawn.

Individual responsibility has throughout been defined and guarded, and the Society is not implicated, as a whole, in any view which any of its members may take of a particular medium.

Secondly, even among the more active members there has been no change of view, save a certain change in my own views, to which I will come presently. Professor Sidgwick and Dr. Hodgson are quite unaffected by my report of Eusapia's latest phenomena. They continue to regard her as a mere trickster, and to deprecate further experiment with a person who has systematically practised trickery for years. Professor Richet and Professor Lodge retain their view that she mingles genuine and spurious phenomena.

As for myself, my readers may possibly remember that I witnessed phenomena on the *île Roubaud* which I held to be genuine, and afterwards phenomena in my own house which (thanks, mainly, to Dr. Hodgson's acumen) I ascertained beyond doubt to be false; and which Eusapia's "control" has since admitted to be false. I then felt, and I think reasonably, that in view of all this fraud, although still unable to disbelieve wholly in those earlier experiences, I could not ask other persons to take my recollection of the *île Roubaud* séances as proving genuineness. Such an attitude, of course, was *pro tanto* depreciatory of Professor Richet and Professor Lodge, who continued to believe in the *île Roubaud* phenomena. And when Professor Richet invited me to attend further séances last December, I felt that I could not refuse;—in spite of the grave objection which I felt, and feel, to taking any further notice of mediums proved dishonest.

The new phenomena were far more striking than even those of the *île Roubaud*; I was convinced that they were genuine; and obvious duty to my colleagues, upon whose acumen my previous withdrawal had to some extent reflected, urged me publicly to avow my revised conviction. There is no great change of view here, and this is all the change of view that has occurred with regard to the phenomena or performances of Eusapia Paladino.

Leckhampton House, Cambridge.

F. W. H. MYERS.

## CORRESPONDENCE.

[The Editor is not responsible for opinions expressed by Correspondents.]

## MR. MICHAEL PETROVO-SOLOVOVO ON THE EVIDENCE OF INDEPENDENT SLATE-WRITING.

The following letter has been received from Professor Shufeldt, of Washington, D.C. :—

In Volume IX. of the *Journal* of the S.P.R. (No. CLV., January, 1899, pp. 11, 12), I find a communication that has considerable interest for me. It is a letter contributed by our distinguished member, Michael Petrovo-Solovovo, who reviews Mr. Podmore's Review of Mr. Lang's, "The Making of Religion." Mr. Petrovo-Solovovo is evidently a staunch believer in the alleged phenomenon of independent slate-writing and allied tricks, and expresses some surprise at the "evidence" of Professor Elliott Coues of this country being "absolutely ignored" on this point in Mr. Podmore's review. Perhaps I can furnish the reason for your correspondent why so careful an observer and wide a reader as Mr. Podmore ignored a "gentleman of such scientific eminence" as Dr. Coues in his review. The fact that a person's name is widely known is no criterion whatever of the soundness of his opinions or the depth of his learning. Dr. Coues believes that independent slate-writing is "a fact in nature," and Mr. Podmore has very good reasons for believing nothing of the kind, and, to use the word in its widest sense, he is too good a naturalist to believe anything of the kind. (See *Religio-Philosophical Journal*, February 27th, 1892.) It is an easy matter to become notorious in any field of research, and Dr. Coues most assuredly made himself so when he published in *The Nation* of New York (December 25th, 1884, p. 543), statements to the effect that his methods of examining "ghosts" were by smelling them, seeing them, hearing them, handling them, weighing them upon hay or platform scales, and by examining the parings of their toe-nails and finger-nails when the aforesaid "ghosts" left such detached portions of themselves behind them. Dr. Coues distinctly claims in *The Nation* that he has personally examined by means of the microscope not only such structures as the toe-nails of ghosts, but also specimens of their hair, when the ghosts have condescended to have it trimmed during their visits to this mundane sphere. Now, if one of such "scientific eminence" as Dr. Coues makes such statements as these "in print," I fail to see what more we need in the premises, or what further proof Mr. Petrovo-Solovovo needs. Further, Dr. Coues states in the aforesaid article that thousands of ghosts have been examined in this way, "annually, monthly, weekly, daily, and perhaps hourly, by thousands of persons of every grade of intelligence, etc.;" but your correspondent should read the article of Dr. Coues in *The Nation* and be convinced, and he then may be able to better appreciate, perhaps, the reason why Mr. Podmore so thoroughly ignored the "evidence" of such a contributor to our honest researches, notwithstanding the fact that he had attained scientific eminence.

R. W. SHUFELDT.

## CLAIRVOYANCE AND POLTERGEISTS.

SIR,—I will make shift as well as I can to meet the principal objections brought forward by Dr. Wallace against my views on Alexis Didier's clairvoyance and on Poltergeists. To deal with them at all adequately would occupy more space than your courtesy or the tolerance of your readers would allow; and I trust Dr. Wallace will understand that in what follows I am constrained by considerations of space to pass by some points in his letter and to be briefer than I could have wished in dealing with others.

Houdin's testimony is no doubt very striking. But we must distinguish. Against the theory that Alexis' success was due to conjuring of the ordinary type, it must be admitted to be conclusive. But on the view advocated by me, that the clairvoyance of cards and sentences in closed books, etc., was probably due to preternormal acuteness of vision, conditioned by the trance, it is not so conclusive. No doubt Houdin, as a trained observer, would, if his attention had been specially directed to this possibility, have been better able than the ordinary person to pronounce judgment on it. But this acuteness of vision here supposed is a distinct thing from the rapid and comprehensive glance, the result of long training, which, as we know from Houdin himself, is part of the conjuror's equipment, and might very well pass for incredible even with an expert observer. Houdin contents himself with saying that Alexis' performances were beyond the resources of the art of conjuring.

My disbelief in this kind of clairvoyance is founded mainly on a comparison of the best reports I could find of the numerous cases in France and England during the period from 1820-50: e.g., the report of the Second French Commission on Animal Magnetism; the reports on M<sup>lle</sup>. Pigeaire; and especially the very careful and varied experiments of Chauncey Hare Townshend on his subject, also a French youth. It is clear, especially from Townshend's reports (*Facts in Mesmerism*), that the exercise of the faculty had some relation to normal vision: the interposition of a screen, an extra bandage, an alteration in the position of the bandage, or in the angle at which the object was held, constantly caused the experiment to fail.

When the observers were less careful than Townshend these variations of the experiments were not tried, or their results were not recorded.

Most of the reporters on Alexis paid no attention to such small points; and no doubt the conditions of the bandaging, etc., were prescribed by Marcillet. But I referred in my article to some reports from the outside journals of this time (1844), from which it was quite clear that Alexis was very particular about the position of the bandages; and even in Dr. Lee's book I find one case in which Alexis refused to submit to the handkerchief being tied over the face (p. 272).

I cannot find anything in Dr. Lee's reports that would lead me to alter my opinion. They are very condensed; and Dr. Hodgson has abundantly shown that condensed reports in such matters are certain to omit seemingly

irrelevant details which give the key to the result. Three or four such omissions in Dr. Lee's reports I will briefly note :—

1. He nowhere mentions whether the table used for card-playing was covered with a cloth or whether the polished surface was bare.

2. He never mentions the whereabouts, and only once or twice incidentally mentions the presence, of Marcillet at the experiments. Yet Marcillet, the hypnotiser, was presumably present throughout.

3. P. 258, Séance III., after describing successful card-playing, he goes on : " Reading from a volume opened at random by the Rev. F. Robertson, twenty pages in advance." Two pages later, at the end of the account, he mentions incidentally that the *first* trial of reading, also proposed by the Rev. F. Robertson, had been a failure.

4. Again, on the same page (258) is another serious omission. Lee writes : " Sir R— G— then gave a morocco case, which Alexis said contained —," and then proceeded to describe the contents.

In an account of the same sitting by Mr. Parsons, of Brighton (*Zoist*, Vol. VII., pp. 92-3), the incident is thus described : " Sir R. Grant presented a packet containing a portrait, which had been before presented by a sceptic, and Alexis could then make nothing of it. Marcillet then proposed that the packet should be put into the hands of any other gentleman who was not a sceptic, and that the contents should be exhibited to that other person in another room. Sir R. Grant volunteered, and this was done, and the packet secured as before. Alexis now succeeded in describing the picture with particularity."

No doubt to Dr. Lee it would have seemed insufferably tedious and irrelevant to have stated in his account of each sitting where Marcillet stood, at what kind of a table Alexis played cards, what failures occurred in each experiment before success was achieved, and so on. I do not in the least question his good faith in the matter. But the little details which he omits are just what I want to know ; and their omission, whilst it makes it difficult to frame a satisfactory theory as to how Alexis could achieve the wonders reported of him, renders it impossible for us to place any confidence in Dr. Lee's conclusion, that it was all due to a hypothetical faculty of clairvoyance.

I am sorry that I should have given Dr. Wallace the impression that I reject the evidence for clairvoyance at a distance, or, generally, for that form of clairvoyance which seems allied to and merges in thought reading. The evidence of Haddock, Gregory, Townshend, Barth, and many others at that period is very strong. The evidence for the exercise of the faculty, even in the case of Alexis, seems good, and might be better if we could eliminate Marcillet, and could get more reports at first hand, and in detail.

I will now pass to the second part of Dr. Wallace's letter, which deals with Poltergeists. My argument is, briefly, the better the evidence, the less the marvel ; until when we succeed in obtaining, as we very rarely do obtain, the contemporary evidence at first hand of intelligent witnesses, we find nothing which the "naughty little girl" is not fully competent to explain.

There would not be space to criticise in detail all the nine cases which Dr. Wallace brings forward. I will discuss briefly the first three; taking these partly because they are the first three (that I may not appear to select cases specially favourable to my argument), partly because they are amongst the best known and most widely quoted narratives.

1. The Drummer of Tedworth, as told by Glanvil. The disturbances began "about the middle of April," 1661 (Glanvil only gives two exact dates in the whole narrative), and continued for about two years. Glanvil's account of it, as we learn from the preface to the fourth (posthumous) edition of *Sadducismus Triumphatus*, was first published in 1668. Glanvil himself paid one visit to the house, "about this time"—the last date given, on the previous page, being January 10th, 1662. Glanvil's account of all he saw and heard is, in brief, as follows: On hearing from a maid-servant that "it was come," he, with Mr. Mompesson and another, went up to a bedroom; "there were two modest little Girls in the Bed, between 7 and 8 Years old, as I guest." Glanvil heard a scratching in the bed "as loud as one with long Nails could make upon a Bolster." This lasted for half-an-hour and more, and Glanvil could not discover the cause; it was succeeded by a panting, like a dog, accompanied by movements in the bedding: also the windows shook; also Glanvil saw a movement in a "Linnen Bag" that hung against another bed, but was not apparently sufficiently sure of the accuracy of his observation to mention this incident in the first (1668) edition. Further, Glanvil was aroused by an untimely knocking next morning; and his horse fell ill on the way home, and died 2 or 3 days later. This is the only detailed account which we have at first hand; it is written 5 or 6 years after the events, and apparently not from full notes, as Glanvil is unable to give the exact dates.

The rest of the account is founded on the oral relation of Mr. Mompesson, confirmed by other witnesses, "and partly from his own letters." There are also two letters of Mompesson's, dated respectively 1672 and 1674. But he gives no detailed confirmation of Glanvil's account; indeed, when the second letter was written he expressly says that he had lent Glanvil's book "for the use of the Lord Hollis," the previous year, and did not know what the account contained. But even if we assume that Glanvil had accurately put down 5 or 6 years later all that he had heard from Mompesson, it does not amount to much; for it does not appear that Mompesson himself witnessed any of the more marvellous incidents—the drops of blood, the chairs moving by themselves, "the great Body with two red and glaring Eyes," and all the rest of it. These things were witnessed by neighbours, by men-servants, or by an undistributed "they." So that Glanvil's account of them may be third-hand, or tenth-hand.

3. The disturbances at the Castle of Slawensik, an account of which is preserved by Kerner in the *Seeress of Prevorst*. (I postpone for the moment Dr. Wallace's case No. 2, the Wesley Ghost.) The disturbances took place during two months in the winter of 1806-7, apparently from end of November to end of January. They are said to have been witnessed by many persons, whose names are given; but we have only one account,

written by Councillor Hahn on November 19th, 1808, and by him given to Kerner in 1828. From the fact that no dates are given it may be inferred that Hahn did not keep notes; at any rate, not accurate notes. I know no reason for doubting Hahn's honesty; but his studies of Kant and Fichte are no guarantee of his competence as a witness. In any case I submit that his unsupported testimony, given 18 months or more after the events, does not constitute "exceptionally good" evidence, even for things which he saw, or believed himself to see, with his own eyes. But many of the marvels are only given at second-hand. It was the dauntless Kern who saw in the glass the white figure of a woman looking at him; Hahn stood before the glass for a quarter of an hour and saw only his own reflection. Again, it was Kern and Hahn's servant, during Hahn's absence at Breslau, who saw a jug of beer rise from the table, as if lifted by an invisible hand, and pour out a glass half full, and the glass then raise itself in the air and tilt its contents (which disappeared without leaving a trace) down an invisible throat. Kern had evidently spent his time to more purpose than in studying Kant and Fichte.

2. But I find myself in entire agreement with Dr. Wallace in his estimate of the evidence in the Wesley case. It is perhaps the most fully authenticated case which we possess in the literature of the subject. The main disturbances lasted with intervals for the two months, December and January, 1716-17, with occasional outbreaks after that date. The records consist (1) of letters written to Samuel Wesley (John's elder brother) by his mother and his two sisters, Susannah and Emilia. These letters are dated January, February, and March, 1816-1817, that is, within a few weeks of the disturbances. (2) A copy of an account written by Samuel Wesley (John's father). The copy was made by Samuel Wesley, the son, in 1830, from a copy made by John Wesley in 1826. (3) Letters written by Mrs. Wesley and four of her daughters to John Wesley in the summer and autumn of 1726, more than nine years after the occurrences. The evidence comprised under (1), (2), and (3) was first published in 1791 by Priestley. A copy of the letters and diary in the handwriting of Samuel Wesley (John's brother), had been given to Priestley, as he explains, by the Rev. S. Badcock, who had himself received the MSS. from a granddaughter of Samuel Wesley.\* (4) An account compiled in 1826 by John Wesley from the letters and from conversation with some of the other spectators, and published in the *Arminian Magazine*.

It will be instructive if we deal with each of the sets of documents separately.

1. We will take first the contemporary letters, and in the first instance we will consider only the statements made by the actual eye- or rather ear-witnesses of the things described: (a) Mrs. Wesley writes on January 12th, 1716-1717, that, beginning from an early date in December, she heard unaccountable knockings, mostly in the garret or the nursery:—"One night it made such a noise in the room over our heads, as if several people were

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\* *Original Letters by the Rev. John Wesley and his Friends, etc., 1791.*

walking; then run up and down stairs, and was so outrageous, that we thought the children would be frightened, so your father and I rose and went down in the dark to light a candle. Just as we came to the bottom of the broad stairs, having hold of each other, on my side there seemed as if somebody had emptied a bag of money at my feet, and on his as if all the bottles under the stairs (which were many) had been dashed in a thousand pieces. We passed through the hall into the kitchen, and got a candle and went to see the children. The next night your father would get Mr. Hoole to lie at our house, and we all sat together till one or two o'clock in the morning, and heard the knocking as usual. Sometimes it would make a noise like the winding up of a jack; at other times, as that night Mr. Hoole was with us, like a carpenter planing deals; but most commonly it knocked thrice and stopped, and then thrice again, ever so many hours together." That is practically all that Mrs. Wesley relates of her own personal experience.

(b) There are two letters from Miss Susannah Wesley, dated January 24th and March 27th. In the first she records her own experience as follows:—

"The first night I ever heard it, my sister Nancy and I were set in the dining-room. We heard something rustle on the outside of the doors that opened into the garden, then three loud knocks, immediately after other three, and in half-a-minute the same number over our heads. We enquired whether anybody had been in the garden, or in the room above us, but there was nobody. Soon after my sister Molly and I were up after all the family were abed, except my sister Nancy, about some business. We heard three bouncing thumps under our feet, which soon made us throw away our work and tumble into bed. Afterwards the tingling of the latch and warming-pan, and so it took its leave that night.

"Soon after the above mentioned we heard a noise as if a great piece of sounding metal was thrown down on the outside of our chamber. We, lying in the quietest part of the house, heard less than the rest for a pretty while, but the latter end of the night that Mr. Hoole sat up on, I lay in the nursery, when it was very violent. I then heard frequent knocks over and under the room where I lay, and at the children's bed head, which was made of boards. It seemed to rap against it very hard and loud, so that the bed shook under them. I heard something walk by my bedside, like a man in a long nightgown. The knocks were so loud that Mr. Hoole came out of their chamber to us. It still continued. My father spoke, but nothing answered. It ended that night with my father's particular knock, very fierce. It is now pretty quiet, only at our repeating the prayers for our King and prince, when it usually begins, especially when my Father says: 'Our most gracious Sovereign Lord,' etc. This my Father is angry at, and designs to say *three* instead of *two* for the royal family. We all heard the same noise, and at the same time, and as coming from the same place."

(c) There is one letter from Miss Emily, undated, but obviously written at about this time. She describes various noises, more particularly groans,

the sound as of "a vast coal" being thrown down in the kitchen; the sound as of a stone being thrown in among the bottles under the "best" stairs; "something like a quick winding up of a jack at the corner of the room by my bed's head." Knocks on the floor and elsewhere, mostly three times running.

These are all the experiences which the ladies relate at first hand. But Emily Wesley tells us that her sister Hetty heard coming down the garret-stairs behind her "something like a man, in a loose nightgown trailing after him:" that the knocks would answer Mrs. Wesley, if she stamped on the floor, and bid them do likewise; that Mrs. Wesley had seen something under a bed "like a badger, only without any head that was discernible"; and that Robin Brown, the man-servant, had seen the same creature twice, the last time in the appearance of a white rabbit.

Miss Susannah adds, under date March 27th: "Last Sunday, to my father's no small amazement, his trencher danced upon the table a pretty while, without anybody's stirring the table."

2. The account by old Mr. Wesley was obviously in great part written very shortly after the disturbances. It is not, however, dated; and it is clearly not a day by day record, as in a diary, for he is occasionally uncertain of the exact dates, and the account is mostly written as a continuous narrative. Mr. Wesley was the last to hear the noises, though he had been told what other members of the family had heard. On December 21st, "I think," he was awakened by nine loud knocks, apparently in the room next to his bedroom. Two or three nights later Mr. and Mrs. Wesley were both aroused by the loud and continuous noises, and searched the house, with the result already described in her narrative.

Thereafter he frequently heard the knocks; they answered him when he rapped with his stick knock for knock; they came on the children's bedstead, in his own study, and in almost every room in the house; they would make a great noise at family prayers at the names of King George and the Prince. He often spoke, but never received any articulate answer, "only once or twice two or three very feeble squeaks, a little louder than the chirping of a bird, but not like the noise of rats, which I have often heard." Often the latch of his bedroom would be lifted, when he was in bed. Finally, he records: "I have been thrice pushed by an invisible power, once against the corner of my desk in the study, a second time against the door of the matted chamber, a third time against the right side of the frame of my study door, as I was going in."

Of the experiences of others he tells us a good deal: that Mrs. Wesley had seen a thing "most like a badger": that "one night when the noise was great in the kitchen, and on a deal partition, and the door in the yard, the latch whereof was often lift up, my daughter Emilia went and held it fast on the inside, but it was then lifted up, and the door pushed violently against her, though nothing was to be seen on the outside"; and that Robin Brown saw "something come out of the copper-hole like a rabbit, but less."

3. To turn now to the letters written in 1726. Mrs. Wesley adds to the account which she had given nine years before, that on one occasion the

sounds answered her when she knocked ; that at another time, "Upon my looking under the bed, something ran out pretty much like a badger" ; and gives the following variant of the noises heard on the nocturnal journey round the house, undertaken by herself and Mr. Wesley :—"Near the foot (of the stairs) a large pot of money seemed to be poured out at my waist, and to run jingling down my nightgown to my feet. Presently after, we heard the noise as of a vast stone thrown among several dozen of bottles which lay under the stairs, but upon our looking no hurt was done. In the hall the mastiff met us, crying and striving to get between us."

Thus, in the later version the one sound, diversely interpreted, has become two successive sounds, and various decorative details—the jingling down the nightgown, the search among the bottles, the fright of the mastiff—have been added.

So Sister Emily, in the later account, adopts and enlarges upon the description already given in her father's account (but wanting in her own earlier letter) of seeing the latch of the kitchen door move, and finding the door itself resist her efforts to shut it. So in Sister Susannah's later account, what had been described in her earlier letter as "the tingling of the latch and warming-pan," is now amplified into "the latch of the door then jarred, and seemed to be swiftly moved to and fro."

Sister Molly and sister Nancy (who were not represented in the earlier correspondence) also gave accounts of their experiences to their brother Jack in 1726. From the latter's account, which is written in the third person, apparently as representing John Wesley's notes of a conversation with her, the following extract may be quoted :—"One night she (Nancy) was sitting on the press bed, playing at cards with four of my sisters, when my sisters Molly, Etty (Hetty?), Patty and Kezzy were in the room, and Robin Brown. The bed on which my sister Nancy sat was lifted up with her on it. She leaped down and said, 'Surely old Jeffery would not run away with her.' However, they persuaded her to sit down again, which she had scarce done, when it was again lifted up several times successively, a considerable height." This incident is not mentioned by Molly, or indeed by any of the others.

Lastly, we have an account given by Robin Brown, the servant, in 1726, to John Wesley, confirming the story of the white rabbit, already quoted, and adding this new incident :—"Soon after, being grinding corn in the garrets, and happening to stop a little, the handle of the mill was turned round with great swiftness. He said nothing vexed him, but that the mill was empty. If corn had been in it, old Jeffery might have ground his heart out for him."

John Wesley's own account, based apparently exclusively—since he was not himself a witness of any of the phenomena—on the correspondence and on conversations with his family and others in 1726, it is not necessary to consider at length. It introduces, however, one or two sensational details, such as his father's threatening with a pistol, which find no place in the earlier narratives.

Now a record of this kind suggests two questions : first, what precisely

are the things to be explained? second, what may the explanation be? Most, indeed, of the writers, who, from the days of Glanvil, have formed from a mass of similar narratives collections of supernatural seemings, have passed at once to the second question, and have found the search for a solution so fascinating, that they have never returned to look for an answer to that indispensable preliminary enquiry. Without stopping to consider whether their method is more honoured or discredited by long usage, I propose to reverse it. What, then, are the things to be explained in the Wesley case? To begin with, we are not called upon to explain what it was that made the handle of the mill turn round, to the amazement and chagrin of Robin Brown. Our problem is a simpler, if also a less alluring one—to find out, to wit, what made Robin Brown believe, nine years after, that he had seen the handle of the mill move. Again, we have got to ask, *not* what was the badger-like form which Mrs. Wesley saw; but how it came about that Mrs. Wesley's husband and daughter, in 1717, and Mrs. Wesley herself in 1726, testified that she had seen such a form. Nor need the vagaries of Mr. Wesley's trencher, nor Robin Brown's spectre "somewhat like a white rabbit," nor the door which resisted the stoutest efforts of Emilia, perplex us. Our problem, in fact, as now simplified, is to search for a rational explanation of various noises, suggesting, indeed, an intelligent, but not obviously a supernormal origin, which disturbed the Wesley household for a couple of months in 1716-7.

Old Samuel Wesley had at the time seven daughters living, of whom two, Patty and Keziah, were children, and five were, apparently, sufficiently grown up to write letters. Of these five, two are represented in the earlier correspondence, four in the later. One only, Hetty (Mehetabel) has contributed no account at all. There is no obvious reason for this silence, for Hetty, as we learn from John Wesley's account, was nineteen at the time. She had, apparently, undertaken to write, but failed to carry out her promise:\* and by the testimony of all those concerned, she seems to have enjoyed more of Jeffery's attention than any other member of the household. Consider, for instance, these extracts from the correspondence:—

Mrs. Wesley writes, January 25th and 27th, 1716-7:—"All the family, as well as Robin, were asleep when your father and I went downstairs (on the nocturnal exploration already described) nor did they wake in the nursery when we held the candle close by them, only we observed that Hetty trembled exceedingly in her sleep, as she always did before the noise awaked her. It commonly was nearer her than the rest." Or consider, again, this extract from Miss Emily's letter (1717):—"No sooner was I got upstairs, and undressing for bed, but I heard a noise among many bottles that stand under the best stairs, just like the throwing of a great stone among them, which had broken them all to pieces. This made me hasten to bed; but my sister Hetty, who sits always to wait on my father going to bed, was still sitting on the lowest step of the garret stairs."

And again: "It never followed me as it did my sister Hetty. I have

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\* See Miss Susannah's letter of March 27th, 1717.

been with her when it has knocked under her, and when she has removed has followed, and still kept just under her feet."

Again, in Mrs. Wesley's later account, after describing loud noises which they heard in their bedroom, she writes: "Mr. Wesley leapt up, called Hetty, who alone was up, and searched every room in the house."

In sister Susannah's later account:—"Presently began knocking about a yard within the room on the floor. It then came gradually to sister Hetty's bed, who trembled strongly in her sleep. It beat very loud, three strokes at a time, on the bed's head."

And, once more, in John Wesley's version of Mr. Hoole's experience: "When we (*i.e.*, Mr. Wesley and Mr. Hoole) came into the nursery it was knocking in the next room; when we were there it was knocking in the nursery, and there it continued to knock, though we came in, particularly at the head of the bed (which was of wood), in which Miss Hetty and two of her younger sisters lay."

After the perusal of these extracts, Miss Hetty's inexplicable reticence seems more than ever to be deplored. And in view of this reticence, and of Miss Hetty's singular habit of trembling in a sound sleep when loud noises were going on all round her, and of the notable predilection shown by the Poltergeists for her person, it hardly seems worth while to enquire whether the noises which perplexed the Wesley family did indeed proceed from a supernormal source.

In brief, my contention is that the only reason for the inexplicable element to which Dr. Wallace refers in these narratives, is the defect of the evidence. When we have only secondhand accounts, or narratives written down months or years after the event—as in Glanvil's and Hahn's accounts—we find an abundance of marvellous incidents; when, as in the Wesley case, we have almost contemporary accounts at first-hand from sober-minded witnesses, the element of the marvellous is reduced to a minimum. But the peculiarly instructive feature of the Wesley letters is that we can see how the witnesses, whilst they narrate of their own personal experience only comparatively tame and uninteresting episodes, allow their imaginations to embellish somewhat the experiences of other members of the household; and that these same embellishments, *nine years later*, are incorporated in the first-hand accounts, as genuine items of personal experience.

I have left little space to answer Mr. Lang's letter. But, indeed, there are not many points, I trust, in which we differ. I gladly accept the correction of my surmise (1) as to a case given by Miss Angus; and (2) I do not value the evidence of Miss Angus less, because I value that of Mrs. Piper more. Nor do I think that the strength of the Piper evidence for clairvoyance or some other supernormal faculty at all depends on the proof of the identity of her "spirits." (3) As to the Home evidence, I am not satisfied with any theory that I have yet seen; but I still think it more likely that the explanation of the phenomena attested will ultimately prove to be a psychological one; a novel form of hallucination, rather than a manifestation of a new physical force.

FRANK PODMORE.



I have examined the Books of Account of the Society, and having compared them with the above Statement, certify them to be in accordance herewith. The Treasurer's certificate as to the cheques in his hands and uncollected, together with the Balance at the Bank, as shown by the pass-book, agrees with the above Statement.

I have seen vouchers for payments and the Certificate of the East Indian Railway Irredeemable Stock, representing the Invested Funds of the Society.

ARTHUR MIALL, F.C.A., Auditor.

23, St. Swithin's Lane, E.C.,

January 25th, 1899.

### EDMUND GURNEY LIBRARY FUND.

Account for 1898.

RECEIVED.	£ s. d.	PAID.	£ s. d.
Balance from 1897 ... ..	0 18 10	For Books... ..	8 5 9
Interest on Consols ... ..	1 7 1	For Binding ... ..	2 0 1
Interest on Mid. Uruguay Railway ... ..	4 7 0	Balance carried forward ...	1 7 11
Interest on Buenos Aires Water and Drainage ...	5 0 10		
	<u>11 13 9</u>		<u>11 13 9</u>

Audited and found correct, and securities produced this day,

February 3rd, 1899.

H. ARTHUR SMITH.

### CASE.

L. Cl. 1112.

The following incident, sent by Lieut. G. N. Chase, Associate of the American Branch, resembles, as he justly remarks, the case numbered L. Cl. 1110 in the *January Journal*.

Santa Barbara, Cal., *January 28th, 1899.*

In the spring of 1892, while living in Posadena, Cal., I was doing some work in my garden—planting corn—when I noticed that my class ring was being unnecessarily worn by friction upon the handle of the tool I was using, and I removed it and placed it in my right trousers pocket. An hour or two later, having finished the work, I put my hand in my pocket to replace the ring upon my finger, and discovered that it was gone. There was no hole in the pocket by which it could have been lost. I had, after placing the ring in my pocket, passed about the lot which had just been ploughed, inspecting some orange trees for scale. After a fruitless search

where I had been working, I followed my trail as I had wandered about the ploughed ground, looking for it with no better success. I remembered distinctly, I thought, that I had been nowhere else. I was at that time an invalid, and exceedingly nervous, and the loss of the ring disturbed me. I was greatly worried, and returned to the spot where I had been working, and raked and sifted the ground over till the light began to fail at sunset, and, exercised far beyond my strength, I then went into the house and threw myself down upon a lounge completely exhausted. My wife (since deceased) spoke to me, saying that she felt that I would find it again. I had lain there perhaps ten minutes when I got up, with no defined intention of doing anything, went outside, where it was almost dark, went directly underneath an orange tree that I had no recollection whatever of having visited, and which was not in the part of the lot that had been ploughed, but which stood in a lawn of very thick Bermuda grass, fully six inches high. I knelt underneath the tree and, parting the thick matted grass, at once and without searching, placed my hand on the ring.

Once, two years before, my wife lost, as she supposed, her bracelets. She and I looked for them at odd times for months afterward. She was positive that she had not lost them out of doors, and remembered that an acquaintance had called shortly before she missed them. Failing to find them after so much patient and thorough searching, she gave them up as lost and I as stolen. One day as I lay resting on the bed in our room, I thought of the lost bracelets, and, getting up, I went to a small bracket on the wall, covered with a lambrequin, and, reaching up in the corner underneath and out of sight, I took the bracelets from a nail, and where she now remembered she had hung them when we went driving together, leaving the house alone, fearing burglarious tramps.

In this case it is possible, of course, that I saw her put them there, and had forgotten the fact, and the finding of them had no supernormal significance, but, taken in connection with the finding of the ring and the fact that I have had several minor instances of the sort, I report it.

G. N. CHASE, Lieut. U.S. Army (Retired),  
Associate Mem. Am. Br.

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### "HAUNTED HOUSES."

A report has been in rather extensive circulation that two literary men have, within the last few months, left their houses in St. John's Wood, London, on account of "disturbances" which they were unable to explain. If any reader of the *Journal* can give any information as to a real basis for such a report it would be gratefully received by the Editor. Particulars of any reports of alleged "hauntings" which present a fair case for enquiry would be gladly received at the Rooms of the Society, 19, Buckingham Street, Adelphi, London, W.C.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in **SMALL CAPITALS.***

CAMPBELL-LANG, MISS, 3, Oxford and Cambridge Mansions, London, W.  
**Crackanthorpe, Montague, Q.C.**, 65, Rutland-gate, London, S.W.  
 DAWSON, LIEUT.-COL. HENRY P., Hartlington, Burnsall, Skipton.  
 FARMER, W. M., 18, Bina-gardens, London, S.W.  
 FOTHERINGHAM, W. B., 19, St. John's-road, Westcliff-on-Sea, Essex.  
 GHOSH, RAI KALI PRASANNA, Dacca, Bengal, India.  
 JONES, E. LLOYD, M.D., Corpus Buildings, Cambridge.  
 LYELL, DAVID, Ard-choille, The Ware Road, Hoddesdon, Herts.  
**Monteith, Mrs. James**, The Worthys, Kingsworthy, Winchester.  
**Payne, Ernest, M.A., A.I.E.E.**, Hatchlands, Cuckfield, Sussex.  
 RITCHIE, MISS M., 165, Clapham-road, London, S.W.  
 ROTCH, C. B., Trinity Hall, Cambridge.  
 STANGE, MISS F. M., 12, Holland-park, London, W.

### THE AMERICAN BRANCH.

BARRETT, HARRISON D., Box 3, Needham, Mass.  
 BLAKESLEY, THEODORE S., 286, Marshfield-avenue, Chicago, Ill.  
 CHATWIN, JAMES, 926, Fairmount-avenue, Phila., Pa.

COE, MISS M. A., 55, Brook-street, Brookline, Mass.  
CRANE, A. J., 218, Walnut-street, Montclair, N.J.  
DAVIDSON, H. A., 189, Montague-street, Brooklyn, N.Y.  
HEYSINGER, DR. ISAAC W., 1521, Poplar-street, Phila., Pa.  
LAY, DR. WILFRID, 251, W. 109 Street, New York, N.Y.  
LOUNSBERY, MRS. RICHARD P., 12 East 35th Street, New York, N.Y.  
LUKENS, DR. ANNA, 1068, Lexington-avenue, New York, N.Y.  
LUNGER, JOHN B., New York Life Insurance Co., New York, N.Y.  
MCKESSON, J. E., Lebanon, Mo.  
MEANS, MISS EVELYN B., care of Miss Gano, Asheville, N.C.  
MEYER, J., 10, Chestnut-street, Philadelphia, Pa.  
ROCKWELL, A. E. P., 80, East Concord-street, Boston, Mass.  
SCHUBMEHL, FRANK E., M.D., 87, Brighton-avenue, Allston, Mass.  
STEWART, JOSEPH, P. O. Department, Washington, D.C.

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#### MEETING OF THE COUNCIL.

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A meeting of the Council was held on March 10th at the Rooms of the Society. Mr. H. Arthur Smith was voted to the chair. There were also present, Mr. F. W. H. Myers, Mr. F. Podmore, Dr. G. F. Rogers, Sir A. K. Stephenson, and Dr. A. Wallace.

The minutes of the last meeting were read and signed as correct.

The Hon. Everard Feilding and Mr. J. G. Smith were co-opted as Members of the Council for the current year.

Three new Members and ten new Associates, whose names and addresses are given above, were elected. The election of seventeen new Associates of the American Branch was also recorded.

Mr. Montague Crackanthorpe, Q.C., was proposed for co-optation on the Council at its next meeting.

The Council recorded with regret the death of Mr. Thomas C. Hine, an Associate of the Society.

Some presents to the Library were acknowledged with thanks to the donors.

The House and Finance Committee presented a report accompanied by an estimate of Income and Expenditure for the current year. It was resolved that the recommendations of the Committee be, as far as possible, carried out.

In addition to the General Meeting already arranged for April 28th, at 4 p.m., it was agreed that one be held in June. Friday the 23rd has subsequently been fixed as the date. The chair will be taken at 8.30 p.m.

Other matters of business having been attended to it was agreed that the next meeting of the Council should be held on April 28th, at the Westminster Town Hall, at 3 p.m., previous to the General Meeting at 4 p.m. on that day.

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### GENERAL MEETING.

The 98th General Meeting of the S.P.R. was held in the Council Chamber, at the Westminster Town Hall, at 8.30 p.m., on Friday, March 10th. The chair was taken by Dr. Geo. F. Rogers, and there was a large attendance, every seat being occupied. Miss Mary H. Kingsley read her Paper, as announced, on "The Forms of Apparitions in West Africa." It is unnecessary to give a summary of the Paper here, as it is intended to embody it in an article in the forthcoming part of the *Proceedings*. An interesting discussion followed, including some illustrations of the apparently supernormal transmission of information by African natives, across great distances of country. Mr. F. W. H. Myers remarked that Miss Kingsley had benevolently made it perfectly clear that the apparitions of which she spoke were not intended to be regarded as evidential. The "one large eye" staring in at your window-hole all night was rather too good to be true. It had, however, been sometimes suggested that the S.P.R. ought to show more curiosity on subjects lying just over its proper border, as in the domain of folk-lore. Such curiosity had that night had a rich repast in the stories told by Miss Kingsley with a picturesqueness and intimacy of experience which few travellers could rival.

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### CORRESPONDENCE.

[*The Editor is not responsible for opinions expressed by Correspondents.*]

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#### HUMAN MAGNETISM.

In a recent address Mr. Podmore stated that no effect was produced on the human organism by the most powerful magnetisers. The radiant effluences seen by sensitives had absolutely no foundation in physics. The minds of the sensitives simply reflected faithfully the ideas of their magnetisers. In other words he infers that the mental suggestion of the operator is the real and sole cause of the phenomena in question, perceived by the sensitives.

This is, of course, the view maintained by most leaders in the classic schools of hypnotism; consequently it has the advantage of carrying the authority of orthodoxy. Yet we know that such standards are not final and are subject to modifications. For instance we see some of the recognised leaders

of these schools affirming the exaggeration of this doctrine ; that there is no hypnotism, there is only suggestion ;\* while another equally eminent authority describes this position as "artless" (simplisme)† and another again replies that the production of the passive state is a necessary condition in the mechanism of suggestion.‡ It is preferably to unbiassed experimentation that we must turn for enlightenment, rather than to authority, while carefully excluding the subconscious trend of preconceptions from our judgment.

In this direction I beg to submit, in reply to Mr. Podmore's first statement, that Dr. Luys showed me instantaneous photographs, illustrating the comparative effects produced by the respective poles of a magnet on three hypnotised subjects. The magnet was a large straight bar, purposely prepared in such a manner as to render the poles indistinguishable from each other in appearance in order to obviate suggestion. The one pole induced an expression of contentment and satisfaction on the countenances ; the other induced expressions of horror and dismay.§

He also showed me magnets used in the treatment of neuropathic affections, made in a form to fit on to the heads of the patients. The use of these magnets had, however, been abandoned, because it was found that they absorbed some emanation from the patients treated and transferred the affection to the patient on whose head the magnet was subsequently placed. This was, of course, in opposition with the desire of the Doctor who had discovered this mode of treatment, and consequently could not have been the effect of suggestion.

A description is given in the *Revue de l'Hypnotisme* of September last (p. 69) showing that magnets are now used in the Hotel Dieu of Paris, to stimulate sensibility. These were probably introduced by Dr. Dumontpallier, who discovered the transference of sensibility in the course of his investigations into metallo-therapeutics, made in conjunction with Charcot and Luys.||

With regard to the second statement advanced ; that the perception by hypnotised subjects of radiant effluence is due to suggestion. Dr. Luys had the good fortune to find among his subjects one who could draw and paint while in the secondary state. He ordered this subject to paint the people presented to him, as he saw them. It was found that the colours thus presented were not always the same, they varied in their distribution with different people ; the dominant colours remaining similar, but other colours being introduced in minor quantities. This variation was found to be accentuated in neuropathic patients. Dr. Luys consequently introduced hysterical and paralytic patients, inebriates, and lunatics, for observation without informing his subject. He ultimately found a correlation appeared

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\* Professor Bernheim, *Revue de Psychologie*, January, 1898. Doctor Hartenberg, *Light*, p. 291, 1898.

† Dr. Durand de Gros, *Revue de Psychologie*, May, 1898.

‡ Dr. Liébeault, *Revue de l'Hypnotisme*, May, 1898.

§ See *Light*, p. 247, 1897.

|| See *Light*, p. 451, 1897.

between certain psychic disturbances and the distribution of colours as described by his sensitive.\* This was purely an experimental investigation on the part of Dr. Luys, in which suggestion must consequently be eliminated, as the Doctor did not know what effect on colour distribution to expect from various neuropathic diseases.

Again in the experiments described by M. de Rochas in the first chapter of his *Extériorisation de la Sensibilité : l'objectivité des effluves perçus sous forme de lumière dans l'état hypnotique*, special care was taken to eliminate the possibility of involuntary mental suggestion. This question receives prominent consideration, the operators being experts in suggestion.

The experiments were made with an electro-magnet, with the commutator so arranged that the current could be switched on and off, or in converse directions by the assistant, without the operator or subject seeing the action. The assistant, in turning the switch, took care not to see himself how he placed it, while neither M. de Rochas nor the subject could see it. The subject was then told to describe what he saw, and his statement was noted down. A small compass was then approached to the coil, to verify whether a current was passing or not, and note was taken of the direction. These data were afterwards compared with the description made by the sensitive.

In these carefully controlled conditions, when the colours were described as reversed, the current was found to have been switched in the reverse direction. Their cessation was found to coincide with its interruption. But its sudden, rapid reversal was found to entail a mixed *i.e.*, violet colour at both poles of the magnet for a few seconds, when distinct red and blue appeared at the respective poles.

Interruption was also effected by detaching one of the wires unknown to the subject, who at once declared that he ceased to see anything. For the same purpose, the zincs were lifted out of the cells, but the subject declaring that he still saw the colours, it was found on investigation with a compass that a current was actually passing. This was due to a few drops of acid adhering to the base of the elements and entailing contact. More enduring effects were found to follow the substitution of a steel core to the magnet, instead of a soft iron one. The change was at once notified by the subject.

A description of a similar experiment made by Dr. Sajous and confirming the effects noticed by Dr. Luys is appended.

On p. 32 of above work, an instance is given of an experiment purposely made to mislead the subject by suggestion, which, while it succeeded in part, did not inhibit the perception of the real effluence.

No student who has studied hypnotic suggestion will deny that a subject can be made by suggestion to see a radiance issuing from the ends of a modern dummy magnet. That is indeed a simple presentation as compared with the complex phenomena which may be so evoked in the subject's mind. But neither can dispassionate observers refuse to recognise the phenomena above described. And such experiments could easily be repeated by unbiassed operators. Yet such is the force of mental suggestion that an

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\* See *Light*, p. 247, 1897.

operator, determined to nullify such experiments, could do so; just as a strongly positive and hostile investigator can spoil the manifestations through an entranced medium.

The physical foundation of this radiation is dealt with in the same work. The discoveries of Dr. Edward Branby\* with regard to the analogies subsisting between the functioning of an intermittent electric radio conductor in wireless telegraphy and man's neuric circulation, have an important bearing on this question, as constituting the first steps in a new direction of research, the development of which may establish further analogies between man's psychic radiation and the "field" of an electro-magnet, and thus present a "foundation in physics" not yet recognised.

With regard to the pretension that "the whole of animal magnetism is founded on misconception," I would point out that this attitude can scarcely be maintained after studying the demonstrations of Professor Boirac (head of the Grenoble University). This experimentalist showed in the *Revue de Psychologie*,† of May 1st, that suggestion and mesmerism are two distinct independent agents, which may replace and counterfeit each other or supplement and combine together. "We may have suggestion without mesmerism, or mesmerism without suggestion; a pseudo-mesmerism may occur which really is only suggestion, and a pseudo-suggestion which really is only mesmerism; while a suggestive mesmerism or mesmeric suggestion may also be effected, in which the two are indivisibly combined."

The simultaneously combined effects of suggestion and of magnetism acting independently in the same subject were illustrated, followed by demonstrations of the effects of magnetic action in opposition with and inhibiting the effect of suggestion.

Illustrations were given in *Light*, p. 297, 1897, of demonstrations by the same operator of the transmission of this energy along a copper wire from a distance, inducing local anæsthesia in a blindfolded subject, apart from suggestion.

I myself, acting under Professor Boirac's instruction, have reproduced some of his experiments. Holding my hand pointed at the knee of a blindfolded subject, at a few inches distance, local anæsthesia was produced after a few minutes. I did not know whether I would succeed, as I had seen other experimenters fail. The subject was in his normal state, consequently not suggestible.

Professor Boirac then took hold of the hand of one of the experimenters who had failed to induce the phenomenon and told him to try again, followed by successful results, showing that the influence was transmitted from the Professor *through* the experimenter to the subject. Other experiments of this relay transmission were also made.

The demonstrations of the exteriorisation of sensibility, described by M. de Rochas in the work already referred to; by Dr. Luys in his *Annales de Psychiatrie et Hypnologie*, 1892; by Professor Boirac as above referred to‡; by

\* *Revue de l'Hypnotisme*, *Light*, p. 400, 1898.

† See *Light*, p. 426, 1898.

‡ See *Light*, p. 296, 1897.

Dr. P. Joire, of the Psychological Institute, of Lille,\* bring new considerations to bear on the reality of an effluence, which have not yet been examined by the "classic authorities" who are always slow to admit discoveries which come in conflict with recognised standards. The determinations of movements in subjects by magnetic attraction apart from suggestion illustrated by Professor Boirac and by Dr. Moutin† constitute new evidence which impartial judgment cannot ignore.

It is impossible to repeat the descriptions of these experiments in detail here. They may be read in the articles referred to. One striking fact I will quote bearing on the reality of an effluence and the possibility of its being stored in a condenser.

Professor Boirac accumulated his magnetic radiation in a bottle of water standing in his dining-room. He then sent his manservant, who was also a subject, from another room in his normal state, to bring him a glass of water from the decanter in the dining-room. The contact with the magnetism stored in the water bottle threw the subject into the secondary state. Dr. Luys repeated this experiment successfully.

As Professor Boirac says in his preface to Gasc-Desfossé's book: "‡ Pure telepathy apart from a substantial medium would be a miracle; a fact without relation to the rest of the universe. Rather does it appear to consist in a force that radiates from the human brain and carries with it, not indeed man's thought and will, but an effluence that transmits and reproduces a message at the end of the line."

A striking instance of the reality of magnetic radiation and of the validity of the supernormal faculties (apart from suggestion) developed by magnetic passes (effluence) is given by an English M.D.

The Doctor had as patient a retired Major, previously in service in India. Conversation having turned on these questions, the Major requested the Doctor to take hold of his hand. Immediately on contact being established the Doctor felt a strong vibration passing through his arm, producing a sensation similar to that entailed by an electric current. The Major then told the Doctor that he had always possessed this influence, which gave him a strong command over his men. He had, however, ceased using it since the following experiences, which had really frightened him. He had one day, acting with her consent, mesmerised his sister-in-law. As an experiment he placed in her hands an unopened letter, just arrived from India, of the contents of which he was consequently ignorant, and commanded her to read it. She held it unopened in her hands and communicated the contents to the Major. On opening the letter subsequently her reading was found to be correct.§

\* See *Light*, p. 135, 1898.

† *Le Diagnostic de la Suggestibilité*, and in *Light* p. 339, 1897.

‡ See *Light*, p. 178, 1898.

§ The above is a perfectly correct account of what took place at the interview between the Major and myself, and also accurately describes the incident of the letter told me by the Major.—M.D.

It is to be regretted that no opportunity for the study of experimental psychology exists in England. The analysis of descriptions of other men's work or of certified phenomena, is but a barren method of study as compared with observation of actual experimentation. As Professor Boirac says: "It is rather by direct experimentation in the effects which may be exerted at a distance by one human being on another, that we shall come to understand the phenomenon of telepathy and not by an endless collecting of cases of spontaneous telepathy such as is effected by the Psychical Research Society."

If a psychological laboratory existed here, the experiments of Dr. Luys, Professor Boirac, Dr. Joire, M. de Rochas, Dr. Moutin, could no doubt be repeated by English operators. England might then also present some original contributions to experimental psychology.

QUESTOR VITÆ.

Dr. Sajous relates the following:—He was attending the reception of out-patients at a hospital in Paris, and observed among the patients a young woman, whom he ascertained to be unknown to the other doctors present. So far as they knew, she had not previously presented herself at that hospital. He then took her to the physical laboratory; and having hypnotised her, presented to her the poles of an electro-magnet, which was actuated by a battery, the plates of which could be lifted out of the cells by means of a framework, so that the patient could not discover either by sight or hearing when the current was flowing. He was surprised at the attraction which the pole, that she described as showing red light, exercised upon her; she struggled to be allowed to bathe her hands in it. The other pole, on the contrary, which showed to her blue light, just as strongly repelled her and caused her to shrink away from it. One or two of the other doctors assisted him in this experiment. The current was from time to time interrupted; and the patient observed the cessation of the luminous phenomena and their re-appearance.

This story was told to me in June, 1893. Dr. Sajous then lived at 28, Rue de Madrid, Paris.

A MEMBER OF S.P.R.

#### CLAIRVOYANCE AND POLTERGEISTS.

SIR,—To follow Mr. Podmore in his reply to a portion of my contentions is needless, as I am content to leave the question to the judgment of any earnest enquirer who will read the evidence at length in the works I have referred to. A great deal of his minute criticism tending to discredit the witnesses seems to me to be of exactly the same character as the well-known *Historic Doubts concerning Napoleon Buonaparte* of Archbishop Whateley, or the still cleverer *jeux d'esprit* on the first Chinese war, which I have not seen since I was a youth, and a reference to which I shall be glad if any of your readers can give me.

I will make one or two brief observations only, on Mr. Podmore's "historic doubts." He says that Councillor Hahn's evidence is not "exceptionally good," because written 18 months after the events. But what

events! Things going on for two months, almost daily and hourly, of the most marvellous and antecedently incredible character, witnessed by his friend and by many other persons none of whom could even suggest any explanation of them. His detailed account shows to *my mind* that he *did* keep full notes at the time, but even if he did not, the facts were such as were never to be forgotten. And his giving this account to Dr. Kerner for publication in after life, when he was a person of some official standing, is a guarantee of his earnestness that we should not overlook.

I also protest against what seems to me an interpretation of part of Mrs. Wesley's evidence that is wholly unjustified by the facts. She narrates how, going down the stairs with her husband, two sounds were heard, "on my side" like a bag of money emptied, "and on his" as if a quantity of bottles were smashed. Mr. Podmore says this means that there was only one sound differently interpreted by the two people! And because in another account she says that these sounds were *not* simultaneous, that therefore she is not to be believed, and, generally, that nothing at all occurred but what *could have been*, and therefore in all probability *was* produced by one of the daughters, Hetty, who did *not* give her own account of what happened in addition to the accounts of the eight other members of the family!

This is quite in the style of "historic doubts," and as such I leave it to your readers.

ALFRED R. WALLACE.

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MR. PETROVO-SOLOVOVO AND THE EVIDENCE FOR INDEPENDENT  
SLATE-WRITING.

St. Petersburg, *March* 1/13 [1899].

DEAR SIR,—In reply to Professor Shufeldt's letter on independent slate-writing in the *March Journal*, may I be permitted to point out that when speaking of Dr. Elliott Coues's experiments, I was careful to lay special stress on the fact that they were corroborated by a gentleman, Mr. William Emmette Coleman, who has gained a wide notoriety as an exposé of mediumistic frauds? There is no mention whatever of this circumstance in Professor Shufeldt's letter, which I confess I am unable to understand. Mr. Coleman's testimony to the genuineness of Mrs. Francis's psychography is the more valuable, because in the case of another well-known medium, viz., Fred Evans, he has repeatedly asserted the fraudulent character of the same slate-writing performances.

Readers of Solovyoff's *A Modern Priestess of Isis* in Dr. W. Leaf's translation will remember that a contribution by Mr. Coleman "On the Sources of Mme. Blavatsky's Writings," was deemed by the translator (and so, presumably by the S.P.R. Council) of sufficient importance to be inserted in that book.

I suppose I am therefore still entitled to ask, why should his evidence be ignored in the present case?

As for the quotations Professor Shufeldt makes from some of Dr. Coues's earlier writings I am not concerned with them. Of course, there can be but

one opinion about them! My (supposed) belief in "tricks" has nothing to do with the question whether independent slate-writing (which I have never seen) exists or not, nor with the cases I have adduced. However, I am ready to admit that, both from the study of the literature of the subject and from personal experience, I have been driven to the conclusion that amidst a great deal of fraud and delusion there *do* exist some physical phenomena inexplicable by known laws of nature, and connected with persons who—for want of a better term—are called mediums, but I fail to see how this purely personal circumstance can be of general interest.

At any rate this belief has never blinded me to possibilities of fraud, and I confess there still remains a good deal of scepticism in my mind. Hoping that this little controversy may perhaps induce Mr. Coleman himself to make a statement on the subject of Mrs. Francis's slate-writing, I am, dear Sir, very truly yours,

MICHAEL PETROVO-SOLOVOVO.

P.S.—Returning to Professor Shufeldt's assertion that from my point of view I ought to regard Dr. Coues's statements about the smelling and weighing of ghosts, etc., as *proofs*, I will content myself with replying: (1) That I have never pretended that we need attach any value to such uncorroborated and unproved assertions, be he who makes them scientifically eminent or not; (2) That the aforesaid assertions have nothing in common with the detailed accounts of the experiments with Mrs. Francis, to which Mr. Coleman has borne witness; and (3) That Dr. Coues's statements as to his having examined the toe-nails and finger-nails of "ghosts" and portion of their hair only show that he must have been grossly deceived by professional materialising mediums—in common with many other people not necessarily insane or dishonest. As for the fact of his having said or printed such things—that is surely deplorable!—M.P.S.

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### CASES.

#### S. 15.

The following case was communicated by M. Petrovo-Solovovo. It was published in the *Rebus* in 1892:—

I am at present in my 61st year. The inexplicable phenomenon, which I witnessed, took place 45 years ago in October, 1846. My father, a controller of the Tver Court of Exchequer, lived in the merchant Nazarovf's house at the corner of Semionovskaia-street, in Tver. This house was built of stone, and had two floors, the upper part being occupied by the Nazarovf family, whilst my father and family lived in the lower; there were no other inhabitants in the house. . . . Our family consisted of my father, mother, two sisters of my father, one of whom was a widow, and the other an old maid, and myself, a boy 15 years old, who was then in the 5th class of the Tver Gymnasium. In the Nazarovfs' service were a cook, a maid, and a coachman, who had also charge of the court-yard (*dvornik*); and we had a cook and a maid, who were both our serfs. As the Nazarovf family led a very modest and patriarchal life, we had the habit, as soon as my father

had left the house, after 6 p.m., to attend to his official duties, of having the gate (leading into the yard) locked and the key given to the *dvornik*; his room was connected with the gate by a wire and bell, and he used to open the gate when the bell had been rung. . . . .

My father was in the habit of purchasing every year, in January and February, firewood for the whole year, part of which, with our landlord's permission, was placed under the *porte cochère* and close to the wall of the granary. There must have been some three or four *sajènes\** of them. These logs were rather large, probably weighing not less than 7 pounds each.

I shall now describe the phenomenon itself; it is very vividly impressed on my memory, though nearly half a century old. In the first half of October, I think, my father had as usual gone at 7 p.m. to the Court of Exchequer, to attend to his official duties, where he stayed as late as 11 and sometimes 12 o'clock; my mother and aunts sat down to work, and I began to prepare my lessons for next day. About 10 p.m. our maid Martha entered the bedroom where my aunts were sitting and said: "What is taking place in our yard? Someone is stealing the wood, I have heard several logs falling." I was rather an audacious boy, and felt tired of sitting and working, so I availed myself of this opportunity and began to ask Martha to bring in a candle, as the night was dark, and it was still darker under the *porte cochère*; my mother and aunts also followed us. When in the yard, I heard a log falling down from the pile, and, about two minutes later, another one. I tried to come nearer with a candle, but my mother laid hold of me and would not let me go. Someone was sent to wake up Nicholas, the *dvornik*; he came in, lit a lantern and even began to make the sign of the cross when he heard the noise made by the logs falling. I have forgotten to add that the yard at the Nazaroffs' was paved with stone. . . . The *dvornik* asserted that he had locked the gate immediately after my father had gone out and showed the key; the back-door, leading into the garden, also proved to be locked; consequently a man would have been unable to enter the yard. The Nazaroffs heard us talking in the yard and came out also, so that we were twelve in number; three candles and a lantern were brought in and threw sufficient light both over the logs of wood and all the space under the *porte cochère*, and this is what we all saw: out of the middle of the pile (not from the top of it, but out of the middle) a log would fly forth and fall down on the floor three *arschin* off. All the persons present were greatly frightened and pressed close to each other. I proved to be the most courageous of all and persuaded the *dvornik* to come with me nearer the logs of wood; he carrying a lantern and myself a candle. I thought that perhaps a cat had got in between the wall and the logs, and tried to put my hand [there], but could not do it, as the logs were quite close to the wall. Meanwhile the logs would fly out with short intervals. This bombardment with logs lasted for about 40 minutes, 27 in all being thrown out; and another remarkable thing was that the empty space, which remained after a log had flown out was not filled up with other logs and that we noticed no

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\* 1 *sajène*=7 feet

movement due to the upper logs coming down, and yet in the morning the pile proved to be quite compact and without any holes. The *dvornik* picked up the logs which had been thrown out and placed them close to another wall. The logs had not flown out of one place only but out of several; but always from the middle of the pile, not from the top of it or from the sides. In the morning, when going to my *gymnasium* I met the *dvornik* and asked him to try and pull a log out of the middle of the pile. Nicholas, a robust man of about 30, in spite of all his efforts was unable to pull out of the middle of the pile a single log. Of course, all my relatives, as well as the proprietors of the house, put down the whole thing to the *domovoi* (house-spirit) and his tricks.

None of the other witnesses of this phenomenon are alive at present; even a person younger than myself—Nathalie, a daughter of the widow of Nazarov's son—died in the seventies.

I would have absolutely no reason to invent such a story; and it seems to me that I can be trusted, seeing that I am 60 years old and have served three Emperors in the Ministry of Public Instruction for 40 years.

IVAN KOUFREYANOFF,

Late Inspector of the Tver District School,  
belonging to the nobility of Tver.

P. 260.

THE "WIDE WORLD MAGAZINE," 1898, P. 361.

"From Khartoum to the Source of the Nile."—Dr. R. W. Felkin.

Dr. Felkin assures us that the following case is by no means unique in his experience:—

I came across many medicine men and wizards; some of them claim to transform themselves into lions, jackals, hyenas, etc., at night, and in this guise to travel immense distances in a remarkably short time. They are also said to have the power of divination, to restore lost cattle, tell fortunes, and perform other miraculous feats. In the morning, they are supposed to return to their natural shape, and can give information concerning what has happened at any distance.

Now, though I can offer no explanation whatever as to the methods of these wizards, I had ample opportunity of verifying, in a very startling way, the powers of one of their number, whose portrait I give you. In the first place, the wizard generally partakes of some root known only to himself, which induces a very heavy sleep. No one is allowed to touch him whilst in this condition, but when he wakes next morning he professes to be able to tell you all about the future. The experience I am about to relate with one of these people happened at Lado, on my return from Uganda, in company with Emin Pasha.

I had not received any letters from Europe for a year, and was, of course, very anxious to get some. I knew quite well that a good many must be waiting for me somewhere, but it was hardly likely that they would come to hand for some time, because the Nile was blocked by the floating islands of

grass. One morning, however, a man came into our tent, in a state of great excitement. The local m'logo, or wizard, he said, had been roaming the country the night before in the form of a jackal. He had, the messenger went on, visited a place called Meschera-er-Rek (which was some 550 miles distant from Lado, our camping-place), and had seen two steamers, one of them with mails for our party. Also, the steamers were commanded by a white pasha, who was minutely described. Now, in the ordinary course of nature the man could not possibly have covered so vast a stretch of country in one night—nor even in twenty nights. I ridiculed the whole thing as absolutely absurd. We were having our coffee at the time, and Emin seemed inclined to give credence to the story, for he suddenly rose up and said he would have the man brought before him. In due time the wizard (whose portrait here is reproduced) was marched into our tent, and Emin at once addressed him in Arabic, saying, "Where did you go to last night?"

"I was at Meschera-er-Rek," he replied in the same tongue.

"What were you doing there?"

"I went to see some friends."

"What did you see?"

"I saw two steamers arriving from Khartoum."

"Oh! this is nonsense. You could not possibly have been at Meschera-er-Rek last night."

"I was there," came the tacit rejoinder, "and with the steamers was an Englishman—a short man with a big beard."

"Well, what was he doing—what was his mission?"

"He says that the great Pasha at Khartoum has sent him, and he has got some papers for you. He is starting overland to-morrow to come to you, bringing the papers with him, and he will be here about thirty days from now."

As a matter of fact, concluded Dr. Felkin, the m'logo's statement proved absolutely correct. In thirty-two days an Englishman *did* arrive in our camp, bringing letters for us from Khartoum. More than this, we knew from the wizard's description that Lupton Bey, and none other, was the man who was coming. We were disappointed at the news that Lupton brought, because, although he had removed twenty-six miles of grass obstruction, there was still too much of it for us to think of returning to Khartoum by steamer. As to the wizard, I am quite satisfied in my mind that he had never in his life been very far outside his own village. The guess-work theory is quite out of the question, the circumstances being quite extraordinary and the overland journey most unusual.

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## EXPOSURE OF A TRICK CODE.

The following letter from the Mayor of Crewe to Professor Lodge (which the writer kindly allows us to print here) is of interest as describing the ingenious detection of an ingenious trick. The name of the tricksters has been changed.

Winterley House, near Crewe, March 14th, 1899.

DEAR PROFESSOR LODGE,—I derive some little consolation to-day from the proverb "It's only fools who never change their minds." I wrote you on the 10th that I believed the thought transmission phenomena of the Brothers Jones to be genuine. I write to-day to say that I am quite convinced they are produced by trickery.

I know you would have been greatly interested if I could have reported genuine phenomena, but I believe you will in some degree be interested to hear how such can be imitated by clever tricksters.

The *modus operandi* of the Brothers Jones in *public* is as follows. One brother (A) is blindfolded, while the other (B) goes round among the audience. I hand to B, for example, a book containing the rules of the Crewe Izaak Walton Angling Club, whose headquarters are the Albert Hotel, Crewe. A rapid conversation, something like this, follows:—

B. "What am I looking at now?"

A. "A book."

B. "What colour is it?"

A. "Blue."

B. "What does it relate to?"

A. "To a club."

B. "Where does the club meet?"

A. "At the Albert Hotel."

And so on, all over the circus with 30 or 40 different articles, coins, watches, books, hats, sticks, pipes, etc. The answers are occasionally a little vague but are unailing in accuracy. You may suspect a verbal code, though you wonder how a code can give "book," "blue," "club," and "Albert Hotel." Your suspicions are however soon allayed. B announces that A, while blindfolded, will write on a blackboard the time by a watch, or the number of a note or cheque, "without word or action." You hand your watch to B, having taken the precaution to alter it a few hours so as to eliminate guesses from the experiment. B stands like a statue at one side of the arena, and watch in hand, gazes with knitted brow at A, who slowly writes the exact time indicated by the watch (say 3.48) on the blackboard. If you have suspected a verbal code, here is proof that you are wrong. B stands by you, 10 yards at least from A, and you are quite certain B neither speaks nor moves. Thus I became a believer.

This was what I saw at the circus. I invited the gentlemen to Dr. Wilson's, and there they volunteered and gave the show which I have described in a previous letter. They did *not* give the blackboard test.

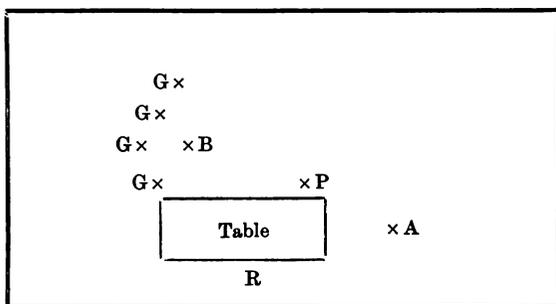
I was, of course, aware that I had made no test, but I was sufficiently satisfied of the genuine value of the phenomena to ask you to make a test or to be present when I made one. Jones Brothers agreed to a test and led me to believe they would accept my conditions.

Last evening I made the test at my rooms. There were present with the circus proprietor, four of my friends (two doctors, a lawyer, and a parson), and a newspaper reporter (who arrived late) to take shorthand notes.

I placed A behind a large screen, produced a medal struck to commemorate the marriage of the Duke of York, gave it to B and suggested that A should describe it without word from B. To this they both objected. A could best give his description in answer to questions, they said. I then offered that I would put to A any question which B would write down, but *this* was objected to. B *must speak*. Here the test was at an end before it was begun. I decided, however, to let them go on in their own way, and see if I could learn their methods, which I now suspected were "tricky."

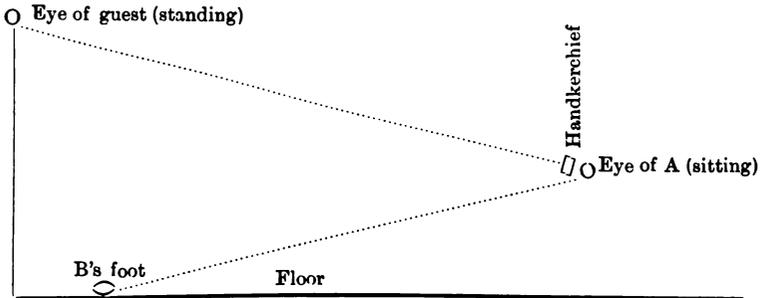
Their usual performance was then gone through. Articles were given to B, and A who sat behind the screen described them, in answer to B's questions, with his usual accuracy and rapidity.

Then one of my guests suggested that A should give the number of a cheque without spoken word, as at the circus, and A agreed. During the conversation A had come from behind the screen, and when I suggested that he should return there for the purposes of the experiment, he said he would sooner be blindfolded. I politely pressed my suggestion but he was obdurate. (Suspicion No. 1). I blindfolded him, but on the pretence that the handkerchief was not tight enough he took it off and tied it again himself. (Suspicion No. 2). A and B now sat on chairs about 8ft. apart and facing each other. My guests stood behind B, and one of them handed him a cheque. As no word was to be spoken, I knew that I had only to prevent communications to the eye, so at this moment I stepped into the direct line between A and B. The following sketch roughly indicates our positions, P is myself, R reporter, G guests.



The first number of the cheque was given incorrectly. The second number was given correctly. I turned round (I was facing B) and found A was leaning his head on his hand at one *side* of the chair so that he could (subject to the "blindfold") see past me. I moved into the new line of sight. Again a number was given *incorrectly*. Now, as in a tremendous mental effort, A threw himself on the floor, his head being actually under the corner of the table. A number was correctly given. The communication, judged by the only possible line of sight, was evidently near the ground. I accordingly cast my eyes down and lo! the secret was revealed. *B was signalling with his right great toe for all he was worth*. It is quite easy.

Place the foot firmly on the ground, and, leaving the ball of the foot there endeavour to slightly elevate your great toe. The result is a slight movement of the boot which sharp eyes can detect even at 20 yards. But you say "A was blindfolded." So he was from the line of vision of the spectators, but not from the line of B's foot. The following rough diagram will show what I mean.



I have since tried and find it quite easy to put a handkerchief round the eyes so as to *appear* blindfolded, but so as to leave a considerable portion of the floor visible. To-day I have given on the above lines in conjunction with my friend Dr. Wilson a "thought reading séance" which much mystified a limited private audience.

The Jones Brothers' trick of "thought-reading without word or action" was thus easily explained, but you may ask me what about the first part of the programme. My conclusions as to this are: (1) It absolutely depended for success on the *speech* of B; (2) B's questions were very varied both in *words and tone*; (3) A code is the only probable explanation, and (4) This code is *remarkably* clever and must have taken years of study and practice to perfect.

As an illustration of *how it may* be worked I give one example. A legal document signed by William Perrin was given to B. A question soon elicited that the Christian name of the signatory was William. "What is the other name of the gentleman that this *pertains to*," asked B. A second question which I don't remember was then asked, and the answer came at once "Perrin." Had my shorthand writer arrived earlier I might have been able to give some more definite clues. The questions for example,

"Say can you tell me what country this comes from?"

"What country is the bank in?"

"In what country does he live?"

may well give by the *first* letter of the *first* word "Scotland," "Wales," and "Ireland."—I am, very sincerely yours,

CHARLES H. PEDLEY.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### AN AUTOMATIC MESSAGE CONVEYING INFORMATION PREVIOUSLY UNKNOWN.

BY MICHAEL PETROVO-SOLOVOVO.

In the following pages I have endeavoured to present all the evidence obtainable concerning an instance of an automatic message, which appears at first sight to be due to some other cause than “unconscious cerebration.”

The amount of information unknown contained in the following message is certainly very slight, but still the unexpectedness of the fact that it was in the sea and not in a river that the soldier was drowned may be considered entitled to some weight. The most interesting feature of the case, however, appears to me to have been the circumstance that the mediums did not see the letters of the alphabet. This is stated by both of them as well as by the third person present at the sitting; and if we take into account the fact that the value of the case in question entirely depends upon the *bona fides* of M<sup>me</sup> and M<sup>lle</sup> Starck—we surely ought not to be illogical enough to set aside their testimony on this special feature of the incident whilst accepting it *in toto*.

Now, a message obtained under such conditions would involve at the very least telepathy in a strangely continuous form from M. Starck; and makes it increasingly possible that the “veridical” part of the communication may have sprung from a supernormal source too; whilst otherwise we might have put it down with more plausibility either to unconscious reasoning or to chance coincidence.

Most of the "Skrytnikoff case" as presented here appeared in No. 48 of the *Rebus*, (a Russian Spiritistic paper, the editor of which is well-known to me) in 1898, except what I have marked as "documents V., VI., and VII."

In conclusion I must state my opinion that automatic writings of a "veridical" character are more frequent than is generally supposed. I have come across some quite lately of which that given below is but an instance; and I have no reason to think my position from the point of view of the amount and quality of *accessible* information on the subject is more favourable than that of any other person reasonably interested in psychical matters and possessing a rather wide circle of acquaintances. Unfortunately the amount of readiness in the recipients of such messages to write accounts of what has happened to them—even at the urgent request of friends—appears to be in inverse proportion to the supposed frequency in general of the facts themselves. . . . It is with these preliminary remarks that I now present my modest case.

#### DOCUMENT I.

*Extract from a letter by Lieut.-Col. Starck to Baron N. Rausch von Traubenberg; Rebus No. 48, 1898, p. 417.*

On January 22nd, 1898 I made Z—— and J——\* sit down at a table. I wrote down the alphabet, placed upon it a saucer with a pointer and their hands upon it—and the writing began. Though a firm believer, from what I had read, in mediumistic phenomena, I was still amazed. I bandaged their eyes with the same result; the letters are pointed out exactly and correctly; the mental contents are present. No trance. All the writers are in a perfectly normal state. They are keeping their hands on the saucer with eyes blindfolded; I read and write down. I put down questions aloud or in writing, and get answers which I do not expect and the contents of which do not correspond to either Z's or J's mental level. I am looking upon it as a mystification—by whom, I do not know;—then suddenly we get: "I have the honour to present myself, Your High Nobility,†—Skrytnikoff." This appeared so unexpectedly and had such a meaning that I had to get up from [sheer] emotion and to suspend the sitting for about five minutes. Skrytnikoff was a soldier who had served in my regiment here, in Caucasia, and was drowned in Pzezuappe river in June or July of last year when I was no more on active service; I had learnt about this event by accident and had only once spoken about it in the autumn. We sit down at the saucer again and get: "I was drowned in the sea, far away." I feel perplexed. From what had been communicated to me at the time of the occurrence I thought he had been drowned in the river. Then I get: "Dobovik (the local chief of district, *i.e.* *pristav*). Go to him." In the morning I go to Dobovik, and without saying what the matter was,

\* M. Starck's daughter and wife.

† A Russian military formula.

I ask whether he knows anything about Skrytnikoff who was drowned—and receive, as I expected, a negative answer, because in such cases inquests, etc., are held by the military authorities themselves. During our conversation in the office the secretary interferes and says: “No, I think there is something about Skrytnikoff in the papers.” A search is made in the papers and a *procès verbal* found by the bailiff or *desiatnik* of Lazarevskoe village, of no special importance but in which the sentence occurred: “The horse swam out, but he [Skrytnikoff] was carried into the sea.” Now this is very natural: the river, which is generally shallow, but swift and deep during high water, must have carried him into the sea.”

## DOCUMENT II.

*Extract from Lieut.-Col. Starck's letter to M. Aksakoff, dated Sept. 5 [17], 1898. Sochi [Black Sea province—Tchernomorskaya Youbernia]; Rebus, No. 48 1898, p. 417.*

SIR,—My relative, Baron N. A. Rausch von Traubenberg, has informed me of your wish to print the contents of my letter to him concerning the soldier Skrytnikoff who was drowned, and has asked me to send you my consent. This I do at present with—of course—my whole signature; and beg you—should it be of interest—to append to my letter: (1) An attestation by Doubovik, the then chief of the Sochi district; (2) a copy of the *procès verbal* and (3) the original leaf of paper with the notes of the sitting . . . In the original [account] of the sitting the signature [S's] is unfinished because I got up from the table in great excitement; I was struck by the unexpectedness and the reality of the message, though I had read almost everything on the subject and felt quite sure of the possibility of such phenomena. The following words were obtained after I had sat down at the table again; my wife and daughter having not left the table at all. I only told them there was something convincing in the message. Then I was extremely astonished by the information as to his having been drowned in the sea, whilst I was quite sure this had occurred in the river, as the only information I had accidentally had on the subject from a former colleague of mine was to the effect that Skrytnikoff was drowned in Pzezuappe river, his chiefs being convinced of it till now. I knew no details whatever about . . . Skrytnikoff, and only the idea as to his having been drowned in a river could have originated in my head and among my household—and this only as a transitory long since forgotten impression; it was once mentioned in the autumn, and I am not even quite sure of it.

The *procès verbal* gave me but little that was new, but the words “he was carried away by the water into the sea,” gave my thoughts an impulse [in the direction] that it had actually been so, *i.e.*, that he was drowned in the sea: there is not more than half a verst from the spot where the river is crossed to the sea, it being a mountain stream and in high water. Of course he was quickly carried into the sea; his weapon (a sabre, I think) being found cast ashore on the sea coast, not far from the river. A year before I had been his chief and am sure he felt kindly towards me as the other soldiers did.

The present message was, I think, obtained at the 3rd séance. The

conditions were as follows : the alphabet written, not in order, on a leaf of paper, and a saucer with a pointer upon it ; my wife and daughter, with eyes blindfolded, kept their hands upon the saucer and I wrote down the letters. . . . .

[M. Starck further states that his daughter is now 16 and in good health.]

[Signed] N. STARCK.

DOCUMENT III., *Rebus ibid.*

[Copy (annexed to M. Starck's letter) of *procès verbal* drawn up by Mouhortoff, a police official, which states that in the night of September 7th, (19) Peter Skrytnikoff, a soldier of the Vardony military post, when crossing Pzezuappe river, was carried away by the water together with the horse, which, however, escaped and was taken charge of by soldiers of the Lazarevskoe post ; as for S., "he was carried away by the water into the sea," and his body never found, though carefully searched for.]

DOCUMENT IV., *Rebus ibid.*

[A statement by M. Doubovik confirmatory of M. Starck's account of his visit to him the day after the sitting : *procès verbal* of Skrytnikoff's death found, etc.]

DOCUMENT V.

*Extract from Baron N. Rausch von Traubenberg's letter to me, dated December 3/15, 1898, St. Petersburg.*

I have been acquainted with M. Starck since 1877, and know him to be a most truthful, intelligent and serious man ; he knows how to observe nature in general and its manifestations in life in particular. . . . [I have] no doubt whatever as to the reality of the incident itself. . . .

DOCUMENT VI.

*Letter from M. Starck to me [M.P.S.] dated January 12/24, 1899, Sotchi.*

Sir,—In compliance with your request as expressed in the letter to my relative, Baron Traubenberg, I hasten to inform you (1) That my wife and daughter knew Skrytnikoff, *i.e.*, had seen him and knew his name, because a year before the event [in question] he had called on me several times on official business ; (2) I did not touch the saucer, as with my left hand I was holding a copybook in which I wrote down the letters, whilst writing with my right. We were seated at three of the sides of a dining-table to which had been fastened a leaf of paper with the alphabet, [thus] leaving room for the copybook.—I am, etc.,

[Signed] N. STARCK.

DOCUMENT VII.

*Statement by Mme and Mlle Starck [combined by me].*

We find M. Starck's\* account concerning a communication from the soldier Skrytnikoff who was drowned, printed in *Rebus* N. 48, 1898, to be correct. During the incident described our eyes were bandaged and we positively could not see the alphabet.

*January, 12/29, 1899. Sotchi.*

[Signed] { JEANNETTE STARCK.  
                  { ZENAÏDE STARCK.

\* "Father" and "husband" in the original.

## AN AUSTRALIAN WITCH.

Mr. Andrew Lang allows us to print the following curious narrative received from a correspondent in whom he places confidence.—ED.

A girl who was staying with me was taken suddenly, and, to us, unaccountably ill. She was not confined to her bed, being able to drag herself wearily into my sitting-room where she would lie back in a long chair, looking as limp as a piece of washed out unbleached calico.

The oldest native woman in the Varran, hearing of my friend's illness, came up to see me about it. She was in the habit of coming up should anyone be ill, and wrapping her string charms round their wrists and droning incantations over them. She asked me what was the matter, and what had made the Bullah Meai (white girl) sick.

When I told her that I did not know, she said she would ask some of the spirits, with whom she was in communion, what was the matter and what we had better do. Thinking it might rouse my patient—who, being a town girl, found the natives a novelty,—I asked her to come in.

The old woman on entering went up to the patient, expressed sympathy and said she would talk with the spirits. To that end she squatted down in the middle of the room and began muttering in a foreign dialect. Presently her voice ceased and we both heard a most peculiar whistling sort of voice utter some words, to which the old woman responded. She was answered by the same whistling voice. Then two or three times she evidently asked the same thing, but received no reply.

After waiting a few moments she turned to me and told me that she had been asking Big Joe—a black fellow who had died some years before—to tell her what she wanted to know, but he would not; so now she was going to ask the spirit of a long dead grand-daughter of hers. Again she mumbled a sort of incantation and again after a while came a whistling voice, not quite such a loud one as the first. The same sort of thing was gone through, with the same result. Then the old woman told me she was going to ask the spirit of Guadgee—a girl who had been one of my first favourites in the camp, a little ebony black curly-headed baby when I came here, and who had died comparatively recently—to help her. This effort was successful. Guadgee answered at once.

In reply as to cause of illness she said my friend had offended the spirits by bathing under the shade of a Uniggah—that is a tree taboo to all but its wirreerum, or wizard, whom it serves as a rallying place for his spirit friends—or where he confines captured dream spirits, or secretes at times with perfect safety some of his magical properties, such as sacred crystals, gowceras-poison, sticks, or bones, as anything is safe in a Uniggah because in them are—invisible to all but wizards' eyes—swarms of spirit bees which violently attach any such violater.

My friend had insulted the spirits by plunging into the shadow of this Uniggah, for all shadows are spirits of what throws them, which any injury to the shadow likewise affects. The spirit bees had bitten my friend, said Guadgee, on the back and secreted on her liver some wax. This was the

cause of her illness, and she said that if we looked at my friend's back the bee bites would be seen.

There were certainly some irritable inflamed spots where indicated. When the old woman told me all Guadgee's spirit had said, I, knowing where the Uniggah was, and knowing where the invalid bathed with my coloured house girls, said Guadgee was wrong for I knew the girls would be much too frightened to bathe in the shade of the Uniggah.

But the old woman stuck to her story and said Guadgee would not lie.

"Is the Uniggah a big coolabah between the bend and the garden?" asked my friend."

"Yes."

"Well, then, I did bathe there the last time I went down. I was up too late to go with the girls, so slipped away alone, and as the sun was hot I went round the bend into the shade of the big tree, where I had a lovely swim."

The source of the illness settled to the old woman's satisfaction, she next interrogated the friendly spirit as to a cure.

Guadgee's power—spirit—whistled its reply.

The patient was to drink nothing hot or heating, but as much cold water as she liked, before she went to bed; she was to take a long drink, after which she would sleep. During her sleep Guadgee would come and remove the wax from her liver through which operation she would sleep soundly and in the morning awaken refreshed and almost well. The old woman was to say a charm over her before she went.

This she did, rubbing her round the wrist while she did so. Then she went off saying she was taking the spirits away inside her, but Guadgee's would return during the night, before going back to the Uniggah in her noorumbah, or hereditary hunting ground, where the wirreerums had placed it. That night my friend slept soundly, awoke almost to her usual health in the morning, with the washed out, yellow look gone.

The old woman sometimes made the spirit voice come through her own lips, sometimes from her wrist, sometimes from her shoulder, on two occasions first from one end of the room and then from the other.

She is said to have within her many magic crystals. Should she lose these her power would go. One of her daughters had a like power of invoking spirit aid—but she took to the white man's grog and the spirits all left her. She shows you the marks they make during exit from her back.

Any of these wirreerums, witches or wizards can produce these crystals in quantities apparently from inside themselves. My brother once let an old wizard suck his wrist, thinking he could detect where he had secreted the crystals he appeared to be sucking from my brother, but the old fellow was much too smart. The old fellow's mouth was empty when he applied his lips to my brother's arm, but in a very short time he began spitting out pebbles purporting to be drawn from my brother.

The old spiritualist woman, whenever my husband is away and she thinks I am unprotected, marches up to the house with a smoking bunch of Butda twigs, and crooning to herself she walks all round. The smoke is to keep the spirits away.

Lately she came to tell me she was going away for some time to see some old friends on the Barwon, and as there would be no one to protect me should I be alone while she was away, she was going to erect two painted sticks in my garden, one to keep all spirits of the dead away, the other to keep the spirits that come out from the sunset. She would also put two huge painted logs, which had in them the spirits of alligators, up near my garden tank, that these alligators might see my tank was not empty even while she, our rain maker, was away.

The painted sticks and logs are now in my garden, and we are waiting the result of old Bargie's magic, for my tank is getting low.

We all tried to make the whistling voice of the spirits, but with no success; evidently you require to be initiated, or shall we say a ventriloquist?

K. LANGTON PARKER.

### CORRESPONDENCE.

[The Editor is not responsible for opinions expressed by Correspondents.]

#### ALLEGED EMANATIONS FROM MAGNETS.

2,043, Walnut Street, Philadelphia, April 5th, 1899.

F. W. H. MYERS, ESQ.,—MY DEAR SIR,—Mr. O. Murray has requested me to give you an outline of experiments witnessed by me in Paris, during which luminous rays or radiations emanating from magnets were supposed to have been seen by subjects in the secondary state.

The first experiment took place at the Charité Hospital of Paris, during a clinic conducted by Dr. Luys. The two subjects, a male and a female, went through what might be called the same performance; clutching excitedly at blue effluences emanating from the North pole of the magnet (a straight bar), and fleeing or turning away from red effluences of the South pole. This experiment was not, in my opinion, of much value. Dr. Luys had given us, in audible voice, a clear idea of what the subjects *would see*, thus introducing two elements of error:—1st. Trickery on the part of the subjects. 2nd. Suggestion. The woman, at least, was subsequently ascertained to be unreliable.

The second experiment was conducted at the Hotel Continental, of Paris, by the late Mr. Ernest Hart, of London. A wooden "magnet" having been provided, the subject, a woman, when placed in the secondary state, saw no radiations. When, however, an induction coil was placed before her, she saw them when the current was closed, and did not see them when it was broken. She did not, however, correctly differentiate the poles through the colour of the effluences. The excitement witnessed in the other two subjects was totally absent. The room was so small that the least motion could be discerned, and the bichromate cell of which I had charge did not work quite smoothly. Suggestion might also have influenced the results here. While Dr. Luys was anxious to have the subjects see radiations Mr. Hart was anxious that his subject should not see them.

Both observers were, therefore, under mental stress, and their experiments were unreliable in proportion.

From the experience thus gained, it seems to me that the question can only be determined by experiments conducted through passive observers. By these I mean persons informed only of the technique to be followed. The subjects knowing nothing of what is expected of them, being placed in the secondary state by a person equally in the dark, the passive technician should then note what the subjects see when magnets, artificial and genuine, are placed before them.—Yours faithfully,

CHAS. E. DE M. SAJOUS.

MR. PODMORE AND HIS CRITICS.

The following letter is from Mrs. C. F. Barker, an Associate of the American Branch:—

Lest Mr. Podmore and his critics should drop their discussion before they have made things entirely clear to the average *Journal* reader, will you allow a voice from the back seat to call for “more! more!”?

I am sure that I represent many of Mr. Podmore’s readers and sincere admirers when I say that some of us who were puzzled over the attitude taken in *Studies in Psychical Research* do not, even yet, quite understand his position.

The manner in which he dismisses “The Wesley Case” is a fair illustration of our difficulty. He says (*Journal*, Vol. IX., p. 45):—“After the perusal of these extracts, Miss Hetty’s inexplicable reticence seems more than ever to be deplored. And in view of this reticence, and of Miss Hetty’s singular habit of trembling in a sound sleep when loud noises were going on all around her, and of the notable predilection shown by the Poltergeists for her person, it hardly seems worth while to enquire whether the noises which perplexed the Wesley family did indeed proceed from a supernormal source.”

Does Mr. Podmore intend to convey the impression that Miss Hetty was the “naughty little girl” of this story, and that she was carrying out a system of common trickery for the entertainment of her family? If so, the reason why Mr. Podmore “cannot find evidence” is made plain, and there is nothing more to be said.

If, on the other hand, he suspects that Miss Hetty may have (consciously or unconsciously) used, or transmitted, that “power of projection” by which one mind is able to reach and control other minds, why hesitate to say so?

It is true that there is enough in sight to make a thoughtful man pause and “gather in his breath”—as Tesla in his laboratory is said to do sometimes—realizing that he is upon the verge of something terrific, but he must not pause too long, lest the forces should scatter and much of the preliminary toil and sacrifice be lost.

ASTA L. BARKER

(Mrs. C. F. Barker), Associate A.B.

Chicago, *March 25th*, 1899.

## CASES.

[The case which follows is the personal experience of a valued correspondent, who prefers on this occasion to remain anonymous on account of the nature of the business transaction described.—  
F. W. H. M.]

P. 261.

## A CASE OF PRECOGNITION.

In the spring of 1895 I returned to the town of — with health much improved, and, feeling that I ought to be doing something, began to look about for a business opening. My training had been such that I was not particularly fitted for anything of the kind, but “fools rush in where angels fear to tread” and the hotel business offering an opportunity that seemed promising I leased the — hotel in March near the end of a short “season.” I did well while it lasted, but soon the business did not pay expenses, and I began to realise that I had made a mistake. My former rather autocratic calling was not calculated to make of me a bowing and smiling boniface, so, altogether, before the opening of another season I had made up my mind to get out of the business as soon as I could—and realising that at the beginning of the tourist season was the best time to do so, early in November of the same year I called upon Mr. L., president of the board of directors controlling the property (which was owned by a stock company) and stated my determination to quit, and asked to be informed just what terms the board would offer to a new tenant should I be able to procure one for the hotel.

Mr. L., who was a personal friend, said he was very sorry to have to inform me that the owners of the building had decided not to lease the property again as a hotel. Upon the expiration of my lease, or sooner if I gave it up, they would divide the building into three separate parts, by partition walls and additional stairways, elevators, etc.; that they hoped then to be able to sell the property; in fact they already had a prospective purchaser for one of the parts; that the board had already approved the architects' plans for doing the work, etc.

Upon receiving this information I was much disappointed, for in order to obtain a lease in the first instance, I had been obliged to buy the furniture, and unless I could dispose of it to a successor, it would be almost a total loss. I saw the other members of the board, and was told the same thing, only one of the board of six members—Colonel H.—being in favour of continuing it as a hotel. The certainty of this loss staring in the face and my increasing ill health operated to greatly depress me. I had already asked several of my acquaintances in the business, Mr. A. C. B. of a leading hostelry in a near by city among them, to send anyone they might see looking for a hotel to me.

On or about the first of December following, a Mr. M., “Sunday editor” of a leading paper in the city, came to me to engage certain accommodations for two ladies. I replied that that was my business, and I thought I could entertain any friends of his. He said he was not sure that I would care to have these people in my house, as one of them was a professional “spirit

medium." He could vouch for her respectability, and stated that as she never travelled alone she was always accompanied by her mother or sister. He said that he considered her quite wonderful as a "medium," and as her business manager he had conceived the notion of making a tour of the towns in that part of the State, remaining as long as it was profitable in each town. That this was her first tour, &c., &c.

They came and remained several weeks. In my capacity of landlord I, of course, saw more or less of them, and as it was our first contact with "modern spiritualism," observed them and their callers with considerable curiosity.

Both my wife and myself were pronounced agnostics in matters relating to a future state of existence, and were not without some little prejudice against spiritualism, although generally very liberal and tolerant of the beliefs of others.

Many well-known and, as I remarked to my wife, "otherwise sensible people" visited her, and twice a week she held "public circles," attended by from ten to twenty-five people. The medium was a refined-looking girl about eighteen, but not otherwise remarkable, and had very little education or culture except that derived from her contact with people. She invited my wife and myself to attend her circles at any time, and one evening after the invitation had been repeated, we went out of curiosity. There were some fifteen people besides ourselves. The medium became supposedly entranced. In a voice totally unlike her ordinary tone, she greeted her audience with a few words of welcome, and commencing with the person on her right, she devoted a few moments to each, delicately phrasing her message so that little clue was given to the others of the matters alluded to. In the cases of one or two, of whose affairs I happened to know somewhat, I was struck with the aptness of her control's remarks.

Coming at length to me, among other things she said I was "greatly worried over the outcome of a certain business venture, but that worry was wholly 'unnecessary,' as she (the 'Control') could 'see that it was coming out all right.'" She went on to say that, "about the middle of the January moon of the New Year," a "dark, foreign woman," who "spoke with a foreign accent," and had "black eyes and black hair," worn pompadour (pushing the medium's back in that style), "high cheek-bones," would be introduced to me by a "chief" (gentleman), a friend wearing a "light-coloured overcoat." That this woman was coming, or had recently come, "from a large city in the East." That she would buy my interest, and the papers would all be executed, and the transfer would be made "*on the first day of the February moon*" following. She stated, however, that I would not get any money then, but I would later, after much delay. That it was best for me to accept her offer, that my condition of health demanded a change. She said that the woman would make a success of the business. Other private matters were unmistakably alluded to, matters unknown to any but ourselves.

Coming to my wife in her turn the "Control," among other things cautioned her that she was on the verge of a serious illness caused by

inflamed condition of her kidneys—an allusion that annoyed my wife at the time—but she said “M———” (the “Control’s” name) “cannot see that it is to have a fatal termination” with a curious rising inflection on the last word—how well we remembered it later!

On December 20th my wife, who was learning to ride a bicycle, was thrown by her machine getting away from her going down hill, and fell, striking the sharp edge of a square telephone pole across her right side and back. On the 23rd she was taken with acute nephritis, undoubtedly caused by the blow, and for two weeks her life hung in the balance, but it was not until after she became convalescent that either of us remembered the “Control’s” prediction.

One day, about the middle of January, 1896, a friend, Major A. H. N. in the city, a real estate agent, came to me and said he had brought a woman to look at the hotel, Mr. A. C. B., before referred to, having told her that I wished to dispose of my lease. I now distinctly remember that the Major wore a “light-coloured overcoat,” although, when I wrote the first draft of this case, I had forgotten it until my friend J. M. S. called my attention to it by saying that my wife in relating it to her in May, 1896, had mentioned the fact that Major N. did wear a “light-coloured overcoat.”

I began to feel decidedly queer as the Major went on, but I told him frankly that it was no use to consider the matter, and explained why. He requested, however, that I go into the parlour and see her anyhow. I went in, and he introduced me to an apparently well-educated German lady, *fulfilling in every respect the description given in the circle a month before.* She told me that she had just come from Philadelphia, and had just bought a fruit farm through the Major, but that she did not intend to live upon it, and not wishing to be idle, and understanding the hotel business thoroughly—her late husband having kept a leading hotel in Leipsic, Germany, and she had run it after his death—she was looking for some such hotel as this.

I answered her as I had the Major. She remarked that people sometimes changed their minds, and that now she was there she would look at the house if I would kindly show it to her, which I did. She was pleased with it, and asked me to see the owners and see if they would make an appointment, and listen to a proposition she would make. She left her address, and they went back to the City.

The next day I saw Col. H., and through his efforts the board met, talked the matter over again, made an appointment to listen to the woman’s proposition; she was notified, she came and made it, and after much discussion and delay her proposition was accepted, the necessary legal papers were executed, and the actual transfer was made “*on the first day of the February moon,*” *exactly* as predicted.

Neither did I get any cash. I took notes, which at the time I considered well secured; but if I ever get the money it will be stranger than the foregoing, for she made an utter failure of the business, and gave it up a year later.

Here is a series of predictions fulfilled, almost to the letter, only one having failed absolutely to come to pass.

In them, from the nature of the case, it seems impossible that the events predicted could have been guessed or known normally beforehand, or inferred with a complete knowledge of all the circumstances.

Subsequent experience with this same "psychic" has shown me that such successes, though sometimes they have been equalled, are very rare with her. Is there any scientific theory covering such a faculty of precognition?

The explanation given by this "intelligence" calling itself "M," and claiming to be a spirit many thousand years "dead," is that "coming events cast their shadows before," and that the mistakes that so often occur do so through the spirits' inability to read the shadows correctly. The "shadows," it is explained, are signs and symbols "shown them," and which they endeavour to translate.

(Signed) C.

March 19th, 1899.

G. 261.

A FAMILY GHOST.

The following experience was communicated by Lady Bedingfield. Her account is supplemented by the report of a conversation in which further details were obtained.

During one of the visits which my husband, Sir Henry Bedingfield, and I paid to Costessey Park near Norwich, as the guests of the late Lord Stafford\* and his wife, I had a very singular experience.

On my arrival Lady Stafford came up to my room and had a talk with me. In the course of conversation she mentioned that there would be no mass on the morrow owing to the absence of their priest, which would be prolonged for several days. I expressed some regret at missing the chance of making his acquaintance, as I had heard a good deal about him from a friend of mine, which had made me very anxious to meet him.

A large house party assembled at dinner, and afterwards adjourned to the principal drawing-room. Glancing upwards towards a table about which several persons were grouped, I was extremely surprised to see, standing with his back to me, a grey-haired priest, dressed in the foreign fashion, with a *soutane*, and a sash round his waist. He stood between Lord Stafford and Sir Robert Gerard and held up to the lamp what looked like a parchment MS. After what my hostess had said before dinner I could not account for the presence of this ecclesiastic, and I waited for a pause in her conversation with her guests to call her attention to him. This opportunity did not occur for fully *a quarter of an hour* during the *whole of which time* I had the priest and his MS. in view, although I never saw his face. The servants coming in with trays of tea and coffee caused a slight commotion, and when they had left I was about to inquire of my hostess what she had meant by informing me that there was no priest in the house, and asking her who the one present might be, when I perceived that he was no longer in the room. I assumed that he had slipped out unobserved by me when the servants left the apartment.

On our withdrawing for the night I asked my husband who the foreign priest was who had stood at the drawing-room table for so long. At first he

\* Henry Valentine, 6th baron.

pooh-poohed the whole thing, but finally he informed me that, though he had seen nothing himself, Costessey Park was undoubtedly said to be haunted by a priest. Now I am *absolutely certain* that this was the first time I had ever heard of this ghost at Costessey Park.

(Signed) A. L. BEDINGFIELD.

I perfectly recollect my wife telling me this story that evening exactly as she describes it here, and I am confident, from her remarks when I informed her that that was the family ghost at Costessey, that she had never heard of it before.

I also advised her not to mention the matter—which will explain why she did not, before leaving Costessey, enquire of Lord Stafford or Sir R. Gerard who was the priest with whom they had been conversing.

(Signed) HENRY BEDINGFIELD.

Through an interview with Lady Bedingfield the following further particulars were obtained:—

Q. "Was it during Lady B.'s *first* visit to Costessey Park that she had this hallucination?" A. "No. Not by any means the first visit."

Q. "'Dressed in the foreign fashion.' Was there any likelihood that the regular priest of Costessey Park might have been dressed in the foreign fashion?" A. "No. He would certainly have been dressed in the 'English fashion.'"

Q. "Why didn't Lady B. during the quarter of an hour that the priest was visible to her make any attempt to see his face by walking round to his end of the room, especially as she was surprised by his being present, and had been desirous of making his acquaintance?"

A. "Don't quite know. Room was very large. Also the priest was facing the wall with his back to the rest of the company, and being also in the corner, it would have been somewhat difficult to get a view of his face."

Q. "Can it have been a real priest?"

A. "Enquired of 'everyone,' and enquiries made through Lady B.'s maid, and through other servants, but no priest heard of in village or elsewhere."

Q. "Can it have been a fortuitous arrangement of curtains, or furniture?"

A. "There were no curtains in the part of the room where the priest stood."

Q. "Did the priest look quite human and natural?"

A. "In every respect. Nothing unusual about his appearance."

Q. "Has Lady B. had any other similar experience?" A. "No."

Q. "Date of experience?" A. "About 1876."

Additional information elicited in course of conversation:—

Lady B. did speak to Lady Stafford at the time in the drawing-room, but Lady Stafford merely made some such remark as "Oh! is there? I haven't seen one," and the subject dropped—interruption by servants, and so on. Lady Stafford was very nervous and swore to leave Costessey Park the same day and never return if she ever saw a ghost there. She never saw one. Lady B. paid several more visits to Costessey, but has seen no more ghosts.

The priest had grey hair. Lady B. *very positive* that she had never heard of Costessey being haunted by a priest, though she knew it had the reputation of being haunted. Lady Stafford's nervousness the reason why Lady B. did not make more enquiries—being strongly advised by Sir H. Bedingfield not to mention the subject further. Lady B. struck me as a fairly good witness, and her husband as a very good one.

J. G. SMITH.

M. Cl. 97. A CASE OF CRYSTAL-VISION.

Miss Angus writes (January 4th, 1898) :—

I had another successful scry on Tuesday evening, 21st December, 1897, when Mr. Mac— asked me to look in the ball. He had never seen crystal gazing, so I told him to fix his mind on some scene, which I would endeavour to describe. Almost at once I saw a large room with a polished floor reflected, the lights being very bright and all round ; but the room was *empty*, which I thought very uninteresting ! Mr. Mac— said how strange that was, as he had not, so far, been able to fix his mind on any particular *face* in the ballroom. However, he asked me to look again, and this time I saw a smaller room, very comfortably furnished, and at a small table under a bright light with a glass globe (no shade on the globe) sat a young girl, in a high-necked white blouse, apparently writing or reading. I could not see her face distinctly, but she was pale, with her hair drawn softly off her forehead (no fringe), and seemed to have rather small features.

Mr. Mac— said my description quite tallied with the lady he was thinking of, a Miss —, whom he had met for the first time at a ball a few nights before, but he had meant me to see her dressed as he met her in the ballroom.

We consulted our watches, and found that it was between 10.15 and 10.30 when we were scrying, and Mr. Mac— said he would try to find out what Miss — was doing at that hour. Fortunately I had not long to wait for his report, as he met her the next evening, and told her of my experiment. She was very much interested, I believe, and said it was all quite true ! She had been wearing a white blouse, and, as far as she remembers, she was still reading at 10.30 under a bright incandescent light, with a glass globe on it.

Mr. Mac— writes (December 30th, 1897) :—

I was at Miss Angus's house on Tuesday, December 21st, 1897. Miss Angus said that if I thought of somebody she would look in her crystal ball and find out the personal appearance of the person of whom I was thinking, and what he or she was doing at that moment (10.25 p.m.). She told me to think of the surroundings and the place in which I had last seen the person of whom I was thinking. I thought of somebody that she did not know— Miss —, whom I had met at a dance on December 20th. I thought of the ballroom where I had been introduced to her, but at first I could not centre my mind on her face. Then Miss A. said that she saw a big room with a polished floor, and which was brilliantly lit up, but that at present she could not make out any people there. Then I succeeded in fixing my mind

on Miss ——'s face, when Miss A. said that she saw a girl with fair wavy hair either writing a letter or reading, but probably the former, under a lamp with a glass globe, and that she had a high-necked white blouse on. All this took about five minutes.

I saw Miss —— again at a dance on December 22nd—the next night. I told her what had happened, and she said that, as far as she remembered, at 10.25 the night before she had been either writing a letter or reading, but probably writing, under an incandescent gas-light with a glass globe, and that she had been wearing a high-necked white blouse.

I had only known Miss Angus for a very short time, so she did not know what friends I had in —— . I do not think that Miss Angus knows Miss —— . There were three other people in the room all the time, one of whom was playing the piano. This is exactly what happened, as far as I can remember.

P. 262.                    A. PRESENTIMENT FULFILLED.

The Hon. Mrs. Leir-Carleton, Greywell Hill, Winchfield, writes as follows :—

Mrs. Hoptroff (resident in this village and mother of my maid, Tilley Hoptroff) underwent an operation on August 20th [1898], in the Victoria Hospital, Bournemouth. Her daughter remained with her until August 23rd, when she was progressing satisfactorily, and insisted upon the girl returning to "keep house for the boys," her brothers. On August 26th, about 9 a.m., I was sitting at my dressing-table, trying to brush my hair, in despite of hindrance from a pet cat (that would play with my sleeve-ruffles, and was getting scolded, yet encouraged), when I suddenly became aware of this assertion: "Mrs. Hoptroff will pass, to-day." There was no sound, but I felt as clearly impressed with those five words as if they had been uttered close to me. I may remark that "pass" is not an expression I should be likely to use, but this is the second time it has been used to impress me. I sprang to my feet and stared around. My gaze lit upon the writing-table, and (recollecting a similar experience that I had unluckily supposed illusory and neglected to note) I at once scribbled the above sentence, dated, and shut it away. Then I admitted two old servants, (Mrs. Tilley and Mrs. Bolton), and as they entered I asked, "What news of Mrs. Hoptroff?" The answer was, "Oh, much better! The sickness has left her, and the doctor ordered fish for her dinner." I said, "Well . . . I must say I did not expect such good news. Somehow I have had a feeling she might die after all, and perhaps to-day." I did not mention what had made me think this, because their information made me distrust mine, which indeed soon ceased to occupy my thoughts.

That night, at dinner, shortly after 8 o'clock, there was brought to me a telegram, that Tilley Hoptroff had just received from Bournemouth, announcing "a change for the worse." I directed my son where to find my memorandum, which he brought, and everyone present read it.

On Sunday, August 28th, we learnt that Mrs. H. died on the evening of the 26th.

Mrs. Leir-Carleton's account is confirmed by the signed statements (bearing date Aug. 28th, 1898) of her son, Mr. Dudley Carleton, who went to fetch the paper inscribed, "Mrs. Hoptroff will pass to-day, Friday, August 26th, 1898," and of several of the guests present at dinner on the evening in question. Further confirmation is afforded by the testimony of the servants, in whose presence Mrs. Carleton had hinted at her misgivings on the morning of the 26th :—

When I came into Mrs. Carleton's room on Friday, August 26th, she asked me if there was any news of Mrs. Hoptroff. I answered, "much better, the sickness has stopped, and she was to have fish for her dinner." Mrs. Carleton looked very serious, and said that she did not expect *good* news, and said, "somehow I have had a feeling that she may *die*, to-day." Mrs. Bolton was also present and will sign her name below mine. This is written down by Lucy Day (housemaid), to whom Mrs. Bolton repeated Mrs. Carleton's remark a few minutes later, after Mrs. Carleton had gone downstairs to breakfast.

ELISABETH TILLEY.

EMILY BOLTON.

LUCY DAY.

P. 263.

A CASE OF "SECOND SIGHT."

We are indebted to Lord Bute for the following narrative of second sight, communicated by Sister Illtyd of the Boys' Home, at Treforest, Pontypridd. Sister Illtyd heard of it from Sister Catherine, but not till after the child's death. Sister Catherine's own narrative is as follows:—

On Sunday the 14th August, 1898, when I was taking the boys for a walk to the Rocking Stone, old Mrs. Thomas (who lives in one of Dr. Price's cottages on the road to the common), came out to speak to me and asked if one of the Home children had died that week. I said "No," and asked why she wanted to know. She said, "Because I saw a child's funeral going down the hill from the Home, but not the way you go down with the children, but to the left, and I thought it must be one of the Home children because of the boys who were carrying the coffin and walking. I thought at first it was a school." I enquired if any of the neighbours in Tower Road just below the Home had lost a child. None of them had, nor had any child's funeral passed that week, but on the Wednesday of the following week, a little girl of three belonging to one of the neighbours in Tower Road was accidentally drowned. The child's mother came up to ask Sister Illtyd if our boys could carry the little one to the grave, as, on account of the strike, and nobody having any tidy clothes, she could not get anyone else. Sister Illtyd agreed to let the boys go though it is against our rule for them to attend any funerals except our own, and the procession went down the hill to the left just as Mrs. Thomas had seen a fortnight before. Mrs. Thomas's house overlooks this side of the valley and is nearly on a line with the Home.

I did not tell Sister Illtyd what Mrs. Thomas had seen till after she had given permission for the boys to carry this child to the grave.

Pontypridd, *February*, 1899.

# JOURNAL

OF THE

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in SMALL CAPITALS.*

- BAUDAINS, MISS M. G., Parade House, Jersey.
- CAMPBELL, LIEUT. N. D. H., 7th Dragoon Guards, Colchester.
- CARMICHAEL, REV. CANON, D.D., LL.D., Ranelagh, Dublin.
- CLOSE, MISS ETTA, Lampferri, Dursley, Gloucestershire.
- Ffrench, Mrs. Sophy A.**, Golovino, Kanadeista, Syzran-Viazma  
Railway, Govt. of Simbirsk, Russia.
- HUNTINGFORD, MISS, North End House, Winchester.
- INGRAM, HON. MRS. MEYNELL, Temple Newsam, Leeds.
- Lambert, Edward W., F.R.G.S.**, 13, Great James-st., London, W.C.
- RAE, RODERIC H., 103, Sotheby-road, Highbury-park, N.
- RUDOLPHI, EDUARD, 20, Zabalcansky Prospect, St. Petersburg, Russia.
- WHITE, MISS E. HILDA, 170, Queen's-gate, London, S.W.

### THE AMERICAN BRANCH.

- ADAMS, GEORGE S., M.D., Insane Hospital, Westboro, Mass.
- ALBREE, RALPH, 187, Western-avenue, Allegheny, Pa.
- BICKFORD, R. G., *Newport News*, Va.
- BRIGGS, MRS. N. R., Bismarck, N. Dakota.

- BRUSH, W. FRANKLIN, 16, E. 37th-street, New York, N. Y.  
 COLEMAN, GEO. E., Santa Barbara, California.  
 CONKLIN, ROLAND R., 524, Fifth Avenue, New York, N. Y.  
 FORWOOD, PEPLOE, c/o California Fig Syrup Co., 398, Church-street,  
 San Francisco, Cal.  
 HOWARD, REV. A. B., Jackson, Miss.  
 HUNTER, MRS. M. L., Lewisburg, Penna.  
 JESCHKE, HARRY, Hackensack, N. J.  
 JESSOP, DR. HALTON I., 1,829, Arch-street, Phila., Pa.  
**Loughnane, John**, 78, Duane-street, New York, N. Y.  
 PERRY, GEORGE S., Binghamton, N. Y.  
 ROGERS, DR. OSCAR H., 346, Broadway, New York, N. Y.  
 TETZEL, MRS. F. G., c/o *New York Musical Courier*, Milwaukee, Wis.  
 THOMPSON, E. H., 10, Winthrop-street, Watertown, N. Y.  
 VAN BAUN, DR. WM. W., 1402, Spruce-street, Phila., Pa.  
 WARREN, LYMAN OTIS, Rockland-street, Brighton, Mass.  
 WILCOX, MRS. H. H., Box 626, Honolulu, Hawaiian Islands.

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#### MEETING OF THE COUNCIL.

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A meeting of the Council was held on April 28th at the Westminster Town Hall. The President occupied the chair. There were also present, Mr. F. W. H. Myers, Mr. St. George Lane Fox Pitt, Professor H. Sidgwick, Mr. H. Arthur Smith, Mr. J. G. Smith, and Dr. A. Wallace.

The minutes of the last meeting were read and signed as correct.

Mr. Montague Crackanthorpe, Q.C., was co-opted as a Member of the Council for the current year.

Two new Members and nine new Associates were elected. The election of one new Member and nineteen new Associates of the American Branch was recorded. Names and addresses are given above.

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

A letter was read from Mr. Chester A. Snow, of Washington, D.C., U.S.A., in which he expresses his "appreciation of the excellent work done by the Society," and, in addition to his current subscription, forwards a draft for \$50 as a contribution to the work of the Society, to be used as may be thought best. A minute was adopted thanking Mr. Snow for his kind donation, which it was agreed should be devoted to purposes of research.

Other matters of business having been disposed of, the next meeting of the Council was fixed for June 23rd, at 4.30 p.m., to be held at the Rooms of the Society, 19, Buckingham Street, W.C.

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GENERAL MEETING.

The 99th General Meeting of the Society was held in the Council Chamber at the Westminster Town Hall, at 4 p.m., on Friday, April 28th, the President in the chair.

Some portions of "A Further Paper on Coincidences," by Miss ALICE JOHNSON, were read by Mr. F. W. H. MYERS. The whole of Miss Johnson's article on this subject will appear in *Proceedings*, Part XXXV.—now nearly ready for publication.

A paper by DR. MORTON PRINCE, of New York, entitled: "A Case of Triple Personality and Crystal Vision," was also read by Mr. Myers. This paper has now been published in *Brain* under the title: "An Experimental Study of Visions," and it is proposed to give some account of it, with extracts, in the next Part of the *Proceedings*.

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A CONTRIBUTION TO THE HISTORY OF THE  
DIVINING ROD.

BY PROFESSOR DR. D'OUTREPONT OF WÜRZBURG.

From Nasse's *Zeitschrift für Psychische Aertze*.—First Quarterly Part for 1821.

*Translated and abridged by* EDWARD T. BENNETT.

It is, I believe, of greater service to science when clearly attested facts, which are still considered doubtful by some, are simply publicly recorded, than when explanations are added. The endeavour to explain everything is a hindrance. Owing to this endeavour some important facts, which would have aided the progress of science, have been consigned to oblivion. The explanations with which the observers accompanied their statements of facts cast doubt upon the whole matter, and thus, as we say, emptied out the child with the bath. This has happened with the divining rod. It certainly would not have been so exalted on one side, or so despised on the other, if nothing more than a history of the way in which it works had been narrated.

I will now place before the intelligent public a contribution to the history of the divining rod, which is all the more important because the man of whom I am going to speak is still alive; the people for whom he sought water, metals, and minerals, are still alive, and testify to the truth of his statements. I became acquainted with him in the course of a recent

journey in the Netherlands; and when I told Professors Nasse and Windischmann, in Bonn, the facts of the case, they urged me to place them before the learned world.

John Philipp Brayer was 35 years old when I met him. He was the son of a builder at Wawremont, a village near the town of Malmedy, with no special characteristics to distinguish him from his neighbours. He was brought up to the trade of a house decorator, at which he became very clever, and was never without work. Five years previously to my becoming acquainted with him he had married, and was the father of two healthy boys. He gave me an account of his experiences with the rod in the course of a long conversation carried on partly in French and partly in the Walloon language.\*

"I was born early on the first Sunday in the quarter. The same morning, between 11 and 12 o'clock, I was taken to the church to be baptised. The minister told the god-parents that a boy who was born the first Sunday in the quarter, and baptised before 12 o'clock, would be able to use the divining rod. My god-parents did not know what was meant by a divining rod, but they told my father what the minister had said. My father had heard stories about the rod, but he only smiled; and for the first five years of my life nothing was said about it. When I was five years old a colporteur called at my father's house, and, talking of one thing and another, told him about the rod and its properties, and that there were men who could use it. My father then recollected what the minister had said when I was baptised, and told the colporteur, who replied that it was not a thing to be laughed at or despised. 'Come,' he said, 'let us try.' My father was willing, cut a rod from a hazel-bush, hid a handful of money in a field a long way from the house, put the rod into my hand, led me to the door, and said:—'I have hidden some money; go and seek for it: the rod will show thee where it is.' I was highly delighted. I felt the rod draw me in a certain direction, and then it moved round in a circle in my hands. I followed the indication, and came to the place where the money was buried. Here the rod pointed downwards. I have at different times found water, metals, lost metallic articles, and building-stone. The matter was known through the whole neighbourhood. When builders required water for new houses, when keys or money or other things had been lost, I was fetched, and if water or metals were present where it was believed or desired, I was certain to be successful. Sometimes the rod gave no indication, that is, it did not draw me, and did not move. I then said:—'There is nothing here of what I am seeking.' If they still did not believe me and dug, they found nothing. For the first few years I used to talk to the rod, and tell it what it was we were asked to find. Later on I abandoned this. It was sufficient if I firmly had in my mind what was to be sought for. If I sought for water, that is, if I had it strongly before me that it was water I was to seek for, and

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\* Dr. D'Outrepoint gives this conversation at length, and in dialogue form; because, he says, the answers were so definite and circumstantial that they would lose in force and value as a mere narrative. But as more convenient for the present purpose, the replies are connected and condensed in the form of a statement.—Tr.

there happened to be metal where I sought for water, the rod would indicate nothing, and *vice versâ*. It was needful for me to have a fixed will, then I found what I sought. Up to my thirteenth year, certainly, the rod never deceived me, but after this, when I had partly lost my faith, it is possible that when the object sought for was present, no indication was given. Up to that time I had felt perfect confidence, though that confidence had sometimes brought me much vexation.

“In this way. My father made my ability to find water and metals a source of income. He took me long rounds, and was handsomely remunerated. I did not like this at all. Such a gift of God should never be used for gain. But it was my father's will, and I had to obey. Many people thought they had hidden treasures, and got us to come and seek for them. Others thought there was water, here or there. But when I found nothing, the people ridiculed us, and gave us nothing, although my father had lost his time. They told me I had no sense, and that the rod was nothing but charlatany. This ill-treatment disconcerted me, and I lost my firm faith.

“The young people in the village would hide money, and say I should have it if I found it. I wouldn't try. But sometimes, owing to their persistence, and mocking doubts of my power, I would seek and find what they had hidden. Again, sometimes they would deceive me, and tell me they had hidden a thing when they had not done so. Sometimes they would put money in trees, or in the upper parts of houses. In these cases I was unable to find it. At last, owing to ridicule and unfair requests, I refused to go on such errands with my father; and when I discovered that I could not find water or metals which were above me, I still further lost faith in the infallibility of the rod; and I did not feel like the same man.

“After this, I persuaded my father to alter his business arrangements, so that I had no occasion any longer to use the rod as a means of earning money, but only for the benefit of my neighbours. I was, in particular, very useful to my own family. My father, who found his house too small for his large family, resolved to build another. I sought and found water on a piece of land where water had never been found, and where no one suspected its existence. This induced my father to buy it. Here it was that, by means of the rod, I first found building-stone. My father found it would be very expensive to bring stone from a distance. My brother and I begged him not to build the house of wood. One morning I went over the ground, and sought by means of the rod to find stone. At one particular spot the rod moved violently. I said to my father and brother, there is bound to be stone there. They dug down, and found the stone with which the house was built at the exact depth I had named. This was the first time I had sought for and found anything except water and metal. It should be noticed that where we found the building-stone, neither water nor metal were present. Subsequently I found stone many times.

“I continued to use the rod occasionally till I was in my 31st year. My wife had told me when I wanted to marry her, that, though with much regret, she could not consent unless I would promise entirely to relinquish its use. She looked upon it as a kind of witchcraft. I gave her the promise,

and as an honourable man, kept my word. I have never used it since, though I often look back with pleasure on the great amount of good I have done by means of it.

“I never found that the season of the year, the day of the week, or the hour made any difference. I always used a forked hazel-rod. I do not know whether any other shape would have done as well. Some people once brought an old book to my father, in which there was a picture of a rod exactly like the one I used. It did not make any difference whether I or other people cut the rod. When I cut it myself I always said :—‘*Fasse ciel et la baguette.*’ Whether other people used these words I do not know, and whether they were necessary I do not know. I know that the result was good, and so I continued the practice.

“The rod used to move in a circle, and when the object I sought lay in the direction in which I was looking, the point of the rod moved towards the direction, *i.e.*, away from me. But if the object was behind me, the point moved in the reverse direction, *i.e.*, towards me. It was very pretty to see. I would go several times across the spot where the water or the metal was. The rod would gradually stand still and then turn itself in the opposite direction. The violence of the motion was in proportion to the mass of the object sought. If, for instance, there was much water, it moved quickly; if only a small quantity, the movement was slower. I could not stop it, and if I held the rod firmly with both hands it would break. It was this that so astonished the bystanders. But I rarely let this happen, because it so affected my heart, making it beat violently as if I had committed a crime, and made me feel depressed all the rest of the day.

“When the rod moved I had a drawing feeling through both arms, which sometimes extended to the heart, but I could not say that it was either painful or disagreeable. I was often asked at what depth would the water be found when its presence was indicated by the rod. I looked straight at the rod, and it would make as many strokes downwards as the number of feet at which the water would be found. It would strike violently downwards till it had indicated the depth at which the object sought for would be found, and then raising itself up again would descend slowly by the force of gravitation. This gave me great pleasure, and also excited great astonishment because, by digging, the water or metal was always found as I had foretold.”

Here ended this interesting conversation. Every one who had known this man, and had seen him at his work, confirmed the truth of his statements. He spoke so ingenuously and with such simplicity, that it was impossible not to feel great confidence in him.

On my return through Coblenz I told Councillor Dr. Wegeler the whole story. We were in company with a merchant with whom Brayer had done much business. A Mr. Gaufrei, who was also in the same trade, and upon whose testimony I can rely, assured us that he had many times seen Brayer seek for water and metal with the best results. I could not entertain any doubt but that he had told me the simple truth.

### CASES.

#### M. Cl. 98.

The following case is communicated by Dr. Bringham, of Nacogdoches, Texas, U.S.A. :—

*February 9th, 1899.*

While the circumstances herein related occurred long ago, they are among the most vivid of the recollections of my youth; the witnesses were intelligent and competent, and no trick or deception was possible.

I do not remember the year exactly, but it was about 1857 (spiritualism being then considerably talked about) that in the neighbourhood where I was living, in the state of Louisiana, we began to hear of table-rappings, and other manifestations, which were taking place at the houses of various people. Now there lived in the neighbourhood a young woman of blameless character, whose name was Miss Louisa L. She lives in the same parish of Louisiana to-day, and is married and teaching school. This Miss L. was the "medium" in the neighbourhood. Much of her time was spent at the home of an aunt of mine, still living, who can vouch for these statements. She was also occasionally at my mother's house, and at that of my grandfather, a wealthy planter of that section. Miss L. was not a professional "medium."

One day this young lady, Miss L., was visiting at my grandfather's, and a "séance" was held there. Quite a number were present. A message was received, addressed to my grandfather, who just then did not happen to be in the house. The wording of the message was to this effect: "Do you remember when I went from the card table and committed suicide?" The message was signed by a name totally unknown to anybody present. My grandfather finally came into the house, and was immediately shown the communication, and asked if he had known the author. He read it, and exclaimed in great astonishment and consternation, "Yes, by the Lord Harry! I knew him well." He then related how, very many years before that time, he was travelling with the party whose name was signed to the message, on a Mississippi or Red River steamboat, and how, while a game of cards was going on, the said party went out and killed himself. Now the "medium," incontestably, had never heard of the man whose name was signed to the message, and he was unknown to any one in the house, except my grandfather. It was plain to us all that no common agency was at the bottom of these remarkable "manifestations."

I certify to the correctness of the foregoing, and beg to subscribe myself, with great respect, your obedient servant,

W. L. BRINGHURST, Ph.D.

Superintendent, Public Schools of the City of  
Nacogdoches, Texas, U.S.A.

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#### M. 99.

From the report of a meeting of the Clinical Society of Maryland, held October 21st, 1898 (*Maryland Medical Journal*, November 5th,

1898), we extract the following *primâ facie* case of double personality, communicated by Dr. W. L. Howard.

Mr. B., a respected business man ; married and the father of three children. His position caused him to travel extensively in America—from the Pacific to the Atlantic Oceans ; from the Gulf of Mexico to Hudson Bay. About ten years ago he commenced to go away from home without giving any definite statement of where he was going or when he would return. Upon his return he would not, or could not, give any direct answer as to where he had been. On these occasions he appeared slightly dazed in memory and intellect, and his appearance was that of a man who had aged greatly from want of sleep. Two years ago, in the month of October, he disappeared, and no trace of him could be found until he returned home on January 14th. A man who knew him in his own city found him a month prior to this date conducting a country cross-roads store on the upper Potomac. He carried on business under the name of Simpson, and had been known under this name since he had been in the village. He did not know his former acquaintance, and the repeated mentioning of his true name, "Mr. B.," he at first took as a joke, then became indignant, and was so positive in stating that he was Simpson, giving his past history, stating he was from Oregon, and going into full and complete details of his life and business in that State, that the former friend went away fully convinced of his mistaken identity.

One peculiarity Simpson, as we must now call him, had, was his passion for fishing, giving, as one excuse why he had chosen to settle in the little village, the good bass fishing he could enjoy in the river. On the morning of January 14th he appeared at his own house, to the surprise and joy of his family. He was Mr. B. again, but no questions as to his past whereabouts could he answer. Only when he became convinced of the lapse of time did he realise that something strange and abnormal had happened to him. On account of the position he held, the family had kept the matter quiet, and as he was away from the city so frequently and for long periods his business acquaintances were easily satisfied with excuses. Worried over the state of affairs, and appreciating his lapse of memory, his wife persuaded him to consult me. In his normal condition I could elicit no information, yet he did his best to aid me. His memory of the last three months was a blank, and he was pitiably nervous and worried. Without much difficulty he was hypnotised, and through tentative suggestions he gradually veered around to his other personality. He said, when I suggested his name was unknown to me and he must tell me, "D—n it ! you know my name is Simpson ; what do you want to bother me about it for ? You remember that, or else I don't take you fishing."

"Well, Mr. Simpson, let's go fishing."

"All right ; wait till the boy comes back and I will close up the store."

"By the way, Mr. Simpson, how far is it to the city ?"

"Oh, about forty miles."

By this manner of questioning Mr. Simpson, I found where the body of

Mr. B. had been. The next day I hunted up Mr. Simpson's store, and found, indeed, that such an individual existed in the life of the village. Subsequent investigations cleared the whole matter satisfactorily, as far as Mr. Simpson was concerned.

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"SOUNDS FROM THE UNKNOWN."

From an article in *Psychische Studien*, February, 1899.

Translated by EDWARD T. BENNETT.

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Under this title the following account appears in *Psychische Studien* for February, 1899, p. 112. It is taken from the Sunday Supplement of No. 580, Vol. for 1898, of the *Reichsherold*, edited by Dr. Böckel, at Marburg. John Henry von Thünen, who was born on June 24th, 1783, at Kanarienshausen, in Jeverland, is stated to have been a prominent land owner and agriculturalist, a man of considerable mental power, the writer of various books, especially of a standard work entitled *Der Isolierte Staat und seine Gesetze*. In his letters Thünen is said to exhibit himself as a man of thorough sincerity, noble disposition, and elevated character. Thünen had three sons, the second of whom, Alexander, his favourite child, died in the year 1831, at the age of seventeen. The following is an extract from a letter to his friend Christian von Buttell in reference to this loss, which he felt greatly.

"In the night between the 10th and 11th of October, three days after Alexander's death, my wife and I were awake between two and three o'clock. My wife asked me if I did not hear the distinct sound of a bell. I listened, and heard such a sound, but put it down to a delusion of the senses. The following night we were again awake at the same hour, and heard the same sounds, but more clearly and distinctly. We both compared them to the striking of a bell which was deficient in melody, but in the reverberation of which there was music. We listened long. I asked my wife to point in the direction from which the music seemed to come, and when she indicated exactly the same spot from which I seemed to hear it, it almost took my breath away. My two sons, in spite of all their efforts, heard nothing. The same thing was repeated during the following nights. A few days later I heard the music in the evening, but it died away towards midnight, beginning again soon after 2 o'clock in the morning. On October 18th, Alexander's birthday, the music was particularly beautiful and harmonious. My wife found it extremely soothing and strengthening. But to me the feeling of rest which it produced was only transient. The uncertainty whether it was a reality or only a delusion of the senses continually disturbed me, and the endeavour to arrive at a conclusion kept me in a constant state of strain. For more than four weeks my sleep at night was so broken that I became

quite worn out. I used carefully to listen if I could detect any connection between the beating of my pulse and the time of the music, but could find none. In the course of these four weeks the character of the music greatly changed; it became much stronger, so that it was audible in the midst of all kinds of noises, and was a hindrance to my reading and writing in the evenings. But as it grew stronger, the beautiful harmony diminished, and at this time we could only compare it to the sound produced by a number of bells clanging simultaneously. At last even my wife wished it would cease, as the clanging shook our nerves and greatly affected them. In the middle of November entire silence ensued, neither my wife nor myself hearing the least sound.

“Now the doubt again arose whether this music of the spheres had not been only a result of our excited state of mind and feeling. My wife felt sad and melancholy. But again after about eight days the music began, very gently at first, and continued until Christmas. On Christmas Eve it sounded with unusual strength, clear and melodious, and with a force and variety of expression we had never before experienced. After Christmas it again ceased. On New Year’s Eve we listened in vain, and this silence continued through most of January. My wife and I had now heard the music, both when we were cheerful and when we were depressed, both when we were ill and when we were well. It always came in the same manner, and apparently from the same direction. It was not possible for us any longer to entertain a doubt as to its reality. At this time we thought it had entirely departed. However, at the end of January it began again, but entirely changed in character. The sounds of bells had gone, and tones of flutes took their place. At the beginning of March the music was remarkably loud and harmonious, but the tones of the flute had now vanished again, and we could only compare it to the singing of a choir with musical accompaniment. At one time, we both thought,—though only for a moment—that we could distinguish words. On March 21st, my wife’s birthday, the music assumed once more a different character, beautiful, but at the same time almost fearful. We were neither of us able to compare it with anything earthly.”

Here the extract from J. H. von Thünen’s letter ends. The following paragraph is added in *Psychische Studien*, apparently taken from his biography:—

“This wonderful music was often heard subsequently, especially on family anniversaries. It did not cease, even after the death of the wife, but continued as a faithful and loving companion through the lives of both Herr and Frau von Thünen. They admitted that these sounds, which were undeniably perceived by their ears, gave them no information as to that which was separated from them by time and space, that their intelligence and ideas were in no way extended;—but believed that ‘your son Alexander is yet alive,’ was thus declared to them, and this firm conviction was to them their greatest joy.”

## CORRESPONDENCE.

[The Editor is not responsible for opinions expressed by Correspondents.]

## ON POLTERGEISTS.

SIR,—I should like to make a brief reply to the letters on this subject by Dr. Wallace and Mrs. Barker, which appeared in the *Journal* for April and May respectively.

Dr. Wallace demurs to my casting doubts on Councillor Hahn's evidence because it was given eighteen months after the events. But Dr. Wallace would no doubt admit that Hahn's evidence—however good it may be as it stands—would have been better if it had been given contemporaneously. My own view is that, in that case, though essentially better, it might probably not have seemed to Dr. Wallace so well-adapted for his purpose.

But perhaps I may be allowed to complete my answer to Dr. Wallace by continuing the examination of the nine cases cited by him. I will take them in order.

(4) *Bealings Bells*.—The evidence is first-hand ; it is practically contemporaneous, being based on notes made at the time, and written out in full within a day or two at most ; the witness is a Fellow of the Royal Society, who records with scrupulous care the atmospheric conditions, the readings of barometer and thermometer ; and points out with justice that the phenomena cannot be explained by "the known laws of the electric theory" or the expansion of metals by rise of temperature. And yet, as a witness, Major Moor shows himself on a level with the servant girl who has her fortune told by the cards.

On February 5th, 1834,—that is, three days after the bell-ringing began,—he writes :—"I am thoroughly convinced that the ringing is by no human agency" (p. 5).

No reason is given for this conviction.

On February 27th he writes :—"It is possible" that it is all due to trickery (p. 9).

No reason is given for the change of opinion.

A few days later (p. 22) he repeats his conviction that the bells "were not rung by any mortal hand."

No new facts had come to light in the interval and no reasons are given for this second change of opinion.

Again, though devoting many pages to describing the courses and the attachments of the wires, the state of the weather and so on, Major Moor never tells us of whom his household consisted and never describes a single occasion on which, when they were all gathered together in his presence, the bell-ringing occurred. Further, a writer in the *Ipswich Journal* made the sensible suggestion that Major Moor should begin his investigations by gathering all his household into one room and posting trustworthy friends round about the house. Major Moor, in quoting the letter, adds, "I did not in any way follow the advice therein offered."

I venture to suggest, as a plausible theory, that Major Moor, in homely

phrase, "was not such a fool as he looks;" and that his book is a gentle satire on those who were ready, on such evidence as that here offered, to believe in supernatural or even unfamiliar agencies.

(5) *The Baldarroch (Banchory) disturbances.*—Mackay does not quote any authority for his statements: his account is therefore at best second-hand, and may be still more remote. But if such evidence is good at all, I submit that it is good all round. Mackay tells us not only that stones and crockery were thrown about, but that several ricks danced about the farmyard, and that the Devil was seen sitting on the top of the house.

(6) *Mary Jobson, of Sunderland.*—Dr. Wallace says that Dr. Reid Clanny "published an account of the extraordinary things witnessed by himself, and also by three other medical men and other persons, sixteen in all."

Dr. Clanny himself neither saw nor heard anything of the alleged phenomena.\* Of the five medical men, besides Dr. Clanny, mentioned by name as having visited the girl during her illness, two only have given an account of what they witnessed. Both these, Mr. R. B. Embleton and Mr. Drury, were young men. Neither of them saw anything out of the way; but both heard knocks and loud scratchings—apparently on the foot of the wooden bedstead in which the child of 12 lay. Dr. Drury also, calling on the child after her recovery, heard at her suggestion very beautiful music, and Mr. Embleton was specially invited to hear "the voice." [There is no suggestion, on the part of the medical witnesses, that "the voice" did not proceed from the child's own vocal organs.] The voice, which Mr. Embleton describes as realising his ideas of angelic sweetness, dictated as follows:—"I am the Lord thy God that brought thee out of the land of Egypt, etc. . . . I am the physician of the Soul. This is a miracle wrought on earth . . . Mark, I am thy God sounding out of the Heavens," etc., etc. The knocks, the throwing about of water, the painting on the ceiling, and so on, which are described by the other eleven witnesses [there are *thirteen* first hand witnesses only] all of whom were apparently uneducated and superstitious neighbours, appear to me simply the puerile trickeries of a hysterical girl. Her ailment, which baffled all the physicians (or rather the three physicians who have written about the case), was as obviously hysterical as the "voices" were obviously blasphemous. The cure was as mysterious as the disease. After eight months of dropsy and convulsions (Dr. Embleton), brain disease (Dr. Clanny), intolerable torture (all the witnesses), she suddenly turned her sympathising relatives out of the room, dressed herself in a quarter of an hour, and was completely restored to health. I cannot help thinking that Dr. Clanny's enthusiastic belief in the genuineness of the case was largely due to the fact that the girl (amongst whose affable spirits were the Virgin Mary and a large circle of apostles and martyrs) told him that his name had

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\* Dr. Wallace may perhaps have been misled by W. Howitt, who writes (*History of the Supernatural*, Vol. II., p. 450), "Dr. Clanny saw and heard various striking phenomena in her presence." But Dr. Clanny himself saw nothing, and only heard some knocks in his bedroom, not demonstrably connected with the girl at all, which occurred weeks after the phenomena in her presence had ceased.

been favourably mentioned to her at different times by Jesus Christ, St. Paul, and St. Peter. Dr. Clanny quotes this amazing statement in all seriousness.

(7) *The Disturbances at Arensburg.*—As Dr. Wallace tells us, the facts were communicated \* to Dale Owen by M<sup>lle</sup> de Guldenstubbé and her brother. They had heard them from the late Baron. The account, as it reaches us, is therefore third-hand. Neither Dale Owen nor his informants profess to have seen the documents which constitute the strength of the evidence. Until we have a certified copy of those documents, the case, I submit, is not before the court.

(8) *Stone-throwing in Paris.*—The evidence in this case consists of an account drawn up for the *Gazette des Tribunaux* by a writer who does not give his name and who does not profess to have been an eye-witness of the events. From the appearance of this anonymous account in a *semi-official* organ [for the *Gazette* is not, I understand, strictly speaking an official publication], it is perhaps safe to infer that the stones were thrown and that the police were puzzled. So far the evidence is good. But we should not be justified in inferring anything else.

(9) *The disturbances in Cideville.*—This is, on the face of it, the most promising, with the exception of the Wesley case, of all the narratives cited by Dr. Wallace. The witnesses—a Marquis, the local Mayor, the Curé, various gentry from neighbouring châteaux, etc.—were numerous, respectable, and may be presumed to have been intelligent; they gave their evidence whilst the disturbances were still proceeding; and, lastly, most of them gave it with all due formality in a Court of Law. Unfortunately I have not seen a copy of the original depositions, which were printed and circulated in 1852 by the Marquis de Mirville. De Mirville does not reprint them in his book "*Des Esprits.*" He contents himself there with a summary, given in his own words, without full details of place, time or circumstances. Nor is the character of De Mirville's account—an excited and incoherent jumble of fragments of evidence, interspersed with rhetorical appeals to the unbelievers—at all calculated to inspire confidence in his competence as a reporter. Dale Owen's account of the matter, which is based on the actual depositions contained in De Mirville's earlier pamphlet, is more valuable. But the testimony, as Dale Owen presents it, is not only translated, but very much abridged. The case is a very curious and interesting one; but unless the original documents can be referred to (perhaps Dr. Wallace can say whether De Mirville's pamphlet is still accessible) it would be scarcely profitable to discuss it at length. The case, as far as can be judged, is of the usual type—movements of furniture and small objects, and various noises, and, in particular, raps which answered questions. The whole of the phenomena occurred, it would seem, generally, if not exclusively, in the presence of two small boys, and ceased entirely with their removal.

I am sorry to find that I had not made my argument clear to Mrs. Barker: and I am the more sorry because I can see that the fault is partly my own. In the sentence which Mrs. Barker quotes from my letter I draw

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\* Not, it is to be presumed, in writing: Dale Owen's words are, "The facts above narrated were detailed to me," etc.

the conclusion that the Epworth disturbances were caused by Miss Hetty Wesley. The evidence is hardly sufficient to justify that conclusion : nor is that conclusion necessary to the argument. If, indeed, I were required to specify the agency in the Epworth knockings, I should say that on the evidence before us the most probable explanation is that Hetty Wesley caused them : that she caused them deliberately : and that she caused them by the exertion of her proper muscular powers, without assistance from disembodied spirits, or even from pseudopodia, odylie force, astral emanations, or other supernormal supplement.

But on the evidence in this particular case, Hetty's agency in the matter is, at most, probable. What seems to me, however, practically certain, on an analysis and comparison of all the cases which I have yet examined, is that Hetty, or some other human girl or boy, without metaphysical aid of any kind, has been the sole agent in all such disturbances. I am led to that conclusion—reluctantly, and against my own preconceived beliefs—by two main lines of argument :—

(1) We have positive evidence that in some cases tricky little girls or boys have thrown about the less expensive crockery and upset the kitchen furniture with their own carnal hands, whilst the onlookers have accepted the portent as a manifestation of supernormal powers.

(2) We have, speaking broadly, *no evidence* (and by "no evidence" I mean no good evidence : and by "good evidence" I mean evidence from competent witnesses, at first-hand, and written down within a few hours of the events) for anything having been done which could not have been done by a girl or boy of slightly more than the average naughtiness.

(3) As a subsidiary argument, I find, in the few cases where the records are sufficiently full to admit of such a comparison being made, that when second-hand accounts and first-hand accounts of the same incidents are compared : or when accounts written down at the time are compared with accounts written down long afterwards ; or accounts given by an excitable and ignorant witness with those of an educated and competent observer ; that the marvellous features which appear in the one set of reports are almost or altogether wanting in the other.

Now the peculiar value of the Wesley records, as I pointed out, lies in their fulness ; we have the (unfortunately very rare) opportunity of seeing the same incident described by different persons—by the person who witnessed it, and by the persons who only heard of it : we are also able to compare different versions of the same incident given by the actual witness shortly after the event, and at an interval of many years.

I have endeavoured to show that, while in the earlier first-hand accounts there is nothing inexplicable by trickery, in the second-hand and later first-hand accounts the mythopoeic faculty has been at work, and has so magnified and distorted the facts as to make them seem inexplicable.

When any records can be produced as full as those in the Wesley case, and pointing to some supernormal agency as conclusively as these point to trickery and the fallacy of human memories, it will be time to consider seriously the question of the Poltergeist.

FRANK PODMORE.

## ON DREAMS OF FLYING.

Tour de Peilz, Vaud, April 19th, 1899.

DEAR SIR,—I wish you would open an inquiry on a subject which I think interesting, *viz.*, the habit of dreaming that one can fly.

I have been a prey to that pleasant delusion ever since my childhood. The first occasion which I can go back to in my memory is one that I have good reason to remember, as it nearly made a cripple of me for life.

I was seven years old. I had dreamt that I had discovered in me that delightful power of flying about like one of the sparrows that I used to feed with the crumbs of my breakfast. The dream was so vivid that I woke up in the morning shouting: "How jolly! I can fly."

In my eagerness to experiment on my newly found powers I rushed out of bed, got upon a high sideboard and jumped head foremost into space . . . to find myself, soon after, lying bruised and half crazy with fright on the floor.

I was, of course, for ever cured of attempting such feats; but I have never since ceased to dream the same dream from time to time, say once or twice every month. I was speaking of sparrows; do not conclude therefrom that I had, either in my dream or after, tried to fly with my arms used instead of wings. Whenever I have that dream, I go through space without any motion of the limbs, only by an effort of will continually reproduced as long as I want to stand in mid air.

For instance, I dream that I am walking along the street. All at once, I seem to feel that power rising in me, and I say to myself, "This time I am not dreaming;" and exercising at once that power, I take leave of the ground and begin to soar upwards, sometimes over walls and houses, very gently, impelled forward by a mere volition.

Or I dream that I am in my study, writing at my desk. Something stirs within me. "Now, I am sure I can do it!"—and then, getting up from my chair, to be sure, I begin to roam about the room half way between the floor and the ceiling, with a delight that is not to be expressed in words. But soon, feeling the want of more space for my evolutions, I open the window, and issuing gently from the room I start for the open country over hedges and trees. Finally I cease to dream, but without waking up, and it is only in the morning when I get up, that I remember, with a sigh, my fancied powers.

I have sometimes spoken to friends about it and asked them for their experience. Some knew nothing of that kind of dream. Others knew about it; and when I inquired farther—was it by a flapping of the arms that they fancied themselves able to fly, or how?—they have invariably answered that it was, like myself, by a mere volition.

What may be the cause of that ever-recurring dream?

A medical friend answered at once: "Digestion. When you feel that you can fly, it is simply that your stomach having completed its work, a feeling of relief gives you that buoyancy and delusion." As I have never known where my stomach is, nor ever felt that I had one, I find it hard to accept this medical theory.

Does the dream come to me as a reminder of a former, an avian stage of life? Have I been a bird in some remote age of the world, long before our species developed into human beings? I think not. It is by the flapping of their wings that birds fly; and in my dream both legs and arms remain perfectly motionless.

Does my spirit come out of my body and soar unfettered into the air? No, because I should have the impression that I depart from the body, and perhaps see it behind me. And on the contrary it is I in the body that go about at will in opposition to the laws of gravitation.

Is there, dormant in us, a power which shall develop one day the faculty of progressing through space at will by a mere volition? Who knows but that this might be a higher stage towards which we are gradually advancing? Or, may be, a kind of premonition of what shall take place when, with an astral body, we leave our present sphere?

Now, dear Sir, if like Terence, *nihil humani a te alienum putas*, perhaps you will kindly elicit from the readers of the *Journal* an answer to this query: "Do you dream that dream, and what do you think of it?"—Yours truly,

AUG. GLARDON.

#### A CASE OF TRIPLE PERSONALITY.

SIR,—The paper by Dr. Morton Prince, entitled as above, and read by Mr. Myers at the last meeting of the S.P.R., is both interesting and suggestive, but makes one regret that the doctor did not pursue the matter a little further, or conduct his experiments a little differently. Dr. Prince is presumably experienced in the practice of hypnotism, and it would be useful to know whether, *as a rule*, his subjects split up under hypnotism into one, two, or more personalities? Man is undoubtedly a far more intricate piece of mechanism than commonly supposed, but he is probably made alike all the world over, and a process which disintegrates the personality in one case might be expected to do so in all cases. Is this, therefore, the rule or the exception? Do hypnotised subjects usually speak of themselves as "I," "he," or "she"? Dr. Prince apparently believes in the three in one, since he enumerates X 1, X 2, and X 3. When X 3 appeared—flippant, merry, and mischievous, utterly unlike X 1 and 2, why was she not asked, "Who are you?" "What is your name?" Had she replied, "I am X, of course," Dr. Prince's theory would have gained some amount of confirmation; while if, on the other hand, X 3 had declared herself to be a totally distinct person, some other explanation would have been needed. Perhaps Dr. Prince will have something more to tell us presently, and the experience of other hypnotists may serve to elucidate the truth.

E. BROWNE.

April 29th, 1899.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in **SMALL CAPITALS.***

JORDAN-SMITH, BENJAMIN, A.R.C.S., F.C.S., Lower Chaplin-road,  
Longton, Staffs.

NUGENT, MRS. ARTHUR, 83, Eaton-terrace, London, S.W.

PITTER, ROBERT A., The School of Medicine, Middlesex Hospital, W.

**Rashdall, Rev. Hastings, M.A., D.C.L.**, New College, Oxford.

**Russell, Rev. T. H.**, St. Martin's Vicarage, Vicar's-rd., Gospel Oak, N. W.

SAUNDERS, MRS. W. H. RADCLIFFE, 29, Bramham-gardens, South  
Kensington, S.W.

### THE AMERICAN BRANCH.

BILL, GEORGE E., M.D., Harrisburgh, Pa.

CLOSSON, DR. JAMES H., 53, West Chelton-avenue, Germantown, Pa.

DAVIS, DR. D. W., 402, Land Title Building, Philadelphia, Pa.

ELLIOTT, MISS ALMA C., 4916, Washington-avenue, Chicago, Ill.

HOLT, DR. L. E., 15, East 54th-street, New York, N.Y.

JAMISON, A. B., M.D., 43, West 45th-street, New York, N.Y.

JEWETT, PROFESSOR FRANKLIN N., Fredonia, N.Y.

LAYMAN, DR. ALFRED, 1630, N. 18th-street, Philadelphia, Pa.

RANE, DR. C. S., 121, North 10th-street, Philadelphia, Pa.

SAWYER, MRS. A. M., 188, Institute-road, Worcester, Mass.

SEARS, MRS. J. M., 12, Arlington-street, Boston, Mass.

SPRAGUE, MRS. E. E., Flushing, N.Y.

TRIPP, DWIGHT K., 1317, Monadnock Block, Chicago, Ill.

VAILL, MISS ANNIE E., 23, East 48th-street, New York, N.Y.

WATSON, THOMAS A., Weymouth, Mass.

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### MEETING OF THE COUNCIL.

A meeting of the Council was held on June 23rd at the Rooms of the Society. The President occupied the chair. There were also present, Mr. F. W. H. Myers, Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Dr. A. Wallace.

The minutes of the last meeting were read and signed as correct.

Mr. C. F. G. Masterman was proposed for co-optation on the Council at its next meeting.

Two new Members and four new Associates were elected. The election of fifteen new Associates of the American Branch was recorded. Names and addresses are given above.

The Council recorded with regret the decease of three Associates of the Society, Dr. H. Bendelack Hewitson, Mr. W. Scott Hill, and Col. Reynolds.

Some presents to the Library were acknowledged with thanks to the donors.

The Council was informed that, owing to his continued absence in America, Dr. Hodgson was desirous of resigning the editorship of the *Proceedings and Journal*. It was concluded to accept his resignation, and on the proposition of Mr. F. W. H. Myers, seconded by Mr. H. Arthur Smith, Miss Alice Johnson, of Newnham College, Cambridge, was elected as Editor, the appointment to date from the 24th of June.

It was agreed that General Meetings be held in the autumn, on Friday, November 17th, at 4 p.m., and on Friday, December 15th, at 8.30 p.m.

Other matters of business having been attended to, the Council decided to meet again, at 19, Buckingham Street, W.C., on Friday, October 13th, at 4.30 p.m.

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### GENERAL MEETING.

The 100th General Meeting of the Society was held in the Council Chamber at the Westminster Town Hall, at 8.30 p.m., on Friday, June 23rd. DR. ABRAHAM WALLACE occupied the chair.

The CHAIRMAN expressed his regret that Professor Barrett was unable to be present owing to illness, and that therefore the paper

down in his name would be deferred. Mr. Podmore also, who had offered to read a paper, was ill ; but his paper would be read by Mr. Myers, who would also bring some other matter before the meeting.

MR. F. W. H. MYERS prefaced his reading of certain cases with a few words to the following effect :—I appear as the stop-gap of a stop-gap. In the first place, Professor Barrett had promised for this meeting the conclusion of his long and exhaustive discussion of the Divining Rod ; but an attack of influenza and its consequences have obliged him to take a sea voyage for the recovery of health, and his paper is inevitably postponed to the autumn. Mr. Podmore then kindly consented to read a paper in place of Professor Barrett's—a paper on "Speaking with Tongues"—but an attack of influenza has unfortunately prevented Mr. Podmore also for the present from speaking at length in any tongue whatever. I am presently to read his paper in the author's place.

It seems well to take this opportunity to bring before the Society several brief cases, which might otherwise have been crowded out, but which all possess a real interest, whether of a negative or of a positive kind. It is hardly needful to repeat that the object of the Society is the attainment of knowledge, not the establishment of any special set of views, and that, just because the positive evidence grows stronger and stronger, it becomes more possible and more interesting to draw the dividing line between phenomena which do actually point to some supernormal faculty and phenomena which may indeed be perfectly genuine, but which attest either actual disturbance of mental balance or else some obscure psychological process which only simulates, without truly indicating, the phenomena of telepathy, or of clairvoyance, or of spirit-possession. I do not say that we should attempt to deal with actual insanity ; but, short of insanity, there are many phenomena, such as those with which Mr. Podmore's paper deals, which we ought, I think, to discuss with care, and not without hope of finding in their mechanism something which, while it may illustrate the processes of insanity on the one hand, illustrates also the processes of supernormal mentation on the other.

The first case read was contributed by Mr. Coghill, and described the disappearance of warts on certain horses and cows, following on a so-called treatment by prayer or incantation. [This case is printed in full below.] It seemed equally difficult to refer these disappearances to chance, to suggestion, or to any power of actual healing touch.

MR. GILBERT ELLIOT (of Tednambury), referring to the cure of warts on animals, said that he had had considerable experience with horses, and he did not think "suggestion" could apply to them at

all, or could have anything to do with the cure. Firmness was what influenced horses, and bringing a force to bear upon them which they could not resist.

MISS M. H. MASON made some interesting remarks about a case of the cure of warts by suggestion, which she had contributed to the *Journal* for April, 1898, and referred to other cases of the "charming" of warts and other ailments, the results of which she was now watching. [She has kindly promised to let us have a full report of these later.]

The other papers read consisted of an article by Dr. Alfred Russel Wallace on the "Clairvoyance of Alexis," which will shortly appear in the *Proceedings S.P.R.*, Part XXXV.; Mr. Podmore's paper on "Speaking with Tongues," and a short paper by Mr. Myers on "Some points connected with Mrs. Piper's Trances;" both of which it is hoped to publish in future numbers of the *Proceedings*.

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### THE CURE OF WARTS BY SUGGESTION.

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The *Journal* for January, 1897, contained a description of a case of the cure of warts by "charming," contributed by Mr. Claude P. Coghill, of Frankville, Athboy, co. Meath. Mr. Coghill, as he kindly promised to do, has continued his investigation of the subject.

Referring to the cure of the warts on his daughter's hands (see *Journal*, January, 1897) Mr. Coghill writes, under date of November 29th, 1896:—"I send certificate of chemist who saw my daughter's hands both before and after the cure." The certificate is as follows:—

Athboy, November 24th, 1896.

About four months ago Miss Ethel Coghill was brought by her nurse to me requesting I should give a cure for warts, the child's hands being nearly covered with them. I gave her an advertised remedy to be applied every day.

Yesterday nurse and child called and the warts were entirely gone, the hands smooth and nice,—no marks of any sort. Nurse told me the bottle did no good, but that a simple cure she got from a humble man left them as I saw them yesterday.

THOS. FAGAN, Chemist and Druggist.

In Mr. Coghill's letter, printed in the *Journal* above referred to, he speaks of a horse "quite unsaleable from the size and quantity of warts over his body," which was cured by the same peasant in a similar way. Mr. Coghill says in his letter of November 29th, 1896:—"I now have pleasure in enclosing a statement from Mr. Parr with regard to the cure of his horse. . . . I see that I was wrong in stating that the horse had been seen by a vet. before calling in this man. Mr

Parr is, however, such an experienced man with horses, that any statement made by him may be considered equal to the opinion of a vet."

Ballyboy, Athboy, Co. Meath, *November 27th*, 1896.

DEAR MR. COGHILL,—I had a bay horse last spring covered with warts. Some of them were small, and they ranged up to the size of a swan's egg. There were about fifty on him in all, four or five large ones. In June, when the flies commenced, I could not take him out, they would almost set him mad, and my groom persuaded me to let John Kane, a man who lives near, take them off. He got him to go over the horse one morning, about June 20th. That evening I looked at him. The large warts that had been continually bleeding had dried up, and some of the smaller ones had quite disappeared. In a week they were all gone, except about four. He came again, and in another week they were all gone but one, a very large one it was, but it had dried up to about the size of a blackbird's egg. I sold the horse on July 17th. The man who got him told me that one dropped off before a week. No vet. ever saw the horse during the time I had him, which was about a year. He had a few warts on him when I bought him. A herd of mine had a cow. Her spins were covered with warts. The same man took them off in a few days.—Yours very truly,

B. W. PARR.

In a letter written on November 9th, 1896, Mr. Coghill says :—  
"There is a man I know of who has some very bad warts on his hands, and I will try to induce him to undergo the same charm. If I can get him to consent to do so, I will photograph his hands before and after, and will also get it duly certified by the local doctor."

On January 13th, 1897, Mr. Coghill writes thus concerning this case :—

Athboy, Co. Meath, *January 13th*, 1897.

DEAR SIR,—The cure in this case, unfortunately, is not so rapid, but from the time of going to this man it has progressed in an interesting manner. There was *at once* an improvement visible in many of the warts, and a number of the smaller ones disappeared altogether. A fairly large one, in photo, on the second finger, has now entirely disappeared. The large ones on the third and little finger are greatly reduced, and show distinct signs of *falling off*. This is strange, as all other warts I have seen treated by Kane have gradually disappeared.

I remarked to the subject about a crack visible round the big warts, and he told me that Kane told him on his first visit that all the warts would disappear with the exception of these two large ones, which he foretold would drop off.

The cure in this case is a very severe test, as, owing to the subject suffering from blood poisoning in his hand, he has for some months past been applying an ointment, which apparently stimulated the growth of the warts prior to undergoing Kane's treatment. The subject tells me that he has continued using this ointment, and has used no care in avoiding applying same to the warts, and that Kane told him that it was probably due to this

fact that the warts had not disappeared before now, as he never before had so tedious a case.

I have now asked him to forego using the ointment in the vicinity of the warts, and when next reporting I will let you know whether this makes any material change in the rapidity of the cure.

There are a number of good-sized warts between the little finger and third finger which do not show in the photo. Some of the spots on the back of the hand may have been freckles, but of this I am not certain.—Yours truly  
C. P. COGHILL.

The photograph referred to, sent to us with this letter, fully bears out Mr. Coghill's description.

In a letter written on February 19th, 1897, Mr. Coghill regrets that he had had no opportunity of taking another photograph, as he did not often see the man.

In response to a recent letter of inquiry as to whether he had anything further of interest to communicate, Mr. Coghill has very kindly written the following letter:—

Estate Office, Athboy, Co. Meath, *October 24th, 1898.*

DEAR SIR,— . . . I now enclose two letters from two most reliable men. One is signed by John McKenna, a member of Royal Irish Constabulary Force. On reading it over, I notice that he omitted to mention that he had also a wart on his head which caused him great annoyance when combing his hair and which was charmed at same time as the one on his hand, the result in both cases being perfectly satisfactory; both warts disappeared in or about same time.

The second letter is from a very respectable shopkeeper in the town and speaks for itself. The man whose hand I photographed has been completely cured, and there is now not a vestige of warts on the hand. I will on the first opportunity take another photo, and forward it to you. I may mention in this case that although from the very first there *was a marked diminution of warts*, still it took some four or five months before the last of them disappeared. Kane accounted for this, whether rightly or wrongly, from fact that, owing to blood-poisoning in the hand, there was very bad circulation, and also that an ointment which he was using, by the doctor's directions, for blood-poisoning, was detracting from the cure.

I have not seen, since I wrote to you last, the man who was suffering from what appeared to be cancer, but I understood from Kane that he has failed to make a complete cure in this case, although there was a most wonderfully marked improvement during the time he was visiting him. Kane accounts for the failure on account of the man's intemperate habits, and states that he finally told the man that it was useless for him to come to him any more unless he gave up using alcohol.

During the past year I have myself had two opportunities to judge of the reality of the charm, as he has completely cured for me a heifer which had very bad warts on her spurs, prior to calving. So bad were they that my man in charge of cows feared that she would never allow herself to be milked.

I immediately sent for Kane, who succeeded by means of his charm in removing the principal ones before calving, and the remainder fell off very shortly after.

The second case was on a bullock, which was the worst case I ever saw of warts, and one which, in spite of all I heard and knew of Kane, I believed to be beyond his powers. There was a bunch of warts, as large as my two fists, hanging from under the belly within a few inches of the ground. There were also a number of warts round the eyes. From the day Kane first began, the warts for the first time showed distinct signs of shrivelling. It took between two or three months before the last of them finally disappeared. I was very sorry afterwards that I did not take a photo before he began, but I looked upon it as such a hopeless case that I did not think it worth while.

In conclusion, I may mention that under the promise of strictest secrecy he has confided to me the charm, which is in the nature of a prayer.

I must confess to my having attempted several cases without success, and which he attributes to want of faith on my part. I certainly admit that I was unable to feel any faith in my own power while making the attempt, but my own opinion is that the man has some inherited power of healing by touch. *I am absolutely certain that he uses no drug of any kind.*

I think in my previous letter I mentioned that his father had the same power.—Yours faithfully,

C. P. COGHILL.

The following are the two enclosures Mr. Coghill refers to :—

Athboy, Co. Meath, *January 30th, 1897.*

C. P. COGHILL, Esq.,—SIR,—As you have expressed a desire to be furnished with particulars relative to the cure of a *wart* which I had on my hand, I beg to submit the following facts regarding the same.

The wart referred to has been on the knuckle joint of my right hand for about three years. It being in so remarkable a place, and having grown to a pretty large size that I was extremely anxious to have it removed, I showed it to different medical men and chemists, who in their turn applied caustic and several other cures, but all of no use, as the wart appeared to grow larger until it was the size of a pea. At last I gave up the idea of trying to have it removed by caustic, etc. One day a friend observed the wart, and advised me to show it to Mr. John Kane, Mooneystown, Athboy, who, it was stated, possessed a cure or charm for warts. Out of curiosity I showed the wart to him, he looked at it, and gave the wart a rub of his hand, told me to come again. I visited him once a week for four weeks. At the end of this time there were visible signs of the wart disappearing; by degrees it eventually went, and I am now indebted to the kindness of Mr. Kane for having no wart at all. There is no sign on the place where the wart was, more than on any other part of the hand. These are the full and true facts of the case.

Constable Joseph Chambers is within the knowledge of these facts, as he accompanied me to Mr. Kane on each of the four occasions. He also saw the caustic applied with no results.—I am, Sir, your obedient servant,

JOHN MCKENNA.

Athboy, March 27th, 1897.

C. P. COGHILL,—DEAR SIR,—In September last I had a heifer cow timed to calve November 1st. She had more than twenty warts of various sizes on both spurs and udder, rendering her, I should say, (to many men) unsaleable.

Having heard that the man, John Kane, could remove them, I sent for him, and, being myself a believer in *cause and effect*, I closely observed the hand he rubbed the warts with, to see if it contained application or matter, but it did not.

In about ten days the warts became quite shrivelled and withered-looking, and dropped off entirely within two months.

He saw and rubbed the animal three times, and then assured me that they required nothing more, as they were certain to drop off. They did so, and I now say, "*seeing is believing.*"—Your obedient servant,

HUGH CARBERRY.

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### CASE.

## L. 1113. Dream.

The following account of a veridical dream was sent to Mr. Myers by a member of the S.P.R., Mr. Donald Murray, Editor of the *Sydney Morning Herald*, in a letter dated Sydney, New South Wales, July 18th, 1898. Mr. Murray sent a complete set of newspaper cuttings relating to the shipwreck, etc., but his own account here printed gives the essential details, and he has spared no pains in collecting not only all the available evidence with regard to the dream, but—what is of equal importance—as much information as possible about the various circumstances, which is indispensable for judging how far a genuine telepathic faculty was involved in it.

## THE "ATACAMA" SHIPWRECK DREAM.

Towards the end of 1897 a Chilian ship named the *Atacama*, a wooden vessel of 1,298 tons gross register, came to Sydney, New South Wales, in a leaky condition, and was purchased by Messrs. Cowlshaw Brothers for £700. The ship was repaired at a cost of about £1,500, sent to Newcastle, New South Wales, by her new owners and loaded with 1,700 tons of coal, and she sailed for San Diego, in Southern California, on January 29th, 1898.

On February 6th, when about 540 miles out from Sydney, a good deal of water was found in the well, and as the barometer was falling rapidly Captain Spruit, the master of the vessel, decided to return to port, and steered for Sydney. Heavy weather was encountered, and though the pumps were all kept going, the water gained steadily till Wednesday, February 9th. By four p.m. on Wednesday, February 9th, there were eleven feet of water in the well, and at six p.m. on the same day it was decided to abandon the vessel, and the boats were launched. There were three of these. The first was a 24-foot life-boat. In this were Captain Spruit, able seaman Pinto, steward Sheiner, boatswain Figuero (or Figuaro) and appren-

tice Allen (aged 16). The rest of the crew [twelve in number] were in the two other boats in charge of the first and second mates. The boats stood by the ship all night, and at daylight on Thursday morning, February 10th, 1898, they set sail for Sydney.

On Saturday, February 12th, high winds were encountered. During the afternoon the wind increased, and early in the evening of Saturday a heavy sea swamped the Captain's boat, which shortly afterwards capsized, and the boy Allen was drowned. The boat righted itself, and the Captain, who could not swim, and the crew scrambled on board again and spent the night in the boat full of water, in a hurricane, and some 300 miles from land. Next day there was a furious gale and a high sea. Captain Spruit was washed out of the boat and rescued either by Figuero or by Sheiner. On the 14th the same conditions prevailed. The boat remained full of water with a high sea and a heavy gale. The other two boats disappeared during the night.

On the 15th and 16th the weather improved, and the crew succeeded in baling the water out of the boat. Sail was set shortly after sunrise on February 16th, and the ship *Industrie*, damaged by the hurricane, was sighted, and a tug-boat, the *Leveret*, from Sydney, came up to them and took them on board about 35 miles outside of Sydney Heads. When rescued Captain Spruit and his three companions were in the last stages of exhaustion from fatigue, exposure, and want of food. Their arrival caused a great sensation in Sydney, and the newspapers were full of particulars of the disaster and interviews with the survivors.

Accompanying this account I forward a copy of the *Sydney Morning Herald*, giving full details of the loss of the *Atacama*, with statements by the survivors. From this account it will be seen that the escape of Captain Spruit and his companions borders on the miraculous. The odds especially against Captain Spruit reaching Sydney must have been enormous. Captain Spruit and his companions were in an open boat, in mid-ocean, 400 miles from land, without a vestige of food or water, and for days at the mercy of a hurricane. And further, in the case of Captain Spruit it is to be remembered that he could not swim, and that he was thrown out of the boat into the sea.

It will also be noticed in the account in the *Herald* that when a reporter called at Captain Spruit's house to interview him, Captain Spruit "came into the room barefooted, and with both hands banded. . . . and pointing to his uncovered feet and legs, said, 'They tell a tale of some trouble, don't they?'" Certainly the bruises and cuts and the way they were swollen indicated a very shocking tale of suffering."

The account in the *Sydney Morning Herald* concludes with the following paragraph:—

"A REMARKABLE DREAM.

"Whatever may or may not be credited to superstitious ideas, startling facts occasionally crop up which are usually regarded as curious coincidences. This happened in reference to the loss of the *Atacama*. Last Thursday morning a daughter of Captain Spruit's, residing at home at Balmain with her mother and the other members of the family, narrated to the latter very vividly a dream that she had had. In it she saw her father's ship sink, and

distinctly described the captain taking to the boats with the men, how they were dressed, and generally a number of details, which upon Captain Spruit's arrival at home were told to him, to his utter amazement. The time, as near as can be judged, at which the actual taking to the boats occurred, corresponds with that of the dream. So it was not such a surprise after all to the family when their father reached his home from sea yesterday. The circumstances were vouched for by Mrs. Spruit to a *Herald* reporter yesterday as being in that lady's judgment very remarkable, as, indeed, most persons will consider them to be."

[From this stage the account has been revised by the Spruits.]

On the evening of Friday, February 18th, eight days after the dream, and the same day as the report of the shipwreck appeared in the newspapers, I called on Captain and Mrs Spruit at their house, 26, Prosperstreet, Rozelle, Balmain, a suburb of Sidney, and had a conversation with them about their daughter's dream. At first only Captain and Mrs. Spruit were present. Mrs. Spruit, in reply to enquiries, said:—

On Thursday week, at three in the morning, my daughter Lily, aged thirteen, came into my bedroom where I was sleeping. She tapped me on the forehead, waking me, and said, "Oh, Mama, I'm frightened." I asked her what for, and she said, "Oh, see, Dada's ship is wrecked. Dada has come home all in rags, and his feet and legs are all cut, and one or two of his men are drowned out of his boat." I said, "Nonsense, child," and she answered, "Oh yes, Mama, I have seen it quite true." Then, of course, I coaxed her to go off to bed. But she kept it up from Thursday right on till the following Sunday. On Sunday she asked me if there was any fear, and if I believed in dreams. I told her, yes, to a certain extent I did. And then she said her father would be too far away, and that it was on this coast that she dreamed the ship was lost. I said, "No, he would not be too far away, but it is only nonsense, and you are trying to frighten me." That was all, but the child never forgot it. A week after the dream, on the evening that my husband returned, Lily came in from school and found me crying, and she said, "Oh, Mama, is the *Atacama* wrecked?" At once she thought of her dream and of her father. I told her that her father had come home, and she said, "Are Dada's legs cut, Mama?" I told her that they were, and she, when she saw her father, said, "You didn't have these clothes on. The clothes you had on were all torn when I dreamed about the shipwreck." On the Thursday I had to keep her away from school on account of her being so much upset by her dream. The poor little thing kept it up till Sunday at dinner time, and nearly broke my heart. You know they say if a person dreams of blood it means scandal, and I said, thinking of her father's feet being cut, "Were they bleeding?" and she turned away and cried.

While Mrs. Spruit was making this statement Captain Spruit was present, but the child, Lily, was in another room. Mrs. Spruit went to fetch her daughter, in order that I might get a direct statement about the dream. While Mrs. Spruit was away on this errand, I asked Captain Spruit if he had ever had any dreams of this kind. He replied in the negative, and added that at one time he used to note down when he dreamed of anything, but none of his dreams had ever come to anything. Once he dreamed that two

friends were dead. He wrote home to enquire about it, and found they were still alive and well, so after that he gave up making notes of his dreams.

At this stage Mrs. Spruit returned with her daughter, Lily Spruit. The child was reluctant at first to say anything, as she did not want anything more about her dream to be made public; but after chatting for a few minutes, she made the following statement :—

“ On the Wednesday night I dreamed it, and I went into Mother's room on Thursday morning. I got a fright, and I woke up so quick and ran in to my Mother. I thought I saw my Father get into a boat, and they got everything into the boat that they could, and they kept close up to the ship, and afterwards it went down, and my Father was in the boat and the boy Allen, and the boatswain, and two or three others I did not know, and one or two got drowned, and my father came home all cut about, and he had lost everything.”

I asked her if she had seen the boat capsized.

“ I saw the boat go over,” she replied, “ and I saw the boy Allen drowned.”

“ Did you know the boy Allen ? ” I asked, and she said, “ No, but I know from what my Father has said since that it was the boy Allen. I saw a boy drowned, and now I take it to be the boy Allen.”

“ Did you see anything more in your dream ? ”

“ Yes, I saw them pulling my Father into the boat.”

“ Did the night seem dark ? ”

“ Yes, it was quite dark. It was a stormy night, and the wind was howling.”

“ Did you hear the wind in your dream ? ”

“ Yes, I heard it howling.”

“ Do you often dream ? Have you ever dreamed anything like this before ? ”

“ I have never dreamed anything like this before. I have only dreamed that. I never dream.”

Mrs. Spruit interposed, “ I don't think she is a child that ever dreams.”

I asked again about the boy Allen, and Mrs. Spruit said :—“ My daughter was sure of one or two men having been drowned, but did not know who they were. Now she puts one of them down as the boy Allen. I asked her who were saved besides her Father, and she said she could not tell me.”

(Signed) DONALD MURRAY.

We have read and revised the foregoing account taken down in shorthand and written out by Mr. Murray, and we certify that it is a correct report of our statements to him, and that our statements are true.

(Signed) CAPTAIN H. C. SPRUIT.

MRS. SPRUIT.

LILY SPRUIT.

On the succeeding Monday I sent the following letter to Captain Spruit, and a few days afterward received the subjoined reply :—

Sydney, *February 21st, 1898.*

CAPTAIN SPRUIT,—DEAR SIR,—I enclose a typewritten copy of the statements made to me by you and Mrs. and Miss Spruit. Would you and Mrs. Spruit and your daughter kindly correct any inaccuracies and sign the certificate at the end? . . . There are two or three points I forgot to ask you about, so I would be obliged if in returning the statement you would send me a brief note replying to the following enquiries:—

- (1) Has your daughter ever been at sea for any length of time, so as to have learned something about sea life?
- (2) Was there any talk in your family before you sailed in the *Atacama* about the vessel having been unseaworthy or leaky?
- (3) How many children have you, and is your daughter Lily the eldest? If not, where does she come in?
- (4) Is she a favourite child? Is she a special pet with you, so that there would be a strong bond of sympathy between you?
- (5) Were your clothes all torn when you reached Sydney, or when in the boat?
- (6) In the record from your notebook published in the *Herald* it says, "6 p.m. Put the boats out and left the ship. At 7 p.m. sounded the well, and found 12 ft. 6 in. water." Is there not some mistake here, or did some one stay on board the ship to sound the well? Can you tell me what day and time the boat capsized and the boy Allen was drowned?—I am, yours sincerely,

DONALD MURRAY.

Rozelle, *February 24th, 1898.*

DONALD MURRAY, ESQ., SIR,—I herewith return you the statements about the dream and found them correct. As for the other points you refer to:—

- (1) My daughter has only made one trip to New Caledonia with me in 1890, when she was only six years old, but never since.
- (2) There never was any mention made as to her unseaworthiness, but perhaps quite the contrary, as I had every faith in her.
- (3) I have five children, two older and two younger.
- (4) Neither my wife or myself make any difference in our children, but of the five children Lily is the most tender and affectionate, *i.e.*, she shows it more than the others.
- (5) No. My daughter's dream was perfectly correct with the exception of the torn clothes; it was not torn, but had rust spots.
- (6) We commenced putting the boats out at 6 p.m., mine first, then the cutter, 1st mate, then the 2nd mate boat. At about 7 p.m. I sounded the well and found 12 ft. 6 in. water in the ship, but it was 7.30 p.m. when we all left the ship, laid to near the ship during the night and made sail at daylight, when nothing was to be seen of the ship. That was, say, 4.30 a.m., February 10th. The gale commenced on the 12th, 4 p.m., and the boat capsized at 11.5 p.m. same night, as at that time my watch stopped, and the boy Allen was lost.

Trusting you will be able to understand this explanation, I am, dear Sir, respectfully yours,

H. C. SPRUIT.

In connection with this dream there are three main points which appear to require discussion, namely,

1. Credibility of witnesses.
2. Odds against coincidence.
3. Time relations of the dream.

First in importance is the credibility of the witnesses. On this point I entertain no doubts. [Mr. Murray afterwards had reason to doubt the reliability of Captain Spruit's statements. See his letter of October 2nd, 1898, below.]

Assuming then that the account of the dream is substantially correct, the next point requiring consideration is the probability of the dream having been merely a coincidence. There are several circumstances which appear to me to make this probability very small. If the dream had simply related

- (1) to the wreck of the *Atacama*, or
- (2) to the safe return of Captain Spruit, or
- (3) to his feet and legs being cut about, or
- (4) to several of his men being drowned,

then coincidence might fairly be regarded as the true explanation. But when we find a complex agreement between the dream and the facts on at least four main points, the odds against coincidence become so vast as to justify us in looking for some other explanation. Let us assume that the odds against simple coincidence between the dream and the fact in the first case were 100 to 1; in the second case 100,000 to 1 (the odds against this event were enormous, say 10,000 to 1, and consequently the odds against the coincidence between the dream and the event must have been still greater, say 10 times); in the third case 1,000 to 1; and in the fourth case 1,000 to 1. Then the odds against the combined coincidence would be 100 billions [should be 10 billions] to 1. It is to be noted that the odds against the events themselves were comparatively small. Coal is a dangerous cargo, and the ship was so old that she went to sea uninsured. Probably the odds were not more than 100 to 1 against her being lost, and the very fact of loss involved probable injury and death to the captain and crew. The odds against the escape of the captain have already been estimated at 10,000 to 1, so that the odds against the whole chain of events were perhaps not more than a million to one. Compare this with the odds of 100 billions to 1 against the dream being a mere coincidence. It is true these odds are only guesswork, but they serve to illustrate the contention that "complex coincidence" is not a satisfactory explanation of the *Atacama* dream.

[The writer has, I think, considerably over-estimated the odds against the events and against the dream coinciding with them. It is essential to note that the events were not independent of one another, and therefore the improbability of their occurrence can not be measured, as he has done, by multiplying together the improbabilities of all the events taken separately. If the ship had not been wrecked, the chance of the injuries to the captain and the drowning of some of the crew might be, as Mr. Murray estimates, about 1 in 100 in each case. But *after* the shipwreck the chance of both these events happening was, as he observes, very much greater, and this is the contingency that has to be considered. There are, I think, at the outside, only two events in the series sufficiently independent of one another for their improbabilities to be taken into account: (1) the loss of the ship, the chance of which Mr. Murray thinks was as much as 1 in 100, and (2) the escape of the captain *after* the shipwreck, the chance of which he estimates as 1 in 10,000. Now, the only possible way of estimating chances in such a case as this is by empirical observation of actual facts, and the proportion of survivors out of crews shipwrecked at about 400 miles from land is

certainly far more than 1 in 10,000. In this particular case, as far as we can judge from the narrative, all the crew must have had, on an average, about an equal chance of surviving, and, judging from the results, that chance was about 1 in 4, since 4 men out of 17 survived. Of course we cannot really estimate the chances from a single case like this, and there is no doubt that the men were in an extremely dangerous position. But there are many situations in life in which men encounter great dangers and yet escape from them. In battles, for instance, only a small proportion of men are generally killed. Thus, at the capture of Omdurman, on September 2nd, 1898, after a battle which lasted practically all day, the total number of persons killed on the Anglo-Egyptian side was about 43, and the total killed and wounded (of the latter, of course, some died later) were about 378, out of a force of 25,000 engaged on that side. The percentage of total casualties was thus about 1.2\*. The losses of the Dervishes were, of course, far heavier. The chance of death under many circumstances may appear great, because the danger is vividly present to our imagination: but statistics show that the chance of survival is generally far greater. Thus, it seems to me possible that the chance of Captain Spruit's escape was at least 1 in 4.—ED.]

It may be explained here that the storm encountered by Captain Spruit and his men in the open boat—one of the heaviest storms for years—did great damage all over New South Wales and led to many shipwrecks on the coast; but it was before this storm commenced that the *Atacama* sprang a leak and foundered, and there was on Wednesday, February 9th, nothing in Sydney to indicate the approach of a hurricane. There was, therefore, nothing in the appearance of the weather in Sydney when Lily Spruit went to bed on Wednesday night to make her fear for her father's safety. Turning up the weather forecasts in the *Sydney Morning Herald*, I find that on February 11th the official forecast for the day gave no indication of heavy weather beyond saying that the weather in New South Wales would be "cloudy and unsettled." On February 12th the forecast was "generally unsettled throughout, with rain pretty general . . . sea moderate." It was not till Sunday, February 13th, that the wild storm set in. It will also be seen from the newspaper extracts accompanying this account, that the storm was a monsoonal disturbance from the north-west, and that consequently the *Atacama* had foundered 400 miles to the east of Sydney three days before the hurricane from the north-west had reached Sydney. From Captain Spruit's notebook it will be seen that when the *Atacama* foundered, the weather was fresh, but not stormy.

In regard to the third main point, the strangest feature of the dream appears to me to be the extraordinary way in which the time relations have been jumbled up. The child, when telling her mother of the dream on Thursday morning, spoke in the present tense, "Oh, see, Dada's ship is wrecked. Dada has come home, etc." The dream took place, it would seem, shortly before three o'clock in the morning on Thursday, February 10th. The *Atacama* was abandoned at six p.m. on Wednesday, February 9th. That was about nine hours before the dream began, and Captain Spruit did not "come home" till February 17th. In other words, the little seer apparently beheld in her brief dream vision the events, past and future,

\* These numbers are only approximate, since the numbers given in different reports of the battle varied considerably.

which in actual life extended over a whole week. Seemingly for the moment she had reached that condition of existence, described by the Irish orator, "when time shall be no more and eternity shall have become a thing of the past." Mrs. Spruit in describing her daughter's dream led me to understand that the child, when she came in to her mother at three o'clock on Thursday morning, was confused and apparently still saw the vision, leading her to speak in the present tense. Lily Spruit in her own account to me naturally did not use the present tense, as it was then a week after the dream. She said, "I thought I saw my father get into a boat, and they got everything into the boat that they could, and they kept close up to the ship and afterwards it went down." So far the dream can be accounted for by telepathy over a distance of 400 miles. But the drowning of Allen and subsequent events did not take place till after the dream was over. This part of the dream may have been simply a surmise of the dreaming mind as to what would happen as the result of the telepathically known events, a surmise that by a rare chance turned out to be correct. Otherwise the dream involves some fascinating metaphysical problems.

DONALD MURRAY.

A few comments may be made on what Mr. Murray calls the "strangest feature of the dream,"—the way in which it corresponded with past, present, and future events. He remarks, indeed, that the apparent perception of the future "may have been simply a surmise of the dreaming mind as to what would happen as the result of the telepathically known events"; but he seems to imply that we can suppose this only by straining the notion of telepathy. We know, however, that ideas originated by telepathy present themselves to the mind generally in a sensory form; they appear like actual sights or sounds, etc., which can only be distinguished by reflection and judgment from the visual and auditory sensations derived from material objects. It seems to follow almost inevitably that the mind should treat telepathic ideas as it does ordinary sensations, that is, use them as simple rough material to be worked up into complex concepts. In the domain of ordinary psychology, nothing is more familiar than the fact that only a very small part of our perception of an object is derived directly from what we see, hear, or feel of it; by far the greater part is made up of inference from our sensations and deduction from previous knowledge of that and other objects, and the more complex the object, the greater is the proportion of the percept due to inference. It seems reasonable to suppose that a similar mental process goes on in the case of a telepathic percept of an objective fact. Probably only a small part of the percept is directly due to the object; the greater part is manufactured by the mind of the percipient, and the manufactured part probably increases with the complexity of the object.

If this be so, two results follow: (1) a certain amount of error may often creep into the percept through incorrect inference and deduction from what is correctly—telepathically—perceived; that is, there may be genuine telepathic action, in spite of even considerable incorrectness in the details of the percept (for instance, the detail in Lily Spruit's dream that her father had "come home all in rags" was incorrect, while the other details, as far as they went, corresponded with the

facts); (2) a certain amount of correct detail may be added through inference and deduction to the telepathic percept and thus give the impression of a much more far-reaching action of telepathy than has really occurred. A complex correspondence of a vision with reality is not therefore necessarily better evidence of telepathy than a single, strongly-marked, and definite correspondence, such as, an apparition seen at the time of death of the person represented.

In practice, it is, of course, exceedingly difficult, if not impossible, to distinguish between the objectively derived part of the percept and the subsequent mental additions, even in the case of ordinary sensory percepts. But it is clear that, when dealing with presumably telepathic percepts, we ought to allow the widest possible margin for the part played by inference and deduction. Such an allowance, however, does not affect the force of the evidence for telepathy in the case of Lily Spruit's dream, so far as the central incidents of the dream are concerned; namely, the loss of the ship and her father's escape. These may be regarded as two separate incidents, because the idea of the loss of the ship would naturally suggest that her father was drowned, rather than that he escaped; whereas the other correct details of the dream, as already observed, might easily have been inferred from the idea of the wreck.

Mr. Murray states that there was a widespread impression in Sydney, after the disaster had become known, that the *Atacama* should not have been allowed to go to sea. One newspaper, the *Sydney Bulletin*, was very outspoken on the subject, and, in consequence, was sued for libel by the owners of the vessel.

After studying all the evidence brought forward at the trial, Mr. Murray wrote:—

October 2nd, 1898.

In order to complete the record of the *Atacama* case, I enclose the *Sydney Morning Herald* report of the *Atacama* libel action. Briefly it is to be noted that the defendant newspaper, the *Bulletin*, won the case, and that the evidence disclosed a shocking state of affairs in regard to the condition in which ships are allowed to leave New South Wales ports. The *Atacama* was shown to have been a crazy old tub, "leaking like a lobster-pot," worse than Kipling's *Bolivar*, and, as the defendant's counsel put it, her seams used to "open out like a concertina." Apparently Captain Spruit was induced to risk his life in her in return for a bonus on his salary. After reading the evidence, I cannot see how it was possible for Captain Spruit not to have been aware of the unseaworthy condition of the *Atacama*. Whether this knowledge was shared by his family is a matter that I cannot regard as settled by Captain Spruit's denial, and if Lily Spruit had any anxiety about her father's safety, the possibility of chance coincidence between the dream and the wreck is slightly strengthened—in my opinion, however, not to any serious extent.

DONALD MURRAY.

The report of the trial sent by Mr. Murray fully bears out the remarks in the above letter. The evidence tended to show that the upper part and sides of the ship had been repaired properly, while the bottom was left practically untouched, and the ship leaked a great deal all the time she was being loaded with coal before she started.

# JOURNAL

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### MESSRS. HANSEN AND LEHMANN ON THE TELEPATHIC PROBLEM.\*

The following correspondence may interest or entertain some of our readers.

Professor Titchener, of Cornell University, contributed to *Science*, for December 23rd, 1898, a paper on "The Feeling of being Stared at." After explaining the popular belief that one may make a person look round by staring at the back of his head, by the fact that many persons are nervous when others are behind them, and, involuntarily looking round at intervals to reassure themselves, meet our eyes if we are making the experiment, he adds the following paragraph. The rest of the correspondence explains itself.

In conclusion, I may state that I have tested this interpretation of the "feeling of being stared at," at various times, in series of laboratory experiments conducted with persons who declared themselves either peculiarly susceptible to the stare or peculiarly capable of "making people turn round." As regards such capacity and susceptibility, the experiments have invariably given a negative result; in other words, the interpretation offered has been confirmed. If the scientific reader object that this result might have been foreseen, and that the experiments were, therefore, a waste of time, I can only reply that they seem to me to have their justification in the breaking down of a superstition which has deep and widespread roots in the popular consciousness. No scientifically-minded psychologist believes in telepathy. At the same time, the disproof of it in a given case may start a student upon the straight scientific path, and the time spent may thus be repaid to science a hundredfold. The brilliant work of Lehmann and Hansen upon the telepathic "problem" (*Philos. Studien*,

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\* *Ueber unwillkürliches Flüstern; eine kritische und experimentelle Untersuchung der sogenannten Gedankenübertragung.* Von F. C. C. Hansen und A. Lehmann. Wundt's *Philosophische Studien*. 1895, XI., 471.

1895, XI., 471) has probably done more for scientific psychology than could have been accomplished by any aloofness, however authoritative.

E. B. TITCHENER.

Cornell University.

[From *Science*, December 30th, 1898.]

Professor Titchener in to-day's *Science* assumes that Messrs. Lehmann and Hansen have performed a work of definitive demolition in the well-meant article of theirs to which he refers. If he will take the pains to read Professor Sidgwick's criticism of their results in the S.P.R. *Proceedings*, Vol. XII., p. 298, as well as the note to my report of his paper in the *Psychological Review*, Vol. IV., p. 654,\* he will probably admit that, owing to the feyness of the data which they collected, they entirely failed to prove their point. This leaves the phenomena in dispute still hanging, and awaiting a positive interpretation from other hands.

I think that an exploded document ought not to be left with the last word, even for the sake of "scientific psychology." And I must incidentally thank Professor Titchener for his admission that "aloofness, however authoritative" (which phrase seems to be *style noble* for "ignorance of the subject, and be d — d to it"), is an attitude which need not be invariably maintained by the "Scientific," even towards matters such as this. I only wish that his admission were a little less apologetic in form.

WILLIAM JAMES.

Cambridge, Mass., December 23rd, 1898.

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\* This note by Professor James is as follows:—

"The Danish authors made only 500 experiments, obviously too small a number for safe conclusions. The better to frame a critical opinion, I have myself collected a series of upwards of 1,000 guesses at bi-digital numbers whispered with closed lips by the agent. Following Lehmann's method, and comparing the four most frequent erroneous guesses at each digit of the numbers whispered with the four most frequent errors made in divining the same digits in the English thought-transference series, I find (taking the digits from 1 to 9) that 20 of the erroneous digits are common to the two series. But I find that if one compares the four *least* frequent erroneous guesses in my whispered series with the *most* frequent corresponding ones in the thought-transference series, one gets 15, no great difference. Taking the one most frequent error of substitution for each digit in my series, I find but 2 agreements with the thought-transference series, and 2 with the Sidgwick series of pure guesses. Plotting the frequency of the various errors in the several series as curves shows so great a discrepancy between my whispered series and the Danish one that it becomes obvious that the series are too short to serve as proper terms of comparison with the thought-transference series. Moreover, the curves of my series and those of the thought-transference series show at special points variations from each other so great, when compared with the absolute figures which they represent, that the same conclusion is again obvious. Both the agreements and the disagreements are thus probably accidental. I myself agree, then, entirely with Professor Sidgwick that Professor Lehmann has failed to prove his particular hypothesis of whispering as the cause of the thought-transference results; and I am pleased to notice that Mr. Parish, in the work noticed below (*Hallucinations and Illusions*, p. 320, note), also considers Professor Sidgwick 'perfectly justified in his contention.'"

[From *Science*, January 6th, 1899.]

I can assure Professor James that I do not knowingly leave unread anything that he or Professor Sidgwick writes. I carefully considered the two papers to which he refers, at the time of their appearance, and have recently turned to them again. I am afraid, however, that I cannot make the admission that Professor James expects. Even if I granted all the contentions of criticism and report, I should still see no reason to change the wording of my reference to Lehmann and Hansen. But there is a great deal that I cannot grant. While, like Stevenson's Silver, "I wouldn't set no limits to what a virtuous character might consider argument," I must confess that, in the present instance, the grounds for such consideration have not seldom escaped me.

Professor James rules that the *Phil. Studien* article is "exploded." I have tried to take up the position of an impartial onlooker; and, from that position, I have seen Professor James and Professor Sidgwick and Herr Parish handling the fuse, but I have not yet heard the detonation.

E. B. TITCHENER.

[From *Science*, May 5th, 1899.]

After recapitulating the early stages of the discussion, Professor James writes, in reference to the final sentence of the above letter:—

As the explosion was so audible to me, the disproof being quasi-mathematical, I was astounded at this hardness of hearing in my colleague; and, to make sure that I was not a victim of auditory hallucination, I wrote to Professor Lehmann to know what he himself thought of his conclusions, in the light of the criticisms in question. His answer, somewhat belated, just arrives.\*

He says:—"Your own as well as Professor Sidgwick's experiments and computations prove, beyond a doubt, that the play of chance had thrown

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\* Professor Lehmann writes to Professor James:—

"Kopenhagen, d. 5/4, 1899.

" . . . . Sowohl die Ihrigen als Professor Sidgwick's Experimente und Berechnungen zeigen unzweifelhaft, dass der Zufall mir ein für meine Theorie gar zu günstiges Resultat in die Hände gespielt hat, und dass die Theorie folglich nicht bewiesen ist. Ausserdem geht aus den Berechnungen Professor Sidgwick's hervor dass die Zahlen-Gewohnheit (number-habit) eine wichtige Rolle spielt. Ob diese beide Faktoren die Sache erklären können, wird sich wohl schliesslich, durch fortgesetzte Versuche, herausstellen. Als vorläufige Hypothese wird das unwillkürliches Flüstern in Verbindung mit der Zahlen-Gewohnheit unzweifelhaft genügen; meines Erachtens liegt jedenfalls im Augenblick keine Veranlassung vor, ausserdem okkulte Kräfte anzunehmen. Professor Sidgwick sagt es zwar nicht, man sieht es aber leicht aus seiner Abhandlung, dass er sehr geneigt ist, an mystische Ursachen zu glauben. Ich bedauere sehr, ihm hier nicht folgen zu können.

"Selbstverständlich steht es Ihnen ganz frei, wenn Sie es wünschen, diese Erklärung zu veröffentlichen. . . . .

"ALFR. LEHMANN."

into my hands a result distinctly too favourable to my theory, and that the said theory is consequently not yet established (*bewiesen*)."

This is identically Professor Sidgwick's and my contention; and for his candour, as well as for his willingness to take pains to experiment in this region, Professor Lehmann deserves to stand high as a "psychical researcher."

Professor Titchener, meanwhile, still hugging the exploded document, wanders upon what he calls "the straight scientific path," having it apparently all to himself. May the consciousness of his fidelity to correct scientist principles console him in some degree both for his deafness and for his isolation.

WILLIAM JAMES.

[From *Science*, May 12th, 1899.]

It is evident that Professor James and I have been writing at cross purposes. On the point that Lehmann has not "established" his explanation of the Sidgwick results I am heartily at one with James, Sidgwick, Parish and Lehmann himself. But Professor James need not have awaited the return mail from Copenhagen to wrest this admission either from Lehmann or from me. Lehmann wrote in his original paper: "Ein exacter Beweis hierfür (*i.e.*, for his explanation) kann wohl im Augenblicke nicht geführt werden." Nor, I take it, in any future Augenblick.

On the other hand, I have never regarded this point as the point at issue. Lehmann set out to examine telepathy at large. He chose the Sidgwick experiments simply as typical series, considering the authors' names a guarantee of serious intent and careful work. In his inquiry he laid hold of a condition which had never been thoroughly investigated before, and traced its effects in experiments that were both ingeniously devised and rigidly controlled; no one can neglect the unconscious whisper in future telepathic work. His paper is a model of scientific method; he has shown us how borderland questions are to be attacked, and proved that the "ordinary channels of sense" have unexplored resources. His suggestions will be fruitful, for the next stage of advance must be an exhaustive study of the "number-habits" which Sidgwick at first rejected, but now makes the headstone of the corner. Even granting all the contentions of the critics, therefore, I should assert that Lehmann's work is brilliant, and that it has done signal service to scientific psychology. But, as I hinted before, I do not know that quasi-mathematics has contributed much to psychology in any field of research.

I conclude with a word on the logic of Professor James' objection. A theory is pronounced which, from the outset, lays claim to probability and to probability only. "Exact proof" is acknowledged to be impossible. Criticism plays upon the theory, and the author again acknowledges that his hypothesis is not proven. Professor James, apparently forgetting the first acknowledgment, affirms that the criticism has "exploded" the theory! What is not proven is, *eo ipso*, exploded! Is Professor James, then, ready to grant that his recent book on "Human Immortality"—something which assuredly is not

yet proven—is an “exploded document”? If the alternatives before me are scientific isolation and companionship on these logical terms, I prefer the isolation.

E. B. TITCHENER.

[There seems here some slight confusion in the use of the terms, “proof” and “probability.” Professor Titchener first introduces Professor Lehmann’s paper as an example of scientific “disproof” of telepathy in a given case; then, when Professor Lehmann admits his own failure as regards the Sidgwick case, Professor Titchener claims that there was no failure, since Professor Lehmann never pretended to “establish” his explanation, but only to make it probable. But what Professor Lehmann admits in his candid letter is that Professors Sidgwick’s and James’s criticisms show that he had not *proved his explanation to be even probable*. The utmost that his experiments could do—and, of course, the utmost that he claimed for them—was to establish a presumption in favour of the view that a certain condition was the efficient cause of certain results. Such a presumption could only be established by showing that the results concurred with the condition more often than they would be likely to do by chance. Professor Sidgwick proved that the concurrence was not too frequent to be attributed to chance, and thus showed that the authors had failed to establish the presumption aimed at.—ED.]

[From *Science*, May 26th, 1899.]

Why Professor Titchener should have taken an essay which he now admits to have completely failed even to make probable its point, as an example of the “brilliant work” which “scientific psychology” can do in the way of destroying the telepathic superstition, may be left to be fathomed by readers with more understanding of the ways of “Science” than I possess.

Meanwhile, as one interested in mere accuracy, I must protest against two impressions which Professor Titchener, in your number of May 12th, seeks to leave upon the reader’s mind.

The first is that whispering was first considered by Professor Lehmann. It has been elaborately discussed in the S.P.R. *Proceedings* over and over again. Sidgwick’s six-page discussion of it in the report of his own experiments is the basis of comparison used by Lehmann in his ampler but abortive investigation.

The second of Professor Titchener’s implications is that it was Lehmann who introduced number-habits, and even forced the admission of them on the recalcitrant Sidgwick. Lehmann makes no mention of number-habits. Sidgwick himself introduces them, to account, not for the thought-transference results, but for the many errors common to the guesses of his subjects and Lehmann’s:—the two perhaps had the same number-habit. Does Professor Titchener seriously think that a number-habit in a guesser can account for

the amount of coincidence between the numbers which he guesses and those upon counters drawn at random out of a bag?

Even in anti-telepathic Science accuracy of representation is required, and I am pleading not for telepathy, but only for accuracy.

WILLIAM JAMES.

[From *Science*, June 2nd, 1899.]

When a scientific discussion degenerates into protest and imputation of motive, it is probably time for the discussion to stop. But I wish to state, in self-defence, that I do not "seek to leave upon the reader's mind" the two impressions to which Professor James refers. I do not say that Lehmann first considered whispering; I say that he was the first *thoroughly to investigate* it. There is a difference. I do not imply that Lehmann introduced number-habits; I say that the next step in advance beyond him is an exhaustive study of number-habits. Again there is a difference.

E. B. TITCHENER.

It is true that, as Professor Titchener admits, Professor Lehmann did not introduce number-habits to explain the successful results of the S.P.R. experiments in thought-transference. Not only so, but he did not even mention them in his original pamphlet. In his letter to Professor James, however (see above, p. 115, foot-note), he maintains, "as a provisional hypothesis, that involuntary whispering, combined with number-habits, would undoubtedly suffice" to explain the successes. This remark suggests that he is under some misapprehension as to what can and what cannot be achieved by number-habits—a misapprehension from which there is no clear evidence that Professor Titchener himself is free. It may therefore be worth while to give here a brief general review of the subject.\*

It has long been recognised by psychologists that most—if not all—persons have unconscious preferences for certain objects or ideas over others of the same class; so that, if one is told to guess or to think of, say, a colour, a playing-card, or a number,—certain colours, cards, or numbers occur to the mind more frequently than others, and are therefore guessed more often. These idiosyncrasies are called

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\* For examples of the experimental study of number-habits, we may refer our readers to the two articles on their experiments in thought-transference by Professor and Mrs. Sidgwick in the *Proceedings* S.P.R. In Vol. VI., p. 170, a complete analysis from this point of view of all the numbers included in their experiments is given, and in Vol. VIII., p. 548, the number-habits of their most successful percipient are fully described. In Vol. XII., pp. 303-4, Professor Sidgwick returns to the subject in his discussion of the work of Messrs. Hansen and Lehmann. See also a review of Dr. Dessoir's *Das Doppel-Ich*, by Mr. F. W. H. Myers, in Vol. VI., p. 209.

“mental habits,” or,—if we are referring to numbers only,—“number-habits.” It is hardly ever possible to account for them, that is, to trace the origin of any particular preference; it would seem as if the individual acquired them entirely at random. Not only so, but they may vary in the same person at different times, while different persons may exhibit the same preferences.

Now, supposing that two persons are trying experiments in the thought-transference of numbers, the same numbers may happen to be the favourites of both agent and percipient. If, then, the agent *selects* numbers to think of, some successful guesses may be made which are due—not to thought-transference, but to similarity in the number-habits of the two experimenters.

This source of error, however, may be absolutely excluded if the numbers to be guessed are *not selected voluntarily* by the agent, but *drawn at random* from a batch of numbers. As early as 1886, therefore (see *Phantasms of the Living*, Vol. I., pp. 31–35, and Vol. II., p. 653), experimenters who worked in connection with the Society for Psychical Research were accustomed to use the method of drawing numbers at random, and it is hardly necessary to say that all the number-guessing in the experiments of Professor and Mrs. Sidgwick was carried out on this plan.

On the other hand, supposing again that the agent *selects* the numbers and that his number-habits are markedly *dissimilar* from those of the percipient, then the successes would probably be decidedly fewer than they would be if due to chance alone.

Now, confining ourselves to cases where the numbers to be guessed are *drawn at random*, it is clear that the existence of any decided number-habit does not affect in any way the probability of guessing right by chance, since the number drawn at any moment is neither more nor less likely to be one of the percipient's favourites than to be any other number. On the average, therefore, the number of *accidental successes* would be the same, whether a number-habit existed or not.

A decided number-habit may, however, affect prejudicially the number of *successes produced by telepathy* (assuming, for the sake of the argument, that successes may sometimes be due to telepathy), because the idea of the favourite number, constantly obtruding itself into the mind, would tend to obscure or replace the impressions derived telepathically; just as, when a material object is perceived in the ordinary way through the senses, a preconceived idea as to what the object is may often make us perceive it wrongly.

Thus, in experiments of the kind under consideration, there is only one case in which the existence of number-habits can increase

the successes and so make the evidence for telepathy in that case appear stronger than it really is; namely, the case in which (1) the agent selects the numbers to be guessed and at the same time (2) his number-habits are similar to those of the percipient. In all other cases, number-habits would decrease those successes which are due to any other agency than chance.

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### SOME NOTES ON SELF-SUGGESTION.

The following observations on the efficacy of self-suggestion of various kinds have been sent to us by an Associate of the American Branch of the S.P.R., Mr. Thomas Fillebrown, M.D., D.M.D., Professor of Operative Dentistry and Oral Surgery at Harvard University.

The first case illustrates the influence of widespread popular beliefs even over the minds of those whose education would probably lead them to reject the beliefs, if deliberately considered. Thus, it has been, and is still, commonly held that curative effects which seem dependent on the personality of the healer must involve some special expenditure of energy on his part—some “virtue going out of him”—and in accordance with this view, numerous hypnotists have recorded sensations of exhaustion, discomfort, or even pain felt after making efforts to influence their patients or subjects. It is probable, however, that any sensation felt on making the first successful attempt to hypnotise is due to some chance suggestion, and that by association of ideas the same sensation reappears in connection with future attempts, and so tends to become stereotyped.

Nevertheless, far too little is known at present of the real method of operation of the hypnotic influence for us to be able to state dogmatically that there is no definite correlation between the physical condition of the operator and the effect produced on the subject. But there is abundant evidence to show that sensations felt by the hypnotist, if not wholly due to self-suggestion, may at least be greatly increased or diminished by it. Thus Dr. Fillebrown found that the discomfort he experienced could be to a great extent controlled by his will, and was entirely removed by the assistance of suggestion from a friend. He writes:—

(1) For some ten years I have used suggestion as a means of obtunding sensitiveness of tissue, alleviating pain, and establishing healthy action in the human system.

At first I thought it necessary to induce hypnosis in all cases. When I commenced I had never seen a person hypnotised. I studied the subject

from various authors, principally Bernheim, applied the methods described, and succeeded at my first effort, and uniformly since. My desire to succeed amounted to anxiety, hence I made every effort to do all I could, and, as it proved, I quite overdid the matter. I soon began to feel when hypnotising a distinct pressure in the region of the medulla: at one sitting with a patient I experienced a severe pain in the same locality, as though something was strained. For some time I could not hypnotise without suffering a good deal. I soon learned to control my effort, and stop as soon as I experienced discomfort; and I succeeded with the hypnosis just as well. Later, Professor F. H. Gerrish applied to me the remedy of suggestion twice, and cured me entirely.

My subsequent experience has been that when I exercise suggestion the most effectively, the sensation in the medulla is the most pronounced. It is always distinct, but not painful. It feels like normal action. The sensation I now have is as though I let something go to work; and I can watch its action meanwhile. I have found, too, that the apparent amount of action depends somewhat upon the receptiveness of the patient; the more receptive the patient, the more active my own organic centres.

Dr. Fillebrown next describes his power of entering at will into a state of quiescence, preparatory to going to sleep at night, during which he experiences what are known as "hypnagogic hallucinations." Like most persons who have these experiences, he finds that the images seen appear to arise spontaneously—as ordinary dreams do—without any effort of will on his part.

(2) Within the past few years I have acquired the art of voluntary repose, especially as a preparation for sleep at night. Latterly I have been much interested and entertained by experiences similar to those described in crystal gazing. As I nearly approach the condition of ordinary sleep, I realise that I have given up all voluntary control over the action of my mind, and am able with my mental vision to see a panorama passing before me: birds, animals, human faces and forms, and landscapes, some grotesque, others beautiful. This does not seem to be the imagination at all, but entirely outside of my mental action. The pictures gradually fade away, as I pass into the state of profound sleep.

Dr. Fillebrown's last note affords another instance of the efficacy of popular beliefs as an aid to self-suggestion. Our readers will remember Mr. Coghill's interesting account in the *July Journal S.P.R.* of other more recent cases of the cure of warts by suggestion.

(3) Some fifty years ago, when I was a lad about twelve or thirteen years old, a score or two of warts appeared upon my hands, some of them very large, and continued there for a long time—a year or more, as I remember. Actuated by boyish curiosity, I stole a piece of fresh meat from the carcass of a lamb, killed and dressed that day, and rubbed it over my hands, taking pains to touch every wart. I buried the meat, and, in about the time it

would take for the meat to decay, the warts disappeared completely from my hands, and none have appeared since.

In connection with this last note, we may quote a case of a similar cure experienced by Mr. Charles Boyd Robertson (son of the late Rev. F. W. Robertson, of Brighton) at the age of about seven or eight. The account was sent to us by an Associate of the Society, Miss Frances M. Charlton, having been obtained by her from Mr Robertson's daughter, who writes :—

38, Onslow Square, *June 27th*, 1899.

DEAR MISS CHARLTON,—My father has been very poorly and confined to his room for some time, so he has asked me to answer your letter.

He says that the account you give of his "warty" experiences is quite exact, and he has really very little to add. He was about 7 or 8 at the time of the incident and was staying in the country, near Brighton. The woman was a wandering fortune-teller and, as far as his memory serves him, the tree from which she cut the stick was either a hazel or an elder. He believes she did not touch him with it, but only waved it over his hands, which were at the time covered with warts, the growth of some months. They disappeared in a few days. . . .

G. ROBERTSON.

### CASES.

Among the information collected for the Census of Hallucinations of which a Report was published in the *Proceedings S.P.R.*, Vol. X., there were indications that a tendency to externalise ideas in the form of hallucinations—visual or auditory, or both—occasionally runs in families, or is to a certain extent hereditary (*op. cit.* pp. 154-159). It was further suggested in that Report (p. 338, foot-note) that "haunted houses" may sometimes owe their reputation to a family tendency of this kind, since it is often found that when apparitions are seen more than once in "haunted houses," the seers are members of the same family.

The narratives that follow seem to exemplify this family tendency or faculty. It will be noticed that while some of the hallucinations described show no traces of any but a subjective origin, others—especially the apparition of Miss D., seen collectively by three members of the family—appear to be veridical.

The accounts first given were sent by Mr. Elliott O'Donnell, of Henley House School, Mortimer-road, Kilburn, N.W. (now an Associate of the Society), in a letter dated January 13th, 1899.

## G. 262. Auditory.

(I.)

*Incidents relative to death of my father, the Rev. Henry O'Donnell, M.A., at one time Rector of Upton Modsbury, W. Worcester, and Chaplain to the late Lord Kingsdown.*

My father, who was the *direct* descendant (pedigree in hands of my brother, Captain Henry O'Donnell, Royal Staff College) of Red Hugh, left England at the commencement of 1873 in company with the Rev. X., an old friend of his. Their destination was to be Jerusalem, a visit long cherished by my father, but, unfortunately, he fell in with a man [here] designated by the name Colonel Y., afterwards proved to be a member of the Weymouth swindling gang. Persuaded by this individual to alter his course, he accompanied him to Massowah, leaving the Rev. X. to go on by himself.

On April 3rd my father went hunting, leaving the little village of Achibo in the company of several natives and—so we believe—his white comrade, Colonel Y. The exact manner of his death has never been ascertained, but it was suggested by various inhabitants of Massowah that he was murdered. . . .

Now for the ghostly part of the narrative.

My father, shortly before leaving England, was heard by one Fanny Coldwell, then and now cook in our house, to say that if anything happened to him on his travels, he would let my mother know. My mother, being a nervous and superstitious lady, begged him not to say such things, whereupon he replied that he would not appear to her, but would make a horrible noise in the house; this he said laughingly. From the time of his death to the end of the following May, every night at twelve o'clock, a terrible disturbance took place in the hall, sounds as if the furniture was being thrown about being distinctly heard, together with a tramping upstairs. Moreover, the reflection as of a lighted candle was seen under the crack of the nursery door, which, although bolted, was thrown violently open, and to the horrified inmates some one (whose voice they recognised as that of my father) was heard jabbering incoherently.

At the end of January, 1881, my mother died. On the night of the burial, at about twelve o'clock, the servants distinctly heard some one (whose step they recognised as hers) walk round and round the middle landing, pausing outside each door, especially the one within which I lay coughing. Then they heard her open the room door where her body had lain, and which was locked, the key being departed elsewhere, and close it with a loud bang, relocking it.

A few days later the cook, upon running upstairs for something, saw my mother looking down at her from the landing above. Scared by the apparition, she turned and hurried back to the kitchen.

These incidents I can vouchsafe as absolutely true, without the slightest blemish of exaggeration.

ELLIOTT O'DONNELL.



One afternoon in the spring of 1896, as I was riding along the main road from Wheedon to Daventry, I became aware of the presence of a cyclist in grey who rode slowly ahead of me. The curious part of it was that a second before I had looked round, and the road, a very long and level one, had been absolutely void of life. Now here was some one who had sprung suddenly and noiselessly to life. For some distance we continued our course, until we came up to a large cart which was rattling along in the centre of the thoroughfare, the driver blissfully careless of any one else's welfare save his own.

To my horror my mysterious companion ran with great force right into the back of the cart and disappeared. Not a vestige of either him or his machine was to be seen, and I rode on wondering whether I had been dreaming.

ELLIOTT O'DONNELL.

(III.)

L. 1114.—Collective Apparition.

In August, 1885, I was staying with my relations at a lodging house in Newquay, Cornwall. One afternoon I was standing on the staircase, when I saw a friend of ours, whom I will call Miss D., who was staying with us, come down the stairs followed by my two sisters. She disappeared into the sitting-room at the foot of the staircase, shutting the door with a bang. Each of us saw her, and all heard the door bang. As a matter of fact, she had never entered that room nor been near it at the time, but subsequently appeared in a totally [different] part of the house.

We feared this appearance was an augury of ill, but happily nothing followed to confirm our anticipations.

ELLIOTT O'DONNELL.

HELENA O'DONNELL.

With regard to the apparition of Miss D., Mr. O'Donnell adds in another letter: "Her dress brushed over my feet as she went down the stairs and was as material as any clothes of my own."

The other witnesses in this case give the following accounts of it, enclosed in a letter dated July 31st, 1899 :—

One day, while stopping at Newquay some years ago, I followed a friend we had stopping with us downstairs to the little sitting-room in front of the house. My friend was in front of us, and my brother and sister came down the stairs at the same time. To our surprise Miss D. walked into the sitting-room and banged the door in my face. It was such a curious thing for her to do that we all waited outside the room, not liking to go in. She had a cousin staying in the place, and we thought that perhaps he was in the room and she might want a few moments' private conversation with him. After waiting some time and not hearing the sound of voices, one of us opened the door and saw that the room was empty. As we all distinctly saw and heard her, we were intensely surprised. Miss D. told us after that she had not been in or near the room at that time.

PETRONELLA O'DONNELL.

One summer, I think in 1885, when I was staying at Newquay in Cornwall, the following incident occurred.

One afternoon, we, that is to say, my sister, my brother, and myself, were standing on the landing preparing to go downstairs, when we saw our friend Miss D. go down in front of us. We all followed her and saw her go into the sitting-room and heard the door bang loudly after her. We waited in the hall for her for some minutes, thinking she would come and join us, as we were going out for a walk; then at last we went into the room and found she was not there at all and had never gone there.

H. O'DONNELL.

In answer to questions as to whether a real person could have got away unseen from the room which the apparition was seen to enter, Mr. O'Donnell writes:—

The window of the room in which Miss D. disappeared was shut when my sister entered. It could not have been shut without our hearing it, nor done before my sister had entered the room.

Outside the window was a small garden, void of any place to conceal oneself; beyond that a straight road skirted by a high hedge. No man could have escaped notice with such obvious disadvantages,—let alone a woman.

We thoroughly examined the bare track outside, as well as the premises inside, and were convinced that Miss D. had never been there materially.

She was a woman with no sense of humour, and one incapable of a silly trick of vanishing, had such a feat been possible.

(IV.)

The following accounts of other hallucinatory experiences are given by the Misses O'Donnell:—

It was in the morning of a day in the spring of 1875\* that I saw the head, which was afterwards seen by another member of our family. I had been sent out of the room for some one, and as I looked up to call them, I saw the most terrible head looking over the bannisters at me. It was the face of a man, but the hair was long like a woman's. The parchment-like skin was drawn closely over the face and gave a skull-like look to it. The mouth, full of great teeth, was twisted in a horrid leer; but what frightened me most was the expression of the eyes. They were so very light and full of the most wicked cruelty, as if they existed for the sole purpose of trying to terrify a little child like I was then. That was the impression the horrid thing gave me as I stood staring at it—that it knew it was frightening me nearly to death, and that it was hugging itself with joy at the thought; and, moreover, that that was why it was there, and that it was allowed to do this wicked deed for some purpose. I had a great feeling of indignation in my heart, as I stood, for what seemed ages to me, looking at it, for I could

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\* The writer stated later that the date when she saw the head was 1873, not 1875, and adds: "There was a death in the family, though I did not hear of it till some time after."

not draw my eyes away. Then I went quietly back to the room I had come from, and, being proud and sensitive, never told any one a word about it for many years, when I found that my sister had seen it too, but some years after. I said at the time that I thought some one was upstairs, and persuaded a servant to go and look, which she did. She thought I had heard a noise and been frightened by it : of course, she found no one there.

PETRONELLA O'DONNELL.

January 12th, 1899.

One evening, about nine o'clock, in the late autumn of 1880, as I was running upstairs, I paused at the foot of the top flight and looked up, prior to calling to my sister, who, I thought, was in her bedroom. To my horror I saw in the darkness, leaning over the bannisters skirting the landing above me, a head silhouetted against a window. It was a most sinister head, with a covering of shaggy hair. I particularly noticed the eyes, which were very light and evil, also the mouth, which was distorted with a leer which seemed to me the essence of malignity. It was looking wickedly at me, but I did not wait whether it would speak, for I was so frightened that I turned on my heels and ran away. Shortly afterwards a death occurred in our family.

HELENA O'DONNELL.

From MR. GEORGE R. SIMS.

L. 1115. Dream.

Mr. Sims writes to Mr. Myers :—

12, Clarence Terrace, Regent's Park, N.W., March 23rd, 1899.

DEAR MR. MYERS,—Here is the exact dream. I dreamt that my sister had come to me and told me that my *father* had died under tragic circumstances.

I said to my housekeeper, "I have had a horrid dream," and told her the circumstances. She gave me my cup of tea, left the morning papers with me and went downstairs. She was on the point of telling the parlour-maid the dream when she saw my sister pass the window. She exclaimed, "Good gracious, there is Miss Sims!" and when she went to the door and saw my sister in tears, she feared the worst had happened.

My sister then came up into my room and told me that my *brother-in-law* had died under rather tragic circumstances during the night. His wife had woke up in the early morning and found him dead by her side.

I don't remember having had any other dream realised so vividly.—  
Faithfully yours,

GEO. R. SIMS.

Mr. Sims' housekeeper gives her recollection of what occurred, as follows :—

12, Clarence Terrace, Regent's Park, N.W., March 23rd, 1899.

Mr. Sims told me, about nine o'clock on the morning of the 16th, of his dream that a relative had died suddenly during the night, and that his sister, Miss Sims, had come round in the morning to tell him what had happened.

Shortly afterwards, about 9.20, I went downstairs, and was just beginning to tell the parlourmaid of the dream when I saw Miss Sims pass the dining-room window.

Seeing her at this unusual hour, and my mind being full of Mr. Sims' dream, which I was about to repeat, gave me quite a shock, and when I opened the door, I at once saw by her face that she was the bearer of bad news.

I took her upstairs, and both the manner in which she told Mr. Sims the news at his bedside, and the time by the clock, absolutely agreed with the details he had told me half-an-hour before.

M. BULLEY.

#### L. 1116. Dream.

From LORD ROBERTS' *Forty-one Years in India* (published in 1897), Vol. I., p. 30.

My father [General Sir Abraham Roberts, G.C.B.] . . . was then close on seventy, and though apparently active as ever, he was far from well, consequently the doctors strongly urged him not to risk another hot weather in India. It was accordingly settled that he should return to England without delay.

Shortly before his departure, an incident occurred which I will relate for the benefit of psychological students; they may, perhaps, be able to explain it, I never could. My father had some time before issued invitations to a dance, which was to take place in two days' time—on Monday, October 17th, 1853. On the Saturday morning he appeared disturbed and unhappy, and during breakfast he was silent and despondent—very different from his usual bright and cheery self. On my questioning him as to the cause, he told me he had had an unpleasant dream—one which he had dreamt several times before, and which had always been followed by the death of a near relation. As the day advanced, in spite of my efforts to cheer him, he became more and more depressed, and even said he should like to put off the dance. I dissuaded him from taking this step for the time being; but that night he had the same dream again, and the next morning he insisted on the dance being postponed. It seemed to me rather absurd to have to disappoint our friends because of a dream; there was, however, nothing for it but to carry out my father's wishes, and intimation was accordingly sent to the invited guests. The following morning the post brought news of the sudden death of the half-sister at Lahore, with whom I had stayed on my way to Peshawar.

The date of death is not given, but Lord Roberts says in another part of the book that the mail-carts along the Grand Trunk Road from Calcutta to Peshawar—then in course of construction through the Punjab—often travelled at the rate of 12 miles an hour, including stoppages. The distance from Lahore to Peshawar as the crow flies is about 230 miles. It is probable, therefore, that the death took place at about the same time as the dream.

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## SOCIETY FOR PSYCHICAL RESEARCH.

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*Names of Members are printed in **Black Type.***

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#### MEETING OF THE COUNCIL.

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A meeting of the Council was held on October 13th at the Rooms of the Society. The PRESIDENT occupied the chair. There were also present the Hon. E. Feilding, Mr. F. W. H. Myers, Mr. F. Podmore, Professor H. Sidgwick, Mr. H. Arthur Smith, Mr. J. G. Smith, Dr. C. Lloyd Tuckey, and Dr. A. Wallace.

The minutes of the last meeting were read and signed as correct.

Mr. C. F. G. Masterman was co-opted as a Member of the Council for the current year.

Three Honorary Associates were elected for the current year. Two new Members and eight new Associates were elected. The

election of twenty-nine new Associates of the American Branch was recorded. Names and addresses are given above.

It was agreed that, in future, the names of Honorary Associates, of the English Society and of the American Branch, should appear together in a separate list.

The Council recorded with regret the decease of the following Members of the Society, information of whose death had been received since its last meeting:—The Rev. W. Whitear, who was the first Life Member of the Society; Dr. N. F. Bunshaw, of India, who was a Life Associate; and Col. G. G. Beazley, Dr. Carl von Bergen, Mr. James Gudgeon, Rev. F. Gurney, Rev. George Harpur, Mr. J. G. Auriol Kane, Miss F. M. F. Skene, and the Hon. and Rev. E. Wallop, all of whom were Associates of the Society.

Some presents to the Library had been received, which were acknowledged with thanks to the donors.

It was agreed that in addition to the General Meetings already arranged for Friday, November 17th, at 4 p.m., and for Friday, December 15th, at 8.30 p.m., the Annual Business Meeting of Members of the Society be held at the Westminster Town Hall, on Friday, January 26th, 1900, at 3 p.m., and that a General Meeting be held on the same day at 4 p.m.

Several other matters of business having been attended to, the Council decided to meet again, at the Westminster Town Hall, on Friday, November 17th, at 3 p.m.

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#### PROFESSOR HYSLOP ON MRS. PIPER.

An important article by Professor J. H. Hyslop, of Columbia University, under the title "Immortality and Psychical Research," has recently appeared in an American periodical, called *The New World* (Vol. VIII., June, 1899), giving a preliminary account of his sittings with Mrs. Piper. We hope before long to be able to publish the full report of these in our *Proceedings*, and meanwhile give here a few extracts from this preliminary sketch, which deals only with general considerations.

The writer begins by showing that, among all the various classes of phenomena that have been regarded as evidence of spiritism, only a very limited number can justify their claim to rank as such. He says:—

. . . Phenomena purporting to be spiritistic, or to prove survival after death, must represent facts that involve *the unity of consciousness and personal identity which we once knew and can verify among the living*. I do not say or imply that the subject of consciousness cannot survive without a

retention of its memory of the past, but I do say that it will be impossible to prove survival without this retention of memory, even though we discovered evidence of transcendental intelligence. For the soul, if there be such a thing, might survive with as complete a loss of personal identity, or the sense of it, as is often remarked in the instances of auto-hypnosis, and if this were uniformly the case there would be no possibility whatsoever of proving immortality in any form which would satisfy the human race. But I shall go farther and maintain that we have no ground to assume even the existence of a soul, that is, a subject other than the brain, until we have isolated it in its activity. The problem of the existence and the survival of a soul go together. Scientific method, with the universal fact that consciousness is known only in connection with the bodily organism, unless mediumistic phenomena be genuine, requires us to suppose that mental action is a function of the brain and is dissolved with it, if we explain anything at all by material processes. Consequently, the only positive assurance that we can ever have of the existence of a soul depends upon the proof of its survival, and this, as I have asserted, depends upon the retention of a sense of personal identity, with the additional fact that communication shall be possible. The fact of this communication is at least simulated, and there remains only the question whether the contents of the alleged communications satisfy the evidential conditions of personal identity, while they exclude the toleration of any other hypothesis than survival.

Speaking of the trance-utterances of Mrs. Piper, he says :—

After finding that I had to dismiss both conscious and unconscious fraud from my judgment of the phenomena, and after reading the reports with the utmost care, I felt that possibly the evidence for the spiritistic theory might still be largely weakened by suggestion from the sitters, and possibly somewhat by illusions of interpretation applied to the incidents. I was convinced that telepathy was necessary to explain some of them, even if suggestion did account for a part of the record, and if spiritism was not to be accepted. My supposition was based upon a misunderstanding of the perfection of the record itself, as the early reports were admittedly imperfect and open to qualification from suspicion of this sort. Hence I arranged for sittings myself, which I conducted under conditions that completely excluded illusion and suggestion on my part and fraud on the part of the medium. I cannot detail the conditions here, but shall do so in my report, but they admit fraud only on the part of Dr. Hodgson and myself, and the facts obtained in the experiments were such that I unhesitatingly assert that I shall have to bear the brunt of all the suspicion on that account. For myself, then, I am reduced to a choice between telepathy and the spiritistic theory to explain the phenomena, and, for the present at least, I prefer the spiritistic view, or, perhaps more respectably stated, the claim that the immortality of the soul has come within the sphere of legitimate scientific belief.

The peculiarity of the Piper phenomena is that they unquestionably simulate the scientific demand that spiritism, if true, [should] produce evidence of personal identity in cases of alleged communications between

discarnate and incarnate minds. The phenomena are particularly rich in this characteristic, assuming every phase of mental traits with which any one is familiar in a friend, and that crop up here across the confines of the grave—little tricks of word or language, of emotional expression, of moral taste and habit, and in fact almost every feature of likeness and unlikeness which we remark between men as we know them. The most striking facts are those incidents by which we should instantaneously identify their source if they purported to come from a friend in life, often such as would require no cumulative character to sustain their conclusiveness. These are multiplied with wearisome repetition and variation, and in so intimate and unexpected a form as well as content, baffling all suspicion of the possibility of fraud, and so specific in their nature that it requires the most extraordinary theories to account for them. The narrative, of course, is an interrupted one, with features in it that are calculated to suggest the utmost suspicion in the interpretation of the case, though, if it were not for the necessity of allowing for telepathy and unconscious fraud in the supernatural action of secondary personality, scepticism would hardly have any standing at all. But there are immense quantities of incoherence and of dubious matter, not necessarily false or contradictory, but thoroughly opposed to all our orthodox ideas of clear consciousness in another existence, though it may be unwarranted on our part either to have any ideas on this matter or to suppose that the phenomena attest anything whatsoever in regard to the real conditions of a transcendental life. But these incoherences have to be mentioned as a warning to the general reader, who might be led by the spirit of the present article to expect more from the reports than he will find, without an adequate knowledge of the conditions and difficulties that must necessarily attend anything like a communication between two worlds. If it took the best resources of science and mechanical art to achieve the telephone and to discover the Röntgen rays, we must not be surprised if the early attempts to test the genuineness of phenomena purporting to connect the present with an immaterial existence are attended with much that must labour under the suspicions of pathology. But this way of speaking savours too much of an apology for the case, which it is not my main purpose to make. The important fact to know and admit is that the evidence for immortality, such as it is, represents precisely that type of incidents actually in the lives of the two persons supposed thus to be communicating across the boundaries of two worlds, which forces the assumption of supernatural acquisition of knowledge, and so completely satisfies the requirements of testimony for personal identity that there seems no way to explain the phenomena but to accept some gigantic hypothesis which is not vitiated by any of the incoherences observed. Were we dealing with the generalities and incoherences of ordinary automatism, we should have an easy problem before us. But this is not the case. The amazing number of specific incidents that can be proved to have been the experiences, thoughts, and actions of the alleged communicator and of him alone, in connection with the sitter, is so overwhelming in its character that no student can refuse it the merit of fulfilling, in its external features at least, the demands of scientific proof for immortality. . . .

Professor Hyslop observes that the only alternative hypothesis is to assume an amazing extension of the power of obtaining knowledge by telepathy from the minds of living persons, whether present or absent. But, he says :—

In the case under consideration, which has created so much interest, the use of telepathy to account for it involves two tremendous consequences. The first is the capacity of the medium, all unconsciously, to transcend the knowledge of the sitter and to reach out anywhere into the world, discover the right person, and select specific facts in the life of the deceased person who is alleged to be the communicator, facts that have generally to be verified by those who knew, and perhaps could know, nothing about them. The second is the almost infinite selective and discriminative power of the medium's subliminal between the knowledge and memories belonging only to the sitter's own life and those memories of the sitter which represent also the experience of the alleged communicator.

The rest of the article consists of further discussion of these difficulties of the telepathic interpretation.

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#### CASES.

*From Mrs. A. W. Verrall, of Selwyn Gardens, Cambridge.*

P. 264

(I.)

The following is an account of the apparent fulfilment of a premonition experienced by Mrs. A. W. Verrall. Our readers will observe that the case is unusually well authenticated, since it was not only recorded at the time it occurred, but the record was entrusted to the Hon. Secretary of the Society before ascertaining whether any external event corresponded to the percipient's impression or not. The value of our evidence in general would be greatly increased if all our witnesses would follow the example thus set.

With regard to the impression itself, it is possible that the ticking sound may have been an illusion rather than a hallucination ; but Mrs. Verrall has, as she relates, heard it several times, and tried in vain to discover any material source for it, while on each occasion it has appeared to be a supernormal indication of some external event, either contemporary or future.

An impression of this vague kind affords, of course, weaker evidence of supernormal faculty than such definite phenomena as hallucinatory visions or voices. But the particular form here taken was probably due to shaping by the percipient's subconscious self. Mrs. Verrall traces its origin to her having as a child heard the "death-watch" ticking shortly before a death in her family, and being told at the same time of the superstition connected with it, which made at the time a deep impression on her mind.

The incident is described in the following letters addressed to Mr. Myers:—

(1)

5, Selwyn Gardens, Cambridge,

[Tuesday] *September 20th*, 1898, 3 p.m.

DEAR MR. MYERS,—Just a line for the stamp of the post,—in case anything has “occurred,”—to say that this afternoon, at 2.30, I heard the curious ticking which I think I have mentioned to you. It comes usually, if not always, when I am lying down, and may be due to some physical cause; but it has at least once been associated with the illness of a friend, so I make a point of noting it, and I suppose the stamp of the post is desirable.

But *absit omen!*

M. DE G. VERRALL.

Mr. Myers notes on this letter:—“Received *September 20th*, 1898; 8.30 p.m.”

(2)

*September 22nd*, 1898.

I am sure you will be interested to hear that *something* has happened,—and glad with me that it is apparently nothing serious. As a fact I don't yet know what it is! But at 7.30 to-night I got a telegram from my sister at Caen to say “Arrived safely, both well.” Now my sister was to have crossed *yesterday* to Ouistreham and gone on to-day to Falaise. I had a complete list of addresses for her (during a short bicycle tour which she is making with a friend) *yesterday* morning. Indeed the fact that I heard from her on Wednesday and had no telegram had made me regard her and my father as outside the risk.

Something then, as you see, has gone wrong with her. I have never had a telegram from her from abroad in my life,—so that I am sure that something has happened which she thinks I may hear of before knowing of her safety.

When I do hear, I will let you know. But I shall be in no hurry to hear that *ticking* again! Next time things may be worse.

When I have this story complete, I will send you a “report” on the ticking, if I have not already done so. I have never been able to decide whether it was prognostic—really a warning of trouble to come—or telepathic, conveying to me the anxiety of some other person. This case may settle it (in my mind), for if some accident occurred *yesterday* or to-day to my sister, I do not think telepathy could inspire me with alarm on Tuesday. . . .

M. DE G. VERRALL.

(3)

*September 25th*, 1898.

On Thursday morning, after landing at Ouistreham from the steamer which crossed by night from Newhaven, my sister—I quote from her letter to my father of *September 22nd*—“made a false step and plunged into the water of the harbour. A sailor was quickly overboard after me, I paddled

on my back for a little and called out for fear I had not been seen, for B. [her companion] had just gone on with the bicycles to the hotel cart in waiting. It was all the affair of a very few minutes, and nothing could have been kinder than bystanders when I was hauled up." She goes on to say that she is none the worse, and adds, "*Please send this to May.* I wired to her a message to show we were all right, in case some English paper might have got hold of the story."

So you see the whole thing is very complete. After the warning to me, a distinctive accident to my sister—that might easily have been very serious—and a prompt message of reassurance from her to me. I think she must have had some inkling of my anxiety, for the chance of my hearing alarming news was small. On the other hand, though we are not a nervous family, we do telegraph if we think others may be alarmed. I myself once, being in a slight railway accident, telegraphed home at once.

It seems to me that this story disposes of the "telepathic" explanation of my *ticking*, as I heard it about forty hours [really about thirty-two hours, see below] before the accident to my sister. . . .

I have kept the telegram and the letter from my sister with my father's line enclosing it.

M. DE G. VERRALL.

Mrs. Verrall adds later the following correction as to the date of her sister's accident :—

The accident was on the Wednesday night, about 10 or 11 p.m. I was mistaken at the time as to the hour the boat left Newhaven. I thought it was a night boat, but it left at four o'clock and reached Ouistreham about 10 p.m.

Mrs. Verrall made a note of her experience at the time, which gives a fuller description of it than her letter to Mr. Myers, as follows :—

[*Copy of Note.*].—"September 20th, 1898, 2.30 p.m. As I was lying down on the sofa in the study just now, I heard suddenly on my left a rapid, not perfectly regular, ticking—like a watch in the drawer of the table, but faster. I could hear at the same time the study clock and my watch, both slower. I took off my watch, and afterwards took it out of the room, but the ticking continued. I cannot hear it sitting at this table, but it is very distinct when I lie on the sofa—and rather alarming or disturbing perhaps—it sounds excited.

"3 p.m. At 2.45 I lay down again, but there was no more ticking."  
—[*End of Note.*]

She adds on August 2nd, 1899 :—

The ticking is faster than a watch, and less regular—louder than a watch, but not so loud as a clock. It has usually been on my left side, and sounds as if an irregularly ticking watch lay on a table. On one occasion, at least, it was on the right. I have heard it with other people in the room, as well as when I have been alone. On one occasion another person heard it, on my drawing attention to it. On that occasion we both heard it grow fainter till it ceased.

M. DE G. VERRALL.

The telegram from her sister, which Mrs. Verrall showed us, is dated:—"Handed in at Caen, September 22nd, at 6 p.m." and has the office stamp: "Cambridge, September 22nd, 1898. Received here at 6.59 p.m." A letter from her sister to her gives the following further details of the accident:—

Hotel de France, St. Malo, *September 27th.*

. . . it was very nearly drowning. The great danger was being sucked beneath the ship and I had in fact to my own consciousness gone under, when the boatswain, who had heard the splash and clambered down the sides of the boat, put his arm round my waist and I stretched mine round his. Immediately after, a rope was lowered and I climbed up it hand over hand, soon getting my head out of water; then a man from above seized my cloak, another flung a noosed rope, which they put round me and they hauled me up. The men say, if I had lost consciousness and not been able to help myself, it would have been all over. Again, if in the first instance I had fallen forward instead of merely stepping off the edge and going in feet foremost, I should either have suffered from the contact with the water some two yards below me, or been suffocated. Of course I knew the dangers perfectly well. First, it might be that no one knew I had gone over. That is why I shouted. The people on the shore say they heard, but the sailor not,—he was guided simply by the splash. Then, after I was drawn under the ship, I did not see how I was to be got at. But I fancy this was only in process, and even to my thought the space of time seemed wonderfully short. Poor B. thought it long enough. She saw a crowd press forward and heard "quelqu'un a tombé à l'eau," and when she called out to me and had no answer, she knew it must be I. She immediately called for a light, which was brought, and must have made things easier. . . . [Next day we] took the train on to Caen and looked up the boatswain of the *Calvados*. It was after seeing him and the mate that we decided to send wires, because they spoke of it as so very near a fatal accident, and almost certain to be copied from the French into the English papers. . . .

L. 1117.

(II.)

On another occasion when Mrs. Verrall heard the same ticking sound, it appears to have been telepathic,—coinciding with the illness of a friend. This time the ticking was not noted immediately, but was noted before she had any news of the illness. It was, moreover, noted on the very day on which her sister had written to tell her of the illness, so that her sister's thinking of her may possibly have induced her to make the note, which she had forgotten to do at the time. The following are her notes of the occurrence:—

[*Copy of Note*].—"July 17th [1892] 7.45 p.m., Brecon. Just remembered that during our absence I have heard again the odd ticking that I have noticed before. We had put out the light (it was at Kingstown, July 8th), and I said A. had not wrapped up his watch as usual. He said he had. I said I heard it; we both listened, both heard the ticking,

which grew gradually fainter and stopped. He had not been asleep, but I had. I was awake at the time, having been thoroughly roused by his arrival about 12 p.m. This must have happened between 12 and 1.\* . . .”—[*End of Note*].

[*Copy of Note*].—“On July 18th I received a letter from Flora [my sister] telling me that M.† was ill, that they had feared typhoid, and that though that fear was over she was still very weak. I at once associated her illness with the ‘ticking’ of July 8th, noted on July 17th. On July 18th I wrote to H.‡ for news, and asked if on July 8th anything special had happened, as I had been uneasy—though not about M. This morning (July 21st) I hear from H., ‘She has been ill ever since the night of July 8th, oddly enough!’”—[*End of Note*].

I found subsequently that the news of M.’s illness was sent in a letter received by my sister on July 10th, from M. On the 12th a post-card was received; on the 13th a letter; on the 14th a post-card with better news. I had a letter on the 14th from my mother, who purposely said nothing to me. My first news was in the letter received on July 18th, written about 11 a.m. on July 17th (the day I noted the “ticking” of the night of the 8th). My notebook was packed up and I forgot to note the occurrence on first reaching Brecon.

Mrs. Verrall has given us full details, which, however, she does not wish to be published, of her hearing a similar “ticking” several times in the course of two earlier periods of her life. In both cases it appeared to have a premonitory significance. On the first occasion a death followed, which was foreseen by other members of her household, though the reasons for expecting it were carefully withheld from herself. It is therefore possible that their anxiety was transmitted to her telepathically, or that she was subliminally aware of it. On the second occasion another death followed, which there was no reason for expecting, since it was, in all probability, the result of an accident.

Mrs. Verrall tells us that she has never heard the “ticking” except on the occasions described here, and that she has never connected the sound with any particular person.

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#### AN INCORRECT VERSION OF A CASE OF SUPPOSED “SPIRIT-PHOTOGRAPHY.”

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Our readers are probably familiar with the case of supposed “spirit-photography” in which a figure appeared unaccountably in a

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\* The other percipient in this case, Dr. Verrall, has now forgotten that he shared the experience, though he remembers Mrs. Verrall’s part of it.

† M. is an intimate friend of mine and my sister’s—in London at the time.—M. de G. V.

‡ H. is another intimate friend, living with M.—M. de G., V.

photograph of the library at "D. Hall," taken by Miss S. R. Corbet. The account of Professor Barrett's investigation of this case first appeared in the *Journal* for December, 1895, and was reprinted in the last number of the *Proceedings* (Part XXXV., p. 234).

After the publication of the *Proceedings*, Dr. I. W. Heysinger, an Associate of the American Branch of the Society, wrote to the Secretary of the Branch to draw attention to a very incorrect version of the same case which had appeared in a letter in *The English Mechanic* of September 9th, 1898, with the signature "A Fellow of the Royal Astronomical Society" (which,—following the example of the magazine,—we shorten below into "F. R. A. S.").

As this is one of those cases in which—apparently as a result of wide publicity—numerous myths have accreted round the original and authentic story, it seems worth while to give publicity to a denial of some of the mythical addenda. The following is the incorrect version referred to by Dr. Heysinger (*op. cit.*, p. 92, Letter No. 41,461):—

In Letter 41,252 (on p. 500 of your last volume) I criticised very freely a curious narrative which you had reproduced on p. 447, under the style and title of "Telepathy in Cornwall." I now propose to tell a quasi-ghost story of my own which is equally extraordinary, and shall be glad if my brother readers and correspondents will comment on it in a similar spirit, especially should any one of them succeed in giving a rational explanation of a very remarkable occurrence indeed. I may say, at the outset, that I shall use algebraical symbols for the names of the people concerned in this strange affair, as it is, in one sense, a somewhat painful and unpleasant story, and, of course, those mixed up in it, from their social rank and position, are necessarily averse to appear in connection with such a matter. I have, however, given the names in private to our Editor for his own satisfaction. To proceed, then, at once, with my tale.

In the year 189— there died at his seat in S—shire a nobleman, whom I will call Lord X. At the time of his death his two daughters, the Honourable Mrs. Y. and Lady Z., were both in the house. Now, the favourite sitting-room of the family was the library, and on the day of the funeral one of the sisters said to the other: "We have been so happy in this room that, before we leave it for good, we will take a photograph of it";—which, to shorten my story, as a matter of fact, she (or rather her daughter) did. Upon developing the negative, to her horror this lady found a partial image of a man seated in an otherwise empty armchair, and *at once, with her sister, recognised it as that of their father!* She and her sister were so shocked and stupefied at this result that they determined to keep the matter secret. They, however, printed one or two positives from the negative, and so the story leaked out among their friends: and it is after a careful examination of one of these prints that I have determined to tell the tale here, with a view to its possible elucidation. The library is a very large room, with the walls covered with books. There are no portraits—or

anything analogous—in it, whose reflection might have formed a spurious image. The right-hand side of the sitting figure is certainly the more distinct of the two; the face in the positive not being very well defined. The right shoulder and arm resting on the arm of the chair are, however, perfectly clear and distinct, and the right hand, which I have just been examining with a magnifying glass, is as sharply defined as is that with which I am writing these lines. One extraordinary coincidence, identifying this imperfect image with that of the deceased peer, I purposely suppress, as its mention would almost certainly lead to his identification. I can attempt no explanation of this whatever. It seems to me—a practical photographer—absolutely inexplicable. Perhaps, though, some one or more of my brother readers may be more fortunate in finding a solution. I have simply given the facts as stated to me. I have myself certainly no theory to account for them. I may perhaps add, it may be needlessly, that I have personally not the very slightest faith in ghosts.

In answer to letters in the same magazine, suggesting various possible explanations of the case, "F. R. A. S." writes further (*op. cit.*, p. 138):—

. . . The interpretation of the personality of the (partial) figure in the chair is not mine, but that of the own daughters of the man. . . . The sisters had lived in the house for a long time. No, they had *not* previously photographed the room. It was only when they were leaving it for good and all that they thought that they should like a memento of the scene of much past happiness. The plate belonged to the lady who took the photograph. The chair shows more or less through the left-hand moiety of the figure, and no legs are visible, the chair front being perfectly distinct there. Had any one sat down in the chair for a trick his legs must have been distinctly visible. . . . The room was lighted by brilliant sunshine. . . . The figure is dark and shadowy, while parts of the chair are well lighted. I have myself seen many so-called "spirit-photographs," but the imposture and the mode of its perpetration were at once visible on inspection.

Again, after examining a new print of the photograph, he writes (*op. cit.*, p. 233):—

The supposition that the figure seated in the chair had its origin in a blemish in the plate . . . is an utterly untenable one. The face, the shirt-collar, arm and hand, with the fingers and the projecting thumb, are so absolutely distinct as to preclude the possibility of this; and I am driven to the conclusion that some one *must* have sat in the chair for a very short time during the exposure of the plate. What, however, continues to puzzle me is that Mrs. Y. and Lady Z. strenuously deny that any one entered the room during the time that they were taking the photograph. . . . They were so frightened at the result of what they had done that for some considerable time they kept it to themselves.

Amongst a mass of irrelevant discussion of how the photograph *might* have been produced, had the circumstances been totally

different from what they were, occurs the following practical suggestion (*op. cit.*, p. 238), based on actual observation of a print:—

. . . I have not the least doubt that the apparent "spirit" is due to the reflection of light from the large brass standard upon the dark back-ground of the armchair. The "spirit" head is exactly in the right position for a beam of light reflected from the cup-shaped top, and the rest is due either to reflection from the shaft or polished bosses. If the light was the same and the chair and brass standard in the same place, the "spirit" could be photographed at any time.

T. E. ESPIN.

Tow Law, R.S.O., co. Durham, *October 14th.*

This hypothesis is discussed by "F. R. A. S." on p. 280, and finally rejected. He suggests, however, that Mr. Espin should try whether he can reproduce the effect or anything like it experimentally, and in accordance with this suggestion, Mr. Espin writes later (p. 371):—

I have tried it in miniature with a toy armchair in a box, and a candle and various round silver and brass reflectors, and the results have been such that I feel pretty confident that the brass standard in the photograph is really the cause of the phenomenon. In one position, with a small silver cup beaten out of a Spanish double doubloon, I got a kind of a head, and, by inclining a cup, a semi-circle of light which fairly well represented the arm. I have this morning tried the same experiments with sunlight in place of a candle, and have got the same effects, only more pronounced, and those to whom I have shown them quite realise the similarity of the phenomena. The "arms" of the figure can be well obtained if the light is admitted through a slit, and by moving the slit one arm can be obtained without the other.\* The "hand" each photographer I have shown it to agrees with me is only a flaw in the plate; there are several others, especially on the ceiling of the room. There are some other curious points about the photograph. There is a small ornamental chair in the centre, and the back legs are transparent; also a book can be seen through the back. There is a large table, the leg of which is transparent. Each of these objects presents the appearance of the hand when looked at through a feather, when (by diffraction in this case) there is an appearance very similar to an X-ray picture. The "hand" under a magnifier seems to show five fingers and three thumbs, and a plant close to is doubled. Does "F. R. A. S." know anything about the conditions of the light at the time? I am inclined to suspect that the photo was taken with a long exposure on a dark day.

T. E. ESPIN.

Tow Law, R.S.O., co. Durham, *November 21st.*

On p. 370 "F. R. A. S." writes again:—

I have nowhere stated that it was from a peculiarity *in the hand* that the image was identified as that of the deceased peer. I very studiously avoided even hinting at the nature of the coincidence, which seemed to me so remarkable. . . . There was *no* portrait whatever, either photographic or in oils or water-colour, of Lord X. in the library when the picture was taken. . . . It would be impossible, after this lapse of time, to say whether there was or was not a pinhole in the camera.

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\* We hope to obtain further information about these experiments.

On page 417 "F. R. A. S." says:—

"A. S. L." (Letter 41,850, p. 394) is absolutely correct in his surmise that no reflection from a lamp standard could ever have produced the peculiarity to which I referred, inasmuch as that peculiarity took the form of a *privation*.

Now, comparing the first-hand narrative of Miss Corbet with "F. R. A. S.'s" version, we see that the latter is incorrect with regard to the following particulars:—

(1) The nobleman designated by "F. R. A. S." as "Lord X." (and by Miss Corbet as "Lord D."), did not die "at his seat in S—shire" (which Miss Corbet calls "D. Hall"), but in London, D. Hall being at the time let to Miss Corbet's sister, Lady S.

(2) "Lord X's" daughters were not at D. Hall at the time of his funeral.

(3) The photograph was not purposely, but accidentally, taken on the day of the funeral.

(4) Neither "Lord X.'s" daughters nor any of his relatives had anything to do either with the taking or developing of the photograph. (The photograph was, however, shown to his family, and it was with their full consent that Miss Corbet's account of the whole incident was published by us).

(5) "Lord X.'s" daughters did not, as "F. R. A. S." asserts, "strenuously deny that any one entered the room during the time that they were taking the photograph," for the obvious reason that they had nothing to do with it. The inaccuracy is a serious one, since it makes the evidence for spiritistic agency appear stronger than it really is. The weakest point in that evidence is the fact that, as Miss Corbet informed us, the door of the room was left open all the time the photograph was being taken, the camera being placed in the open doorway, while she and her sister went out for a walk, apparently leaving the house empty, except for the servants.

The discrepancies between "F. R. A. S.'s" account and Miss Corbet's first-hand one are so serious as almost to suggest that the two accounts do not refer to the same incident. But, as Dr. Heysinger observes:—

If it is not the same case, then the *coincidences* are more remarkable than anything appropriate to the same title in this July *Proceedings*, while if they are the same, then there is a mass of misstatement, false suggestion, and error running through the whole which is simply inexplicable to me, for the articles in the English magazine, many of them, are by eminent men of science (Professor Espin, for example), who claimed to have knowledge at first-hand.

Any lingering doubt, however, as to whether the two cases were the same has been dispelled by "F. R. A. S.'s" informing us in confidence that the real name of the deceased nobleman was the same.

Dr. Heysinger makes the very natural assumption that a scientific man would not print statements of the kind given above except at first-hand,—especially when he prefaces them by a reference to an alleged case of telepathy which he had criticised on the ground

that it was related at third-hand. It will be noticed, however, that "F. R. A. S.'s" present narrative only professes to be first-hand so far as the description of the photograph, which he himself examined, is concerned. He now informs us that he had the story and photograph from a certain gentleman, whose name he gives, and who was a common friend of himself and some of the relatives of "Lord X." This gentleman's account cannot be nearer than second-hand, since he was not one of the witnesses of the incident; so that "F. R. A. S.'s" version of his account is at least third-hand, and may be more remote.

When we know this, it is hardly necessary to look further for the cause of the numerous inaccuracies observed. Those who have had a little practice in comparing first-hand with more remote accounts, especially of incidents with any savour of the supernatural about them, will probably not be surprised at the amount of incorrectness to be found in this instance; while those who are sometimes disposed to cavil at the caution of our Society in refusing almost invariably to treat even second-hand accounts as of any evidential value, may see here an instructive example of the result of relaxing such precautions.

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#### CORRESPONDENCE.

[*The Editor is not responsible for opinions expressed by Correspondents.*]

##### A FALSE ALARM.

Mr. F. C. S. Schiller writes from Oxford:—

Corpus Christi College, Oxford, *October 22nd, 1899.*

The readers of the *Daily Chronicle* of October 4th must have been shocked and startled to find in it a finely "scare-headed" sensational and circumstantial account of how certain "Salvation Army Lasses" in Oxford had a disastrous encounter with a female apparition, which issued from a wall and easily walked through their line of battle. The result of the engagement was that, of the Salvation Army's forces, one was left "in strong convulsions and the other in a dead faint," while the third was left capable of contributing to the *Chronicle*.

The "ghost" apparently escaped unscathed.

The *Chronicle's* account concludes by stating that "the sad part of the story is that one young lady has since gone raving mad from the effects of the fright, and the other died a few days ago from the same cause."

Here, apparently, was a most unusual case of ghostly audacity combined with a ferocity worthy of the worst traditions of the nursery, which was said to have ended in the defeat of a *corps d'élite* of the Salvation Army, presumably well adapted to cope with spiritual foes of all sorts. The case seemed suspicious, but eminently deserving of the S.P.R.'s attentions. Accordingly, when my attention was called to the story and I had been requested by a friend to look into it, I proceeded to inquire of the editor of the *Daily Chronicle* whether he could give me any further information, either about his Oxford correspondent or about the surviving heroine of the tale. The editor replied that he was "unable to give any further information." I then addressed an inquiry to the "Commanding Officer of the

Salvation Army in Oxford," pointing out what a serious reflection the story constituted on the honour of his army. In reply to this, Ensign W. C. Dorey very promptly and courteously stated that "there is no truth in it whatever."

Thus the ghost is laid, the tall phantom "in a long grey dress" is acquitted of the alleged murder, and the spiritual world is cleared of one more false imputation. One only wonders why the *Chronicle* should have published the tale, and what principle guides the selection of the "news" which it purveys.

F. C. S. SCHILLER.

#### A NOTE ON SELF-SUGGESTION.

Dr. Fillebrown's observations on the efficacy of self-suggestion, as a means of alleviating pain, remind me of my own experience on the subject.

Some forty years ago, when a student, I had to undergo a very painful treatment from a hard-hearted surgeon. During a whole fortnight, every second day, that barbarous man burned deeper and deeper into half-a-dozen sores on my leg with lunar caustic, taking plenty of time about it, and, as I imagined, enjoying his bit of surgery. The pain was excruciating. After the first days I got ashamed of my want of courage, and remembering that the Stoics of old used to endure pain without flinching, even to the length of denying pain, I thought I would do the same and look on my leg as an insensible log of wood.

The result was very wonderful. After two or three attempts I came to be perfectly quiet and unfeeling under the operation. Denying strenuously the pain inflicted on me, I was not feeling any pain.

Of course, at that time I knew nothing of self-suggestion and its efficacy. Ever since, when I have had to undergo a painful operation, such as extracting a thorn from my finger or having a boil cut open, I have exercised the same power of will or imagination, with the same result, complete or partial. And this was peculiarly useful when I have had to submit to the extraction of a tooth.

Age has hardly yet diminished that power of self-suggestion, as I had occasion to ascertain last night, when I was so stupid as to burn one of my fingers severely with handling a red-hot glass tube. In less than three minutes the pain was gone, although the finger was much swollen and still bears to-day the brand of my clumsiness.

As a martyr on the stake, could I show to the world a like fortitude? Who knows? But I have doubts on that point.

AUG. GLARDON.

Tour de Peilz, Vaud, *October 5th*, 1899.

#### CORRECTION.

Mr. Donald Murray asks us to correct an error occurring in the account of a case (L. 1113) contributed by him to the *July Journal* (p. 104), where he was described as Editor of the *Sydney Morning Herald*. He tells us that this was incorrect and that he was not at any time Editor of the paper. The same mistake was unfortunately repeated in the *Proceedings*, Part XXXV., which appeared in the same month, and in which some premonitory dreams of races narrated by Mr. Murray were given (p. 317).

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in **SMALL CAPITALS.***

- BARKWORTH, MRS., Old Croft, Carlisle.  
 BUTTERY, J. W., 1, Meyrick-road, Stafford.  
**Coudenhove, Count Henry, L.L.D.**, Schloss Ronsperg, Bohemia,  
 Austria.  
**Lendon-Bennett, M.**, Granite House, Putney-bridge-rd., Putney, S.W.  
 RITTER, MISS, Queen Anne's Mansions, St. James' Park, S.W.

### THE AMERICAN BRANCH.

- BANERJI, PRAFULLA CH., Dy. Postmaster-General, Dacca, Eastern  
 Bengal, India.  
 BROWN, MRS. SAMUEL R., 2501, Farnam-street, Omaha, Neb.  
 CAHILL, DR. ELIZA B., N.E. Conservatory of Music, Franklin-square,  
 Boston, Mass.  
 CARPENTER, PROFESSOR G. R., Columbia University, New York, N.Y.  
 CORTAZZO, MISS K., Meadville, Penna.  
 FRANKLIN, MRS. ANNE R., Tampa, Florida.  
 FRIENDLISK, E., Galena, Texas.  
 HUNT, MRS. GEORGE S., 165, State-street, Portland, Maine.  
 JACKSON, MRS. JOSEPHINE, 178, West 82nd-street, New York, N.Y.  
 MALUSECKI, REV. FR. ADELBERT, 236, S. 12th-street, Reading, Pa.  
 MASER, F. E., c/o National Park Bank, 214, Broadway, New York, N.Y.  
 MAYO, MISS A. L., 11, Robeson-street, Jamaica Plain, Mass.  
 MORRIS, EDWARD L., Glastonbury, Conn.  
 NICOLL, MRS. EDWARD H., 20, Berkeley-street, Cambridge, Mass.

PARRISH, THOS. C., 16, Hagerman Building, Colorado Springs, Colo.

RONTEY, ABEL M., 506, First-avenue, New York, N. Y.

ROSE, BYRON, North Attleborough, Mass.

WETZEL, GEO. H., 118, E. Main-street, Lancaster, Ohio.

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### MEETING OF THE COUNCIL.

A meeting of the Council was held on November 17th at the Westminster Town Hall. The PRESIDENT occupied the chair. There were also present Dr. A. W. Barrett, Professor W. F. Barrett, Mr. Montague Crackanthorpe, Mr. C. F. G. Masterman, Mr. F. W. H. Myers, Mr. F. Podmore, Mr. H. Arthur Smith, Mr. J. G. Smith, Sir A. K. Stephenson, and Dr. A. Wallace.

The minutes of the last meeting were read and signed as correct.

Two new Members and three new Associates were elected. The election of eighteen new Associates of the American Branch was recorded. Names and addresses are given above.

The Council recorded with regret the decease of Mr. Charles H. Cousens, and of Miss Anna Swanwick, Associates of the Society.

Some presents to the Library were reported, which were acknowledged with thanks to the donors.

On the motion of Mr. Myers, Mr. J. G. Smith was elected to act as Co-Honorary Secretary.

It was agreed that in addition to the General Meetings already arranged for December and January, General Meetings be held at the Westminster Town Hall on Friday, March 2nd, at 8.30 p.m., Friday, April 6th, at 4 p.m., and Friday, May 18th, at 8.30 p.m.

Various other matters having been attended to, the Council decided to meet again at 19, Buckingham-street, on Friday, December 15th, at 4.30 p.m.

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### GENERAL MEETING.

The 101st General Meeting of the Society was held in the Westminster Town Hall on Friday, November 17th, at 4 p.m.; the PRESIDENT, SIR WILLIAM CROOKES, in the chair.

A paper on "The Fire Walk" by MR. ANDREW LANG was read by MR. F. W. H. MYERS, giving recent instances from many parts of the world of the rite of passing through ovens or furnaces, the bare feet of the walkers being uninjured by contact with the red-hot stones or embers. These cases appeared to be analogous with the alleged performances with fire of the medium, D. D. Home. In one case, Colonel Gudgeon, British Resident at Rarotonga, described his own

passing through the fire with three other Europeans (one of whom was badly burnt) followed by about 200 Maoris. Another was an account of the Fiji Fire Ceremony, witnessed by Dr. T. M. Hocken at Mbenga. The article will shortly appear in full in the next Part of the *Proceedings*.

THE CHAIRMAN said that he knew of no chemical or other preparation which could be applied to the skin in such a way as to prevent the ordinary destructive action of heat on organic matter. He himself had witnessed the performances with fire of the medium, D. D. Home, on two or three occasions. On one occasion, in the drawing-room of a lady friend of the speaker's, Home became entranced, went up to the fire—which was not a coal, but a wood fire—raked it out with his hands, and took up a lump of red-hot charcoal about twice the size of an egg into his hand, on which certainly no asbestos was visible. He blew into his hands and the flames could be seen coming out from between his fingers and he carried the charcoal round the room. One of the persons present asked if it would hurt him if he touched it. Home told him he might try; he did so and found that it did burn him. On the same evening the speaker saw Home put a red-hot coal on a fine cambric handkerchief and carry the handkerchief about. He took possession of the handkerchief immediately afterwards and examined it chemically in his laboratory and found no trace of any chemical preparation on it. At one part there was a small hole burnt, but otherwise it was quite unharmed.

He remarked that the temperature that the human body could stand was limited by the point at which albumen coagulates, namely, 163 deg. F.; if the substance of the body itself got above that temperature, it would be so much injured that death would ensue.

The old system of making iron in the puddling furnaces seemed to him to furnish the closest parallel that could be found in ordinary experience to the cases related in Mr. Lang's paper. Men—naked down to their waists—had to work very close to these furnaces, the heat being so great that ordinary persons could not go anywhere near them. The men themselves told him that a beginner could not stand the heat and had to get gradually accustomed to it, and that it took three generations to make a really good puddler. In some of the Fire Walk cases it had been suggested that heredity had something to do with the faculty. This did not, however, apply to Home's case.

Again, there are some substances which are almost non-conductors of heat. For instance, he had seen a test of a fire-proof box containing sealing-wax, gunpowder and wax vestas, having been kept in a

furnace for an hour and a half. It was red-hot when it came out, but on being opened, its contents were found to be unaffected by the heat.

PROFESSOR W. F. BARRETT said that it was interesting to have heard on the highest authority that no known chemical preparation could have protected the feet of the Fire Walkers from serious injury. A physical phenomenon had occurred to him which at first sight presented a certain analogy to the Fire Walking phenomena. If a white-hot ball of metal—preferably of copper—be lowered into a vessel of water, containing a little soap in solution, it will enter the water without any ebullition of steam, and the ball will remain white-hot in the midst of the water for a considerable time. The ball, in fact, does not touch the water and the latter remains only slightly warmed, until the temperature of the ball falls below a certain point, when it comes in contact with the water and violent ebullition ensues. This phenomenon is a remarkable instance of the so-called “spheroidal state” of water; and is really attributable to a repulsive force, discovered by Sir William Crookes, which occurs when a hot body is brought very near to a cold one,—the same force, in fact, that moves the vanes of Crookes’ radiometer.

For his own part, however, the speaker did not believe that any explanations of this sort could account for the phenomena of the Fire Walk, inasmuch as these, if established, seemed to be essentially psychical; for they depended for success on the mental state of particular individuals on whom some supernormal power appeared to be conferred,—analogous to the power sometimes conferred by hypnotic suggestion, though in this case it would be auto-suggestion. This may possibly be the true psychical basis of that faith which can “quench the violence of fire,” and which has not any necessary connection with a particular form of religion.

MR. F. W. H. MYERS observed that there seemed to him to be an important difference between the physiological results brought about by suggestion, which meant the stimulation of normal powers, and the phenomena described in Mr. Lang’s paper. If this explanation were to be applied to the case of the feet of those who walked on the hot stones, one would have to assume that suggestion constantly renewed the sole of the foot, which was constantly being destroyed by the fire. The suggestion would have to be exercised instantly, and on a very large scale, to produce the effects reported.

MR. F. W. THURSTAN said that he had witnessed the fire phenomena of D. D. Home, and had also seen similar performances several times on the part of a medium named Hopcroft. He had seen the latter go up to a fire-place, take out red-hot coals from it, and offer

them to the persons present. When entranced, he used to hold them for four or five minutes in his hand. As a boy, this medium had been constantly mesmerised and made anæsthetic by suggestion; he was then often kept in a trance all day long. Later he became a trance medium, and was constantly in trances. He ended his life at last in an asylum.

MR. F. W. PERCIVAL also testified to the performances with fire of D. D. Home. He said that he had seen Home clear away the black coals from the front of a fire, get out a red-hot coal from the back and put it in his hair, which was fluffy and light. It remained there for some seconds, after which Mr. Percival examined the hair and could find no trace of burning in it.

DR. ABRAHAM WALLACE observed that in occult books, alterations in the interstellar ether had been suggested as the cause of such phenomena.

MR. MYERS suggested that they might be due to forces somewhat analogous to the imaginary "Demons of Maxwell." The late Professor Clark Maxwell, as was well known, had suggested the conception of imaginary "Demons," whose function it was to keep up the energy of the cosmos, which was constantly being dissipated by its temperature tending to become equalised everywhere. The "Demons" are imagined to keep the hot molecules apart from the cold ones, and so prevent the equalisation of temperature.

A GENTLEMAN asked if D. D. Home's power could be put down to heredity, and if he had ever walked over or through a fire.

THE CHAIRMAN believed that both questions should be answered in the negative.

PROFESSOR W. F. BARRETT then read "A Further Paper on the So-called Divining Rod," which it is hoped will appear in the next Part of the *Proceedings*. He said that his general conclusion, based on a study of all the evidence which had come under his notice, was that for deep wells,—say, over 100 or 200 feet,—he would unhesitatingly back the opinion of a good geologist; but for comparatively shallow wells,—say, from 10 to 50 feet,—he would as unhesitatingly back a good dowser. After stating the conditions that were necessary to make experiments with a dowser really evidential, he described in detail a series of experiments carried out under his own directions in boring for water at spots indicated through the divining rod by the dowser Stone, in a mountainous region in the county Wicklow, four miles from Bray. After Stone had gone, a country gentleman, Mr. J. H. Jones, of Waterford, who had had some success as an amateur dowser, was asked by Professor Barrett to try over the same ground. He did this, with no knowledge of what had been done by Stone, and came practically to the

same conclusions. Five different borings were then made, and in every case the predictions of the dowzers were completely verified. The account of these experiments was illustrated by some excellent diagrams and plans of the ground and borings.

Professor Barrett spoke next of experiments tried to test whether a dowser, when blindfolded, would indicate through the movement of his rod the same spots as when he could see the ground. He said that he himself had not been successful in such experiments, but a good many successes had been recorded by others; the experimenters, however, had not always realised the necessity of avoiding giving unconscious indications to the dowser. He then described some recent trials of the divining rod made at his request in finding minerals in Somersetshire; these have been carefully reported on by Mr. E. Westlake, who superintended the operations, which on the whole proved successful. On the other hand, in a series of experiments carried out by Colonel Taylor in trying to detect the whereabouts of hidden coins, the successes of the dowser were not more than chance might have produced. The reasons for success in the former cases (finding water and mineral lodes) and non-success in the latter are fully discussed in the paper, which time did not permit the author to give except in brief abstract.

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#### CASES.

##### G. 263. Auditory.

This case comes to us through the American Branch of the Society. Dr. Hodgson writes of it:—

The following account was sent to me by Miss Lilian Whiting on August 8th, 1899; a few sentences in further explanation of the case being embodied in it a few days later. Miss Whiting has had other psychical experiences, and—besides many communications through Mrs. Piper's trance purporting to come from Miss Kate Field, who died in May, 1896,—has received herself many impressions apparently coming from Miss Field since the latter's death, some of which have been independently corroborated by statements through Mrs. Piper's trance. The following incident will probably interest even those of our readers who may be disposed to take the view that nothing was involved more than Miss Whiting's subliminal consciousness. Other evidence, however, some of which I shall publish in my next Report on Mrs. Piper, leads me to the conclusion that Miss Whiting does actually receive communications directly from Miss Field, and I think the case which follows may be an instance of these.

*Kate Field's Washington* was a weekly journal well known in the United States, founded and edited by Miss Field during the years 1890-95. Miss Whiting has been writing a biography of Miss Field.

R. H.

Miss Whiting's account is as follows :—

Between 2 and 3 a.m., August 4th, Kate wakened me, speaking to me excitedly about a "letter of Lowell's" to her. All was confused and rapid, but at last I caught clearly: "In *K. F.'s W.*—in my *Washington*, Lillian; look in my *Washington*." Then I vaguely recalled that Lowell had written her a letter in *re* International Copyright, which she had published in her journal, and which I had already included in her biography, so I replied to her: "Yes, darling, I know—the letter is in the book. It's all right."

Again an excited and rapid speaking, of which I only caught here and there a word, but—partly from impression, and almost impulsion—I rose, went out into my parlour, turned on the electric light, and took the five bound volumes of her *K. F.'s W.* down from my shelves. Half automatically I seemed to be guided (for I had totally forgotten its existence) to a letter that Lowell wrote to her in 1879, when he was American Minister to Spain—writing from Madrid, and she in London—and which, *on his death*, she had published in her *Washington*.

Miss Field had been engaged in organising a festival at Stratford-on-Avon for the benefit of the Shakespeare Memorial Theatre, and had written to Mr. Lowell asking if he would not write an original poem for her to recite on that occasion. His reply was most interesting, relating the obstacles that repelled the Muses, and saying that he was the more sorry not to meet her wish, as he had a favour to ask of her,—a request that she would send him her book called *Ten Days in Spain*. Dr. Westland Marston was then invited to write the poem desired, and Miss Field recited it, opening the festival on Shakespeare's birthday. As the original letter was not among Miss Field's MSS., and as I had totally forgotten it (I don't, even now, recall seeing it, though I *must have* at the time), this very important letter would have been left out of her biography, had she not thus called me and led me to it. There was barely time to get [it] in before the first casting of the proofs. I went with it myself out to the University Press the next morning to see where I could now introduce it in the part of proofs not yet cast—as I couldn't even delay for the mail. Miss Field's waking me,—her urgent and excited and forcible manner and words,—were just as real to me as would have been [those] of some friend in this world coming to my bedside in the night.

L. W.

#### L. 1118. Dream.

The following account of a veridical dream was sent to us by Professor A. Alexander, of Rio de Janeiro, enclosed in a letter to Mr. Myers, dated July 2nd, 1899. Professor Alexander writes concerning the case :—

Together with this letter I forward you a veridical dream case. The informants are my neighbours, and I am already intimate with them. Senr. Emilio Blum was educated at Paris; he served as a colonel during the revolt, and is now engaged in business in Rio de Janeiro. I am not quite satisfied as to the date of the dream: Dona Maria do Carmo was at first

uncertain, and we cannot be sure that the knowledge that the accident happened on the 27th of April did not influence her in fixing it. The depositions, which are otherwise quite reliable, prove that about the time of the accident, and before any news of it had reached the Blum family, some intimation of Dr. Garnier's mishap was conveyed to Dona Maria in a dream. The children were not hurt, as the horses stopped as soon as they reached home. . . .

A. ALEXANDER.

Professor Alexander describes the incident as follows :—

The following apparent instance of telepathic clairvoyance occurred recently in Rio de Janeiro among people well known to the collector of the case. The statements of the witnesses having been made with due care, they may be accepted as reliable.

Senr. Emilio Blum and his family formerly resided at Florianopolis, the capital of the State of Santa Catharina, and were on terms of friendship with a certain Dr. Garnier, of that town.

In the month of April of this year Senr. Blum's wife, Dona Maria do Carmo, was in a delicate state of health, and was much subject to insomnia and confused dreaming. On the night presumed to have been that of the 27th, she fell asleep only after 12 o'clock, and dreamt of her former medical attendant. Her statement is the following :—

“Rio, June 13th, 1899.

“I declare that on the night between the 27th and the 28th of April of the present year, I dreamt that Dr. Garnier, who was our family doctor when we lived at Florianopolis, had fallen in alighting from a carriage, and had been much hurt. I had this dream between 1 and 2 o'clock in the morning, and on awaking at 7 on the morning of the 28th, being much impressed\* by it, I related it to my husband.

(Signed) “MARIA DO CARMO F. BLUM.”

So far the dream, which was a distressful one, might well have been attributed to the lady's state of health ; but on the 2nd of May her mother, Dona Thomazia, arrived from Santa Catharina and informed them that Dr. Garnier had really met with a serious carriage accident towards the end of April. Of this she now gives a written account :—

“Rio de Janeiro, June 14th, 1899.

“I declare that while I was yet in Florianopolis [the following incident occurred] : [the horses of] a carriage containing children ran away, the coachman not being on the box. Just at that time Dr. Garnier, accompanied by Father Leite, was driving in another carriage to visit the parents of the said children. On seeing the children's carriage with the runaway horses, he alighted with the intention of saving them, and was thrown aside, it is supposed, against the bank [and stunned], some time elapsing before he recovered his senses. If I am not mistaken, this occurred in the afternoon of the 27th of April of this year. Dr. Garnier was to have embarked with

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\* The Portuguese word “impressionada” means emotionally impressed.—A. A.

me for Rio de Janeiro, and did not do so owing to this accident. I started for Rio on the 30th of April, and arrived here on the 2nd of May. My son-in-law, having come to fetch me on board, asked after various persons in Santa Catharina, among others Dr. Garnier, with whom he is friendly. I then told him of the accident, of which he was ignorant. On arriving home my daughter, Maria do Carmo Blum, related to me, more or less in the terms of the above declaration, the experience of her dream. It was only then that she was informed by me that her dream was veridical.

(Signed) "THOMAZIA DO VALLE FRAGOZA."

Dr. Garnier, who arrived in Rio at a later date, gives a similar account of the above accident :—

"Rio, *June 11th*, 1899.

"On the 27th of the month of April, 1899, in Florianopolis (capital of Santa Catharina) [I], the undersigned, accompanied by Father João Nepomuceno Manfredo Leite, was driving between five and six o'clock in the afternoon on a professional visit to the residence of Senr. Dr. Hercilio Pedro da Luz when I saw at some distance behind me a carriage with runaway horses, containing six children and without a coachman, coming in the same direction that we were travelling. In attempting to jump out and save the children, I fell and lost consciousness—the result of a concussion of the brain. In this state I was carried home, and became aware of what had happened only on the following day. I received no other hurt but this and some slight bruises of no consequence.

(Signed) "DR. RODOLPHO BENEVENUTO GARNIER."

Senr. Blum thus corroborates his wife's deposition :—

"Rio de Janeiro, *June 14th*, 1899.

"I, the undersigned, declare that on the morning of the 28th of April of the present year my wife, under a profound impression, related to me her dream above referred to. In order to calm her, I told her not to attach any importance to it, [saying] that it was nothing more than a dream. I affirm that we knew of Dr. Garnier's accident only through my mother-in-law, who arrived here on the 2nd of May.

(Signed) "EMILIO BLUM."

Dona Maria do Carmo Blum believes that her dream took place immediately after falling asleep. She thinks it likely that she awoke from it, but is not sure on this point. Her vision was a confused one: she did not see the carriage with the children; Dr. Garnier seemed to be in a kind of cart (he drives a Victoria); there were horses; there were bandages to be applied to the doctor. It is said that these were in reality applied.

For the date of the dream the lady herself is responsible. After some hesitation and discussion, she became convinced that it occurred on the night immediately following the accident. No notes were taken on the occasion.

The distance that separates Florianopolis from Rio is approximately 400 nautical miles.

Questioned as to whether she had had any other similar experiences, Dona Maria replied that about the beginning of this year she had dreamed confusedly of a sick child and of flowers and people in mourning. This she thinks might have been premonitory, for shortly afterwards, on February 18th, 1899, a little nephew of hers died in Santa Catharina.

Although quite willing to furnish the above evidence, Dona Maria is in general averse to subjects bearing on spiritism.

Professor Alexander has sent us the original depositions of the witnesses, written in Portuguese, with translations, kindly furnished by himself, which he has incorporated into his narrative.

#### G. 264. Apparitions.

We have received the two following accounts of a "haunt" at a College in one of the older Universities. We are requested not to publish the names of persons and places.

##### I.—From Mr. A.

[The foot-notes to Mr. A's account are given as the result of questions put to him by two experienced members of the S.P.R., who investigated the case.]

In Lent term 1898\*, I had gone to bed unusually late, about half-past one in the morning, and shortly after getting into bed I heard a noise in my sitting-room and called out "Who is there?" Receiving no answer, I got out of bed and went into my sitting-room. It was a moonlight night, the blind was up, and there was still a fire burning in the grate. I saw a figure standing by the window with its back turned to me, which, as soon as I entered the sitting-room, turned round and walked towards me. It was about the middle height and loosely dressed, as I thought in grey. The face was a long clean-shaven one, cadaverous and at the same time pitiful in expression, and I am perfectly confident when I say that *I could see right through the figure* and distinctly saw the bars on the window through it. I was naturally excessively frightened and for a second could do or say nothing. Then I turned tail and bolted into my bedroom and locked the door and shortly afterwards I heard a shuffling noise as of some one leaving my room and passing along the passage. I then lit a candle and went into my sitting-room again and saw nothing. I was in a streaming perspiration and yet felt icy cold and my reflection in the glass showed my face as white as a sheet. I have not been able to find any explanation of the apparition and did not see anything more of it, (though several other men in college had similar experiences of it) until *Michaelmas term 1898*. Then came my *second* experience. I had been working till eleven and then went to bed. Some time in the night, I cannot say exactly when, I was awakened by a sound in my room (I should mention I had changed to different rooms on the same staircase, on the second instead of on the third floor) and I lit a candle and went into my sitting-room to see who was there; for some moments I saw nobody and was

\* Mr. A. afterwards corrected the date to the "Michaelmas term, 1897."

going back to bed when I caught sight of a figure standing in a corner of my room. It was exactly similar to the one I had seen before, three terms previously; the face had the same pitiful and mournful-looking expression, and it advanced towards me holding out its hands as if it wanted something. I remember no more; I was terribly frightened and fainted right away. I was found by my scout\* the next morning, when he came to call me, lying in front of my fireplace with the extinguished candle on the floor. I went to the Principal and told him the circumstances, but he was inclined to treat it as a joke.†

I can give no explanation of it and can only say that it was a ghastly experience. I knew that a former undergraduate committed suicide on this staircase,‡ about twenty years ago, but do not know if there be any connection between this and the apparition I saw. Other men have had similar visitations and one man had to go down three weeks before the end of term through being so much troubled by it. I was genuinely and thoroughly frightened and am perfectly convinced it was a supernatural apparition that I saw. The idea of the ghost is looked upon far too seriously in the College for any one to play a practical joke, and I can only say that another such visitation would cause me to migrate elsewhere.

#### II.—*From Mr. B.*

I am not quite sure about actual dates, etc., but my first experience was one night in the fifth week of the October term, 1897. I was a Freshman, and had the ground floor room on No. 3 staircase. I had been to sleep for some time and woke up with a very uncomfortable feeling that something was wrong. After sitting up and rubbing my eyes the feeling resolved itself into the conviction that some one was looking in [at] my bedroom window. I almost laughed at the idea, for though the window was just over the bed, the room being very small, there was a thick curtain drawn across it, and I put it down to imagination and tried to go to sleep again. Failing to do so, I resolved to satisfy myself and, getting up, drew the curtain, and was very much startled to actually see a face gazing straight in. The face was really all I could see, and I think had that been the only time I saw it, that I could not have described it, for it appeared to vanish after I had looked at it for a very short time. I lit a candle, and after thinking some time, came to the natural conclusion that it was somebody who had got into the churchyard immediately outside (though I afterwards found that this would be a very difficult matter). I looked at my watch, as I always do when I wake in the night, and found it was just after 2 o'clock a.m. I said nothing about it to any one, and soon was quite satisfied in my mind that it was nothing mysterious.

However, two or three nights afterwards, I woke again with the same uncanny feeling (and to avoid repetition I might add that the appearances were always accompanied with this horrible or at least very uncomfortable

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\* Who confirmed this to a member of the S. P. R. in December, 1898.

† He is, however, very reluctant to permit any investigations.

‡ Upon consideration the narrator is now doubtful about the identity of the staircase.

feeling); and sitting up again saw the face, now at the end of my bed, gazing straight at me with a very sad expression. I noticed this particularly, as I was able to look at it fixedly for what seemed quite a long time, and this time I observed too that it was possessed by the figure of a man, which was too indefinite to describe accurately, but he had on what looked like a white front or ruffle. The face was rather thin, clean-shaved, and with clear-cut features. I also noticed that the hair was short and thin. Perhaps I did not notice all this on this occasion, but I find it difficult to detach from each appearance what I actually saw each time. I reached for my matches and struck a light and when my eyes got accustomed to the light, there was nothing there.

Now, nobody could pass out of my room without brushing past me, on account of the size of the room; neither, to my knowledge, is there any other exit.

After this the same thing happened two or three times, and I was able to see that the figure appeared to be dressed in knee-breeches and stockings of a dark texture, and each time all it did was to gaze sadly at me. I was never able to challenge it,—I suppose on account of fright,—and I maintained silence on the question until a more curious thing still happened, and this I think was one night in the seventh week of that term.

You will notice that up to this time it was nothing but a visual experience, unaccompanied by noise, and this was gradually tending to restore my nerve, and I slept for several nights without being aroused. The appearances were always at about the same time.

One night in the seventh week of term, I think, I was awakened in the same curious manner, and sitting up thought I heard a slight noise in my sitting-room. I listened, and it seemed to continue, as though a scuffle was going on, but I certainly felt the noise rather than heard it.

What I mean by this is that the noise seemed to be more suggested to me than audible, but whatever it was I reached out of bed and pushed open the door, which I could not reach from the bed, and looked into the other room. It was moonlight, and the light was coming in from the quad, although the blind was drawn. The noise was still going on in a dark corner of the room (granted it may have been rats!); but as I looked, *two* figures emerged from the dark into the patch of light which came through the window. They appeared to be fighting; I can only so describe it. It was just as though I was watching the enactment of a duel, for though I could see no weapons, yet the figures were apart, and one, for certain, had his hand towards the other!

There was no imagination about this! I *had* to watch it in spite of myself! And one figure was, I feel sure, the figure of my previous visitant.

I don't know how short or long the time was in which the "scuffle" lasted, but presently there was a slight thud, and then my sitting-room door shut audibly, as though some one had gone out. Then I jumped out of bed, and striking a match, inspected the room, but there was nothing to be seen. Naturally I came to the conclusion that some of the men were playing a joke upon me, and in the morning I went to every one in turn

to know if they had been to my room, as I had had enough of it. Every one emphatically disclaimed having done so, and a meeting was convened to consider the matter. I am sure from that time that nobody had part in it, and it was then that I was told of the supposed ghost.

I did not stay in my rooms at night after that. Two or three of us sat up for two nights, and on the second night, sitting up in the room *overhead*, we all heard the same sequence of noises, viz., the scuffle, the thud, and the door shutting, and this was at the usual time: five or six minutes past two. We kept watch on the window and the door of my rooms from the window upstairs; it was possible to do so; and nobody came out, and on immediately descending thither we could find nothing unusual. That day I came home with my nerves very much upset, and since then have occupied rooms on another staircase. Several different men have had experiences of a slighter nature, especially on No. 4 staircase.

I have given my history of the case as nearly as possible, and hope there may yet be some explanation.

Mr. B. has been more or less ill continuously since his experience, and this fact supports the supposition that the hallucinations may have been merely subjective. He has now left the University, and his illness has prevented further inquiries.

We are told that it has proved impossible to trace the tradition of previous "haunting" to anything definite. Mr. A. gave the name of a clergyman, a former member of the College, who told him that disturbances had occurred in his time; but on being written to, this gentleman declared that he knew nothing about the matter.

It must be noted that the doors of neither Mr. A.'s nor Mr. B.'s rooms were locked when the figures appeared to them, and that these figures seem usually to have departed in an audible and normal manner.

One of the men who sat up with Mr. B. to watch for the "ghost" gives an account of the noises heard,—which, it will be seen, is much vaguer than Mr. B.'s,—as follows:—

*June 7th, 1899.*

One evening in Michaelmas Term, '97, four of us sat up in the room above [Mr. B.'s] to listen for the ghost. At one time we thought we heard something like muffled footsteps moving about in the room below, but the fire was roaring up the chimney, and we could not clearly distinguish the two sounds.

Later in the evening one of us thought he heard the door below shut, but on opening the door of the room we were in and listening on the stairs, we could hear nothing.

In reality there was only one sound which I cannot understand. As we sat listening I heard a very faint sound, like a singing in my ear or the ringing of a distant bell,—I do not mean several strokes of a bell, but a faint continuous sound, which I heard only with my left ear. I remarked upon it, but added that I was sure none of the others would hear it, as it was so

faint. However, they all said they heard the same, and I endeavoured to locate it, but in vain. I listened close to the fire, the windows, the doors, and the lamp, and heard the same sound, equally faint, the whole time. Only when I moved into the bedroom I was unable to hear it; but on returning to the sitting-room heard it again just as before.

### CORRESPONDENCE.

[*The Editor is not responsible for opinions expressed by Correspondents.*]

The following letter has been received from Dr. A. Colles about the cases contributed by Mrs. A. W. Verrall to the November number of the *Journal* :—

116, King Henry's Road, S. Hampstead, *November 3rd, 1899.*

The account in the November *Journal* S.P.R. of Mrs. Verrall's premonitions by means of a watch-like ticking have interested me, for the reason that, for more than twenty years, I have myself very frequently heard a ticking exactly such as Mrs. Verrall describes, so that I have jestingly declared that I was haunted by the ghost of a watch. The difference between us is, however, great, as I have never been able to trace any connection between the sound and any event of interest. It has followed me in various changes of residence. The sound occurs for periods of from ten to thirty minutes, and, after frequent recurrences, is heard no more for perhaps several months. I have again and again proved absolutely that the sound was distinct from that of any timepiece or watch which was in the room, but have never been able to account for its occurrence in any way. The sound is rapid and faint, pausing for a few seconds from time to time, and then going on again. Query, are Mrs. Verrall's instances coincidental or truly premonitory? If, as I gather, she has never heard it without its being followed by some occurrence of a serious nature, it would seem that they are in some way of the latter character. It would be of interest to have the point made quite clear whether she has ever heard it without some sequent event.

A. COLLES [M.D.].

In answer to questions as to whether the hearing of such sounds could possibly be due to any state of the ear, Dr. Colles writes further :—

116, King Henry's Road, N.W., *November 9th, 1899.*

In reply to your note of 8th inst., I may say that I know of no condition of the ear which would give rise to the sound I mentioned. A very rapidly ticking watch rolled up in cotton wool would give the nearest idea of the sound, but it is more rapid than any watch I have come across. When first heard it sounded always as if it came from a particular cupboard in my study, but subsequently came now from one point, now from another. It is many months now since I have heard it, but similarly long intervals have occurred in the past. On several occasions I made every investigation into it which suggested itself to me, but entirely failed to determine its source.

A. COLLES.

Dr. Colles' letters having been sent to Mrs. Verrall for perusal, she writes:—

5, Selwyn Gardens, Cambridge, *November 11th, 1899.*

*To the Editor.*

In answer to the question at the end of Dr. Colles' first letter, which your courtesy has permitted me to see, I should like to summarise the occasions on which I have heard the "ticking" described in the *Journal* for November. They may be grouped under four heads:—

(a) In 1888 the ticking persisted, at irregular intervals, for three weeks, at a time when there was great anxiety among the members of my household, unknown to me, concerning the health of a child. The ticking ceased when I was made aware of the precarious condition of the child.

(b) In 1891, for three or four months, the ticking was heard by me at irregular intervals, but desisted after the occurrence of a death.

(c) In July, 1892, I heard and recorded the ticking, as described in the *Journal* for November, on the night on which a friend was taken seriously ill.

(d) In September, 1898, I heard and recorded the ticking thirty-two hours before the alarming accident to my sister, described in the *Journal*.

On no other occasions have I heard it.

I did once hear a death-watch when I was very young. The sound made by the death-watch is louder and more regular than the "ticking"; I am certain that the sound which I have been describing is not made by a beetle, nor by any clock or watch. That it is telepathic or premonitory I should not like to say without more evidence than there is at present, but as it has apparently always been veridical, I thought it worth noting.

I have often wondered how the superstition about the death-watch originated; there seems no obvious reason why that particular sound should be thought to announce death. But if, as Dr. Colles' experience suggests, there are persons liable to hear a ticking sound, it seems possible that in some cases mental disturbance, anxiety, or alarm, too indefinite to be recognised by the consciousness, may manifest itself in this form of hallucination, and thus the idea of impending misfortune might become associated with a ticking sound.—Yours truly,

M. DE G. VERRALL.

## SUPPLEMENTARY LIBRARY CATALOGUE.

*Additions since the last list (JOURNAL for December, 1898).*

### THE EDMUND GURNEY LIBRARY.

- BINET (Dr. Alfred), *The Psychology of Reasoning.* From the French by A. G. White, B.Sc.....*Chicago, 1899\**  
 CHATTOCK (Prof. A. P.), *Science and Ghosts. (The Magnet, Vol. I., Nos. 5 and 6)*.....*Bristol, 1899†*

\* Presented by the Publishers.

† Presented by the Author.

DUPOTET DE SENNAVOY (Baron), An Introduction to the Study of Animal Magnetism.....*London*, 1838†  
 JAMES (Prof. William), Talks to Teachers.....*London*, 1899  
 SEYBERT COMMISSION ON SPIRITUALISM (Report of).....*Philadelphia*, 1887  
 VINCENT (R. H.), *The Elements of Hypnotism*. 2nd Edit...*London*, 1895

DELANNE (Gabriel), *L'Évolution Animique*.....*Paris*, 1897  
 — *L'Âme est Immortelle*.....*Paris*, 1899  
 GYEL (Dr. E.), *L'Être Subconscient*.....*Paris*, 1899

BEITRÄGE ZUR GRENZWISSENSCHAFT. "Gesellschaft für wissenschaftliche Psychologie" in München.....*Jena*, 1899\*  
 FALCOMER (Prof. Dr. M. T.), Für oder gegen den Spiritismus.*Leipzig*, 1899\*  
 GAJ (Dr. Gustav von), Aus der geheimnissvollen Welt.....*Agram*, 1898†  
 MÜLLER (Rudolph), Naturwissenschaftliche Seelenforschung...*Leipzig*, 1897†  
 — *Das Hypnotische Hellseh-Experiment im Dienste der Naturwissenschaftlichen Seelenforschung*.....*Leipzig*, N.D.†  
 OCHOROWICZ (Prof. Dr. J.), Magnetismus und Hypnotismus...*Leipzig*, 1897\*  
 REICH (Dr. Edward), *Physiologie des Magischen*. 2nd Edit...*Leipzig*, 1899

ERMACORA (Dr. G. B.), *La Telepatia*.....*Padua*, 1898\*  
 IN MEMORIAM, DR. G. B. ERMACORA.....*Padua*, 1899\*

THE GENERAL LIBRARY.

ADAMS (W. H. Davenport), *Witch, Warlock and Magician*...*London*, 1889  
 "ASTOR," *THE BRIDGE OF LIGHT*.....*London*, 1899  
 BEAVEN (E. W.), *Tales of the Divining Rod*.....*London*, 1899  
 COMPTON (Theodore), *The Life of the Rev. John Clowes*.....*London*, 1898\*  
 EDWARDS (D.), *Animal Magnetism Explained*.....*London*, 1789  
 FEILDING (Alice), *Faith Healing and Christian Science*.....*London*, 1899\*  
 GOODRICH-FREER (A.), *Essays on Psychical Research*.....*London*, 1899  
 — and the MARQUESS OF BUTE, *The Alleged Haunting of B— House*.....*London*, 1899  
 HARTMANN (FRANZ, M.D.), *Magic, White and Black*.....*London*, 1886  
 HOCKEN (DR. T. M.), *An Account of the Fiji Fire Ceremony (Trans. of the New Zealand Institute, Vol. XXXI.)*..... 1898†  
 IAMBlichus, *Mysteries of the Egyptians*. Translated by Thomas Taylor. 2nd Edit.....*London*, 1895  
 "LIGHT," Bound Volume for 1898.....*London*, 1898§  
 MACKENZIE (Alex. F. S. A. Scot.), *The Prophecies of the Brahan Seer, with Introductory Chapter by Andrew Lang*.....*Stirling*, 1899  
 STANLEY (Hiram M.), *Psychology for Beginners*.....*Chicago, U.S.A.*, 1899\*  
 SWEDENBORG (Emanuel), *Documents Concerning the Life and Character of*. Collected, translated, and annotated by R. L. Tafel, A.M., Ph.D. Vols. I. and II. (Vol. II. in two Parts) *London*, 1875-77  
 WELL BELOVED OF THE FATHER (The).....*London*, 1899\*  
 YEATS (W. B.), *Ireland Bewitched (Contemporary Review, September, 1899)*.....*London*, 1899

\* Presented by the Publishers. † Presented by Mr. H. A. Wassell.  
 † Presented by the Author. § Presented by the London Spiritualist Alliance.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBER AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in **SMALL CAPITALS.***

#### VICE-PRESIDENT.

PROFESSOR J. H. HYSLOP, Columbia University, New York, N. Y., U. S. A.

#### MEMBER AND ASSOCIATES.

- ANDEN, HAROLD A., Clarendon House, Woodford Green, Essex.  
 BONAZZA, CARLO, Hotel Cavour, 5, Via Proconsolo, Florence.  
 CARPSEW, MISS ROSAMUND, 18, York-street Chambers, Bryanston-sq., W.  
 DAVY, MRS. E. M., 43, Clanricarde-gardens, London, W.  
 DUNSMURE, MRS., 50, Harrington-gardens, London, S. W.  
 MORTON, MRS., 1, Old Brighton, Monkstown, co. Dublin.  
**Turner, Alfred E., Major General, C. B., 21, Tite-st., London, S. W.**

#### THE AMERICAN BRANCH.

- GRAHAM, T. B., 26, West 50th-street, New York, N. Y.  
 HUIDEKOPEE, MRS. ARTHUR C., Meadville, Pa.  
 PARKER, EDWARD W., 78, Montgomery-street, Boston, Mass.  
 ROBINSON, MRS. C. B., 315, W. Broadway, Louisville, Ky.

#### MEETING OF THE COUNCIL.

A meeting of the Council was held on December 15th, at the Rooms of the Society, 19, Buckingham-street, W. C. The PRESIDENT occupied the chair. There were also present, Mr. F. Podmore, Mr. Sydney C. Scott, Professor H. Sidgwick, Mr. H. Arthur Smith, Mr. J. G. Smith, and Dr. A. Wallace.

The minutes of the last meeting were read and signed as correct.

On the proposal of the President, seconded by Professor Sidgwick, Professor J. H. Hyslop, of Columbia University, New York, was elected a Vice-President of the Society.

One new Member and six new Associates were elected, and the election of four new Associates of the American Branch was recorded. Names and addresses are given above.

The resignation of one Member and fourteen Associates, who, from various causes, desired to withdraw from the Society at the end of the year, was accepted.

The Council recorded with regret the decease of Maria Lady Vincent, who had been an Associate of the Society almost from its commencement, and also of Mrs. Crawley, who had been an Associate for several years.

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

The names of the Members of Council who retire by rotation at the end of the year were read over. The Assistant Secretary was desired to send out the necessary Notices for the Annual Meeting of the members of the Society, to be held at Westminster Town Hall, on Friday, January 26th, 1900, at 3 p.m.

Various other matters of business having been attended to, the Council agreed that its next meeting should be at Westminster Town Hall, at the close of the Annual Meeting of Members, on January 26th, 1900.

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#### GENERAL MEETING.

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The 102nd General Meeting of the Society was held in the Westminster Town Hall on Friday, December 15th, at 8.30 p.m.; PROFESSOR SIDGWICK in the chair.

PROFESSOR OLIVER LODGE gave an account of some experiments designed and executed by PROFESSOR J. H. HYSLOP, of the Columbia University, New York, in illustration of the communications received during the trance condition of Mrs. Piper.

As a prelude, and as illustrating Professor Hyslop's gradually developed attitude towards the Piper phenomena, Professor Lodge read some extracts from the *Journal S.P.R.*, for November, 1899 (pp. 132, 133), where some portions of an article which appeared in an American periodical, *The New World*, are reproduced. He next read some extracts from Dr. Hodgson's report on Mrs. Piper, *Proceedings S.P.R.*, Part XXXIII. (Vol. XIII.), selecting episodes

on pp. 373, 338, 345, and some comments or remarks on pp. 348, 396 and 391, with the object of reminding the audience of the kind of apparently trivial but really evidential incidents frequently quoted by the Piper sitters; and he then proceeded to read the Introduction to Professor Hyslop's record.

In this introduction he explains the object and the method of his experiments, about which there was nothing supernatural at all. A telegraph line was arranged between two buildings of the Columbia University, and a couple of friends or acquaintances were taken independently to each end of the line, only one of them knowing who was at the other end; and this one (the communicator) was to send messages, at first vague but increasing in definiteness, while the other person was to guess until he could guess correctly and assuredly who it was that was at the other end of the line. The replies and guesses were likewise telegraphed by an assistant stationed with the receiver, for the guidance of the sender. Professor Hyslop's objects in carrying out an extensive series of this kind of experiment are thus stated by himself:—

I may now summarise the several objects of the whole series of experiments. The first of these objects was not intimated to any one. I was extremely careful not to breathe it to any one, not even to my assistants, so that the results might be entirely spontaneous and without the influence of suggestion from me.

I. To test the extent to which intelligent persons would spontaneously select trivial and unimportant incidents for the purpose of identification—that is, incidents that were not connected, or not necessarily connected, with the main habits of their lives.

II. To test the accuracy of the identification in connection with both individual and collective incidents, and especially to test how slight or how definite the incident had to be in order to suggest rightly the person it was intended to represent.

III. To test the success and personal assurance of the receiver of the messages in guessing who is the true sender in spite of some messages that are misleading or even false, but the bulk of which involves sufficient cumulative facts to overcome the natural scepticism and confusion caused by incoherences and contradictions.

IV. To study the sources of misunderstanding that might arise under such circumstances when one party was ignorant of the intentions of the other, and the causes of illusion in identification which we can determine in my experiments, and which are likely to occur in the Piper case.

And he proceeds:—

In regard to the first of these objects, it is very interesting to observe the uniformity with which perfectly intelligent persons spontaneously chose what would generally be considered trivial incidents in order to identify themselves. This seemed to naturally recommend itself to them, perhaps

for the reason that trivial circumstances represent far more isolation than any chosen from the main trend of life, though I noticed no consciousness of this fact in any one. It was simply the instinctive method which every one tended to adopt. The records show very distinctly that, if left to themselves, men will naturally select unimportant incidents for proof of their identity, and it is one of the most interesting features of this choice that the individual relied wholly upon the laws of association to recall what was wanted, after deciding on the nature of the incidents to be chosen. Very often there were interesting illustrations of those capricious revivals in memory of remote incidents which not only resemble so much the incidents in the Piper sittings in triviality, but also represent the caprices and incoherences of associative recall, intelligible to the subject on reflection, but hardly so to the outside observer. At any rate, the results in this regard completely remove all objections to the Piper phenomena from the standpoint of the triviality of the incidents chosen for identification, and that is an accomplishment of some worth.

On reflection, most persons will at once admit the superior value of such incidents for scientific purposes ; but too often, under the *a priori* assumption—encouraged or created by a false idealism about a transcendental state of existence—that discarnate spirits ought to show an interest in more lofty matters, we suppose that the fact of triviality indicates a greater probability for a mediumistic origin than for a spiritistic one. But after all, the spiritistic problem is not at stake here and perhaps allusion to it is irrelevant, as the real question in these experiments concerns only the place of trivial incidents in the evidential problem. The improbability of their frequent duplication makes them strong for purposes of proof, while what we know in these cases about the facts in the lives of intelligent men prevents any inferences as to the totality of the conditions in which their concious activity is spent. This fact is evident in the experiments here recorded, as the persons chosen for the experiments were of the class whose intellectual occupations and habits of mind could not be depreciated, and yet the incidents chosen for the suggestion of personal identification were much the same as those with which we have to deal in the Piper case. This first object of the experiments, therefore, has been fully satisfied, and the evidential implications of these phenomena vindicated, whatever theory we adopt for explanation of them.

After discussing the results from the point of view of the Piper case and the light they throw upon some difficulties there met with, for instance, with respect to:—(1) Illusions of memory and their effect on the results. (2) Illusions of interpretation. (3) Success and failure in identification ; he proceeds to summarise his conclusions under the following heads, first saying that in his opinion :—

The judgment of identification in this and the Piper case unquestionably possesses some claim to scientific consideration, to say the very least that can be said of it. We may not be satisfied with the verdict in favour of spiritism in either case, and I do not care to enforce that conclusion ; but

on any theory the significance of the facts for some important consideration must be recognised, and if experiments of this kind spontaneously reproduce a record like the Piper results and sustain them, we must allow some weight to the alleged importance of the latter in the direction of spiritism; since we find that these experiments completely refute all objections from the standpoint of triviality in the incidents, and show indubitably that we have no right to draw any conclusions from them as to the character or habits of mind possessed by the communicators.

#### SUMMARY.

The important matters of interest in these experiments and my comments upon them may be summarised in the following manner to show the points of comparison between them and the Piper case.

1. The spontaneous choice of trivial incidents by perfectly intelligent communicators for the purpose of identification.
2. The illegitimacy of inferences as to the character or mental condition of communicators drawn from the character of the incidents chosen for identification.
3. Correct identification of names from mere incidents common to two lives, or correct judgments in regard to facts only hinted at.
4. Identification of persons on slight but pertinent clues without cumulative force.
5. The establishment of assurance in regard to the communicator, in spite of incoherence and diversions or contradictions.
6. Errors of memory on the part of "sitters" that lead to confusion and failure in recognition.
7. The natural differences in the personal equation affecting the choice of incidents for identification, as illustrated in the failure to recognise incidents or persons.
8. Occasional liability to illusion from the element of chance, unless the incidents become cumulative enough to overcome it.
9. Difficulty and confusion in the communicator when trying to select at once incidents for identification.

This last feature cannot be appreciated by the reader of this record, but could be detected only by an eye-witness of the experiments themselves. Being a witness of them I was struck by the fact, which is also noticeable in communications with the telephone when the party is limited in time for his communications. The communicator's mind being set in the direction of specifically pertinent incidents for identification by a particular friend, and being limited in time for their choice, there was the interesting mental struggle and confusion which every one can observe for himself in the play of association endeavouring to make the right selection of incidents for the purpose. We can imagine the situation of a disincarnate spirit which can have but a few minutes at least for communication, and probably working under enormous difficulties, of which we know nothing, to say nothing of the wrench that death might give the memory, if the usual physiological theories of the faculty are to be accepted.

Thus, on the whole, it is clear that the evidence obtained in these experimental sittings, after scrutiny and careful examination, have had the effect of strengthening Professor Hyslop in his general agreement with the hypothesis of Dr. Hodgson, namely, that the ostensible "communicators" in the Piper trance are pretty much what they purport to be; and that the evidence for their identification by sitters is decidedly better and stronger than what is found in practice amply sufficient for identification of individuals sending similar communications under normal conditions.

Further, that all objections made to the triviality of identifying messages cease to have any weight, this triviality turning out to be instinctive and natural and suitable for the purpose, and having no connection whatever with the main lives or pursuits or characters of the people communicating.

The HON. EVERARD FEILDING said that the conditions of Professor Hyslop's experiments were not altogether like those of Mrs. Piper's sittings; inasmuch as the communicator was bent on holding back identification for a time—did not, moreover, assist or confuse by giving any name, whether the true or a false one,—and because there really always was some definite communicator to be identified, whereas a well-known hypothesis in the case of Mrs. Piper was that her secondary personality under telepathic influence was personating relations and friends of the sitter with the utmost unconscious cunning, and that there was no one else "there" at all. Hence he thought that the experiments might have been directed to seeing how far personation was possible.

PROFESSOR LODGE agreed with these remarks to a considerable extent, but pointed out that these personation experiments would constitute a different series, and would not answer the particular questions which Professor Hyslop had set himself to answer; though, as they might answer other questions, they ought to be tried.

Mr. F. PODMORE pointed out, for the benefit of those who were not familiar with the records of Mrs. Piper's trance utterances, that the proof of their supernormal character did not depend upon such elaborate experiments as those made by Professor Hyslop. Mr. Podmore did not share Mr. Hyslop's views as to the probable origin of the communications; but he thought it practically certain that the knowledge displayed by Mrs. Piper could not have been acquired by normal means. The argument which carried most conviction to his mind was the extraordinary superiority of Mrs. Piper to all other mediums. If Mrs. Piper's success was due to fraud or ingenious guesswork, it became extremely difficult to explain how all previous mediums

for the last three generations had failed to effect a title of her success. Mr. Podmore gave some illustrations from early mediumship in this country.

Mr. F. C. S. SCHILLER pointed out that Professor Hyslop's experiments opened out an extensive field for further investigations in which those members of the Society could share who, like himself, were unfortunately devoid of psychic gifts. It would be interesting, *e.g.*, to find out, not merely the minimal evidence sufficient to produce psychological conviction of identity, but also the maximal evidence which would come nearest to logical proof of identity. Similarly the possibilities of impersonation might be tested, and the experiments might even be conducted in the form of a new and interesting parlour game.

Mr. HUBERT J. SWEENEY considered that the comparatively few experiments, and the imperfect conditions under which even those had been performed, were not sufficient to establish such general conclusions as Professor Hyslop had drawn. While some of these results were deduced from insufficient data, others again were obvious, and required no experimental demonstration whatever. It was, for instance, superfluous to prove that the sender might exaggerate the importance of the incidents he cited, and that as a consequence the receiver of the message should fail to recognise his friend; and there were many conditions which might easily account for the mistakes and numerous apparent errors of memory committed by the receivers. Again, the means of communication—the instrument, its defects, etc.—as a factor in determining the value of the results, seemed to be entirely neglected by Professor Hyslop. Any message might easily fail to convey its full force when sent through crude or imperfect instruments. Some of the Professor's conclusions, too, were seemingly inconsistent. He first justifies the use and shows the necessity of trivial incidents as a means of conveying identity, and afterwards shows the remarkable extent to which the same end may be attained from the vaguest details and most general descriptions. Identification, apparently so simple, was after all very difficult and liable to much confusion. He (Mr. Sweeney) attended a public séance recently at which a lady medium described with considerable detail the departed spirits which she beheld standing near their relatives or friends amongst her audience. Looking towards him, she described one in his vicinity. He was struck with the remarkable accuracy of the description, and was upon the point of stating the fact, when a lady sitting in front of him forestalled him by promptly proclaiming the spirit to be a near relative of her own!

PROFESSOR SIDGWICK said that he had listened with great interest to the account of Professor Hyslop's experiments, and thought them

well directed, as far as he could judge, to throw light on the questions to which they related. Before proceeding to one or two remarks of a critical kind which had occurred to him, he would like to say that, though his own state of mind with regard to the explanation of the Piper phenomena was one of suspense, he thought them quite sufficiently important to justify the concentrated attention that was actually being given to them by Dr. Hodgson and other American investigators. In his view, no doubt, it would be necessary, before arriving at a final decision with regard to this evidence, to extend the scope of the investigations and obtain phenomena from other persons. At least, he could not himself rest such momentous conclusions as those to which Dr. Hodgson pointed upon evidence obtained from one medium alone. Still, in the meanwhile he thought it was important to make the most we could, by careful and repeated consideration, of the Piper phenomena.

Turning now to Professor Hyslop's experiments, he would mention two points that had occurred to him. The first was with regard to vagueness. It appeared to him that there was this difference between the two cases: Professor Hyslop's communicators appeared to be drawn from a comparatively small group of persons, most of whom would be well acquainted with each other. In that case, statements that might seem vague to outsiders would be really understood with more definiteness by those who received them.

Then, as regards triviality, we might presume, he thought, that the communicators in Professor Hyslop's experiments, though they did not know exactly the aim of the process that they were taking part in, would naturally be inclined to treat it as a sort of game,—at any rate, would not be in a very serious mood when they made their communications. There would therefore be nothing in their emotional state of mind antagonistic to triviality in the incidents selected. But the case was different in the Piper experiments. Here phrases used by the alleged communicators certainly suggested profound emotion caused by the presence of friends or relations from whom they had been parted. It seemed to him, therefore, somewhat more surprising in their case that this intensity and solemnity of feeling did not exclude triviality. He mentioned these points in order that Professor Lodge might reply, if he thought that there was no force in such suggestions.

PROFESSOR LODGE said that though the incidents serving for identification sounded vague to bystanders or readers of the record, yet when they were explained from the point of view of both sender and receiver they were perceived to be distinct enough, and to justify the

leap of identification taken upon them. And this fact he thought of interest in connection with the Piper record, where it has been often felt by readers or note-takers that sitters identify their relatives too easily and fancifully ; for in Professor Hyslop's experiments the identification is often performed on still slighter grounds, often on what would superficially appear no legitimate ground at all, and yet it turns out, when both ends of the line are catechised (as they can *not* be catechised in the real Piper case), that these incidents are perceived to be of force adequate to support the conclusions based upon them.

Further, in answer to Professor Sidgwick's tentative objection that the sitters in the Hyslop experiments were only playing at identification, and therefore were naturally in a more or less frivolous mood, whereas on Dr. Hodgson's hypothesis the Piper communicators would be serious and emotional and not so likely to resort to trivial incidents : Professor Lodge replied by postulating the case of a wanderer not able to return to his home, but able to communicate with it for a few minutes by telephone. In however strenuous and earnest a spirit he might be—indeed, both ends of the line might be,—yet when asked to prove his identity and overcome the dread of illusion and personation, he would instinctively try to think of some trifling and absurd private incident ; and this might very likely be accepted as sufficient, and might serve as a prelude to closer and more affectionate messages which, previous to identification, would be out of place ; and he felt bound to say that his own experience of the Piper sittings led him to assert that this kind of genuinely dignified and serious and appropriate message did ultimately in many cases come, but not until the preliminary stages (stages beyond which some sitters seemed unable to get) were fairly passed.

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#### PREMATURE GENERALISATIONS ABOUT TELEPATHY.

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It is often asked what conditions are most favourable for the action of Telepathy between the minds of living persons, and what can be done to cultivate the power. If any correct answers could be given to these questions, the whole subject of Psychical Research would be greatly advanced ; we may even admit that, until we can answer them, the science must remain in a rudimentary and unsatisfactory stage. Persons who make a small number of experiments are constantly tempted to fancy that this or that condition is the one that is indispensable to success ; and it is true that different experimenters often hit on the same condition as being the most favourable one, which suggests at first sight that there is cumulative evidence in

support of their view. For instance, it is commonly asserted that quiescence of mind on the part of the experimenters and a special sympathy between them are conducive to success. Of course it may often happen that both these conditions are present and that the experiments are successful; but there are many other cases in which success has been attained without them, and those who have had the longest and most varied experience in work of this kind generally agree that not only is nothing *proved* as to how to cultivate the power, or what conditions are best, but that we have absolutely no clue at present which seems likely to lead to the desired discovery.

There is, indeed, one direction in which advance has been made; namely, that we can now generally form a judgment as to when the method of experimenting has been sufficiently stringent to admit of confidence that telepathy has really been manifested. Possible sources of error in experimentation have been pretty fully—if not exhaustively—explored. It is known that—apart from deliberate fraud—indications of the idea to be transmitted may be both unconsciously given and unconsciously received through the ordinary channels of sense; *e.g.*, through variations in muscular pressure if the agent and percipient are in any kind of contact with one another, or connected by anything which could transmit such variations (for instance, by the copper wire used in some of the experiments described below); or by variations of tone, gesture, expression, etc., if they are within sight or hearing of one another. It is also known that a liberal margin must be allowed—even if the percipients are in a normal condition, and still more if they are in a hypnotised condition—for greater acuteness of the senses than is ordinarily supposed to exist, and also for greater quickness and accuracy in the interpretation of all sensory impressions. It is true that the necessity for all these precautions was soon discovered by some of the earliest systematic workers of our Society (as may be seen by reference to the accounts of their experiments published in the early numbers of the *Proceedings*); but there is no doubt that the only way of advancing the subject further is to carry out many more experiments under the same stringent conditions as there described, or with any further precautions that experience might suggest. Accounts of such experiments would be most gladly received by the Editor.

The subject, however, is not advanced, but rather hindered, by rash speculations such as those given below, in which the writer—instead of giving details of specific cases—attempts to generalise from the results of a limited experience, and it is thought that the careful examination of his methods of working and results by Professor

William Romaine Newbold and some of the latter's colleagues and friends in the University of Pennsylvania, may be usefully printed here as a warning.

The article in question was written by Mr. Edmund Willson Roberts; it appeared in an American periodical, *The Cosmopolitan*, of March, 1899, under the title "Successful Attempts in Scientific Mind-Reading," and is as follows:—

The average individual is prone to look upon the subject of "thought-transference," popularly known as "mind-reading," with more or less derision. It is nevertheless a fact that the majority, perhaps all, of the human race possess the faculty of reading the thoughts of others without recourse to speech or to outward signs. That the statement is strictly true, each reader may readily prove for himself by means of the experiments outlined in this article.

Before taking up experiments in detail, it is necessary to caution the experimenter against permitting zeal so to blind his judgment as to allow mere chance or coincidence to be mistaken for actual results. No one is so easily deceived by mere coincidence or by trickery as one inclined to attribute such phenomena to supernatural causes—for instance, to the "denizens of the spirit world." And, although the writer offers neither explanation nor theory regarding these phenomena, he feels confident that once the laws of thought-transference are thoroughly established, they will be found analogous to those physical laws accepted for electricity and light.

The following general rules apply to all experiments in thought-transference.

The receiver—he who receives the impression from the mind of another—must, first of all, learn to bring his mind to a state of absolute rest. In other words, he must learn to think of nothing but the fact that another's mind is trying to impress a thought upon his own. Experience has proved that the more perfect the state of rest and the less the effort employed, the easier it is for the transmitter—he who seeks to impress the thought—to produce the mental effect desired. The success of the experiments depends, in a great measure, upon the ability of the transmitter to concentrate his mind upon the particular thought with which he wishes to impress the mind of the receiver. The measure of success appears to vary inversely with the extent of the effort employed. Merely to think of a word or phrase, without allowing the mind to wander, is *all* that is required of the transmitter. The circumstances surrounding the experiment are sufficient for the transmission of the thought in the proper direction, and that portion of the experiment is certain to take care of itself.

The experiment should never be attempted by those either mentally or physically fatigued. Under no circumstances should a novice practise the experiments continuously for any length of time, for the reason that, until an experimenter learns to operate entirely without effort, he finds the work very exhausting. Do not become discouraged at failures upon first attempts. The experimenter finds that by perseverance he soon acquires sufficient skill

to be successful in the majority of experiments. If he keep a careful record he soon perceives that there is no other explanation of the phenomena observed, than thought-transference.

The first experiment considered is that popularly known as "pin-finding," dubbed by wiseacres "muscle-reading." The customary procedure is as follows: Several persons having assembled in a room, one of the company leaves for a few moments, and during his absence some object is hidden. The hiding-place is known to every one but the person outside. The exiled individual then comes in and, taking the hand of another of the company, attempts to find the hidden object, ostensibly by reading the minds of those present. I say ostensibly, because there is no denying that the experiment is materially assisted by slight, though usually unconscious, movements on the part of the leader.

The one doing the seeking—let us call him the operator—experiences an inclination to go in a certain direction, and moves as he is inclined. He usually walks slowly, but surely, to where the object is hidden, the leader, of course, walking by the side and still holding the hand of the operator. On arriving in front of the hiding-place, the operator is inclined to pause, and his free hand seems to be led directly to the hidden object. The experiment may be varied by the company's choosing some task which they desire the operator to perform. Thus they may wish him to walk across the room and lay his hand upon some particular object, or, perhaps, to take a card from a tray and hand it to some one present.

The foregoing experiment is ordinarily successful, no matter who the operator may be. If, however, the experiment be attempted without the assistance of the leader, *i.e.*, without bodily contact with any one, the failures are more frequent and the performance of the experiment is often exhausting to the operator. The reason for the larger percentage of failures in this case is that the operator here depends upon thought-transference alone, since he no longer has the aid of unconscious muscular action on the part of an assistant. By practice, however, the operator gradually gains confidence in his own ability, soon finding not only that bodily contact is entirely unnecessary, but that if he resorts to it, he is apt to become confused.

To gain more quickly the necessary confidence, the following intermediary step may be taken. Procure a piece of copper wire, about eight or ten feet long. Employ a leader, as in the first experiment, but instead of taking hold of his hand, have the leader grasp one end of the wire, while the operator takes hold of the other; allow the wire to lie upon the floor, and make sure that no movement of the leader can be transferred to the end of the wire which the operator is holding; then proceed as in the first experiment. In a short time the wire may be discarded altogether, and impressions received when those present are several feet away.

A very good procedure to follow, when making the experiment without contact, is first to blindfold the operator securely before he enters the room. The company having chosen the task to be performed, the operator is led in, taken to the centre of the floor, and turned about several times, so that he cannot tell in what direction he is facing, then left to his own devices.

The others should now keep their minds fixed upon the task to be performed. Perfect quiet is absolutely essential. Whispering, half-suppressed laughter, or moving about are especially annoying to the operator.

Once placed in the centre of the room, the operator should, to begin with, bring his mind to a state of rest. In a short time—it may be a few seconds, or it may, perhaps, take as long as two minutes—the operator finds himself seemingly drawn, in some one direction, by an unknown force. He should follow this inclination and do anything he feels impelled to do. The result quite frequently is that he performs the task as laid down for him.

In the first experiments of this nature, simple tasks should be chosen. For example, take some object, as a bunch of keys, lay it on a chair or shelf, and decide that the operator is to pick it up. The task may be increased in difficulty as the operator improves.

In the remaining experiments thought-transference proper comes into play. In other words, the impression of an actual thought by the mind of one person upon that of another is the principal feature. The sequence in which these experiments are here described is also the order in which they should be taken up by the novice.

In the first experiment of this series the receiver takes a position with his back to the transmitter and at a distance of ten feet or more. For convenience, the transmitter should be seated at a table. The message or thought to be transferred may be the mental image of any familiar object. The transmitter chooses the object and lays it before him on the table, with a background of contrasting colour beneath it, so that the outlines of the object may stand out clearly. The transmitter should gaze at the object continuously, without permitting his thoughts to wander. No effort need be made toward impressing the thought upon the mind of the receiver, but all efforts exerted in keeping the thoughts upon the message.

The mental efforts of the receiver should all be directed toward keeping his mind as devoid of thought as he possibly can. The mental image of the message appears slowly at first, the distinctness of the vision depending upon the degree of concentration exercised by the transmitter. It is sometimes difficult to perceive the image; and several objects may crowd themselves forward before the mind's eye, making it hard to choose the right one. The most persistent image of all usually turns out to be the message, while it frequently happens that the others are thoughts that have crowded themselves into the mind of the transmitter.

The novice should, at first, employ several transmitters, say as many as can conveniently be grouped about a small table. A further aid to the beginner is to choose four or five objects which the receiver knows of beforehand, and from which the transmitters are to select their message. Suppose the five objects are five numbers. The receiver is told that the message is to be one of the numbers two, four, six, seven, and eight. The receiver now takes his station, say in an armchair across the room, and covers his face with his hands or shades his eyes, his back, of course, toward the transmitters.

The number chosen is now laid, face up, in the centre of the table, and the other numbers laid aside so as not to be in view. Each transmitter

gazes intently at the number. In the course of a few seconds the receiver perceives the numbers two, four, and seven crowding forward; six and eight, perhaps, are far in the background. The numbers two, four, and seven file slowly past, each lingering a moment to be crowded out by another; after a short time he finds that four is the most persistent of the three, and, on naming it, is told that four is the chosen one.

If the first guess is not correct, a new set of figures should be chosen and the experiment repeated. Figures cut from an ordinary wall calendar are very convenient for this purpose.

The number of figures used should be gradually increased as the receiver improves, until he finally discovers that he succeeds quite well, when the transmitters are at liberty to choose any number of one or two digits, *i. e.*, any number from one to ninety-nine, inclusive.

The next step is to reduce the number of transmitters until one is finally found sufficient. This gradual tapering down, as we may call it, gives both parties confidence—a most necessary qualification for continual success.

A great obstacle in the path of success is the tendency of the transmitter to permit his thoughts to wander from the message. In order to obviate this difficulty as much as possible, the writer devised an instrument which he has named “telescope.” This is nothing more than an oblong box, one end larger than the other, fitted with a removable slide at the larger end, and at the smaller with a flexible hood, so shaped as to fit the head closely about the eyes. For convenience when in use it is supplied with a handle on the under side. The slide contains an aperture for the insertion of a piece of paper, having upon it a figure or any character chosen for the purpose.

When the instrument is placed to the eyes of the transmitter, he has nothing in view but the message. Thus the liability of his mind to wander to subjects other than the message is considerably decreased. The efficiency of the instrument was proved in the first three experiments made with its assistance. Two of these, the first and the third, were completely successful. In these experiments the distance between the transmitter and the receiver was no less than 225 miles.

Not only is it possible to transmit disjointed numbers, but the operator may, by practice, reach such a degree of perfection as to be able to read a complete series of thoughts. No better illustration of this can be given than the relation of an actual case, one from the writer's personal experience. The particular instance in question is selected more because of the circumstances surrounding the case than because the results were unusual.

The transmitter was a young lady to whom the operator had been introduced but three days previous to the experiment. He knew little of her family, and absolutely nothing of her history prior to the introduction; he had, furthermore, no knowledge of her home but that it was in the neighbourhood of New Orleans, knowing nothing whatever of its exact location. He was likewise ignorant of the topography of the surrounding country, having never been within 100 miles of the city.

The operator sat facing the transmitter and placed the palm of her hand against his forehead. After requesting her to keep her mind upon some

event of which she could form a distinct mental picture, he was silent for perhaps thirty seconds before he began a relation of his impressions.

Without entering into minutiae, it may be said that he was able to describe her thoughts briefly as follows: The young lady had, some years before, been driving with a young man, and during the drive they had had a violent quarrel. He drove her through a wood to a stream much too swollen to ford, and, after some protestation on the part of the young lady against going farther, he drove her home.

The operator described her home, narrated what she did after the young man left her, and even told many characteristics of the country surrounding the house. When he had finished the young lady exclaimed: "Every word of that is true. Now do you think you can tell me his name?"

Quick as a flash came the answer, "George Gardner." The transmitter sank back in her chair, overcome with astonishment. The answer was right.

Although this experiment was performed when the transmitter was touching the operator, subsequent experiments were successfully performed by the same parties while seated at opposite sides of the room.

It is not necessary for the receiver to place the transmitter's hand against his forehead, a light grasp of the hands doing as well. But, with a little practice, contact may be abandoned altogether and the parties seated anywhere in the room. It is advisable for both experimenters to cover their eyes with their hands, or at least to shade them, better to prevent distraction from the subject in hand. The methods are otherwise practically the same as those previously described. Experiments of this kind are seldom successful with more than one-third of those acting as transmitters for the first time. By persistent practice, however, all seem able to acquire the necessary acumen.

When making experiments in thought-transference over distances greater than those within the limits of an ordinary room, the plan outlined below has given good results. It is possible that some other system might give an equally good, if not a better, chance of success, but the following scheme has the advantage of having been tested in a series of some 125 experiments made during the spring of last year.

The receiver and the transmitter should set apart some hour for the work, when neither is likely to be disturbed. It is obviously essential that the hour chosen by each individual should be the same. If there is any difference in time, as, for instance, when one party is in New York and the other in Chicago, proper allowance should be made. The hour chosen is to be divided into six intervals of ten minutes each. During the first ten minutes both experimenters should rest, to give their minds sufficient time to clear themselves of extraneous thoughts. The transmitter should devote a portion of this interval to the preparation of the message, or the object, the mental image of which he wishes to impress upon the mind of the receiver. During the second ten minutes the transmitter should gaze steadily at the object constituting the message. The receiver should at the same time be seated in a comfortable position, his eyes covered with his hand, and should note any image which may appear to him, making a careful record of his impression at the close of the interval. The following ten minutes is a second period of rest, and the first ten minutes at the second half of the hour is devoted to a second message. A third period of rest ensues, and the last ten minutes is devoted to a

third message. The periods of rest are essential, especially to the beginner, as they not only help to avoid confusion of the messages, but give a chance for rest to the novice, to whom the work is tiring.

In order to facilitate the keeping of records, it is well to prepare beforehand a set of blanks, to be kept in duplicate, the transmitter recording the messages sent and the receiver the impressions received.

The original copy should be, at the earliest opportunity, mailed by each experimenter to his collaborator, to ensure the confidence of each party in the other. Each receiving the other's report after he has mailed his own, will be satisfied that such results as are apparent are genuine.

Systematic and conscientious work, such as is required in any scientific experiments, is certain to produce astonishing results. The experimenter should not, however, expect too much at the start.

[Professor Newbold's account of the experiments he tried to test the validity of Mr. Roberts' methods and conclusions will be given in the next number of the *Journal*.]

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### CORRESPONDENCE.

[*The Editor is not responsible for opinions expressed by Correspondents.*]

The following letter has been received from Mr. Barkworth in reference to the discussion of Mr. Lang's paper on "The Fire Walk" in the last number of the *Journal*:—

December 12th, 1899.

I have been much interested in reading the discussion on Mr. Andrew Lang's paper on the "Fire Walk" . . . . None of the speakers seem to have noticed the extreme antiquity of the practice, which was of heathen origin, was forbidden in the Mosaic law, and was denounced when practised by various persons among the Israelites. What precise significance or object the ceremony had does not appear, but there was probably a connotation of magic or witchcraft about it, which would make it particularly abominable to the Jewish mind. What is more remarkable, however, is that it has survived to the present day; and I have learned from various sources, both personal and literary, that in remote parts of Ireland, on certain days of the year, young people make a practice of running between two fires—of course, without actual contact. As regards the physical effects, I can offer no suggestion; but it may be worth while to add to Sir William Crookes's remarks that, when I was managing a large iron-works in Wales, I was told that it was a well-known feat among puddlers for a bet to dip their hands into molten iron. I never saw it done; but the explanation is simple enough to make it credible. Before dipping the hand into the iron, the puddler first dipped it in cold water, and then plunged it all wet into the molten fluid. The water then, being instantly converted into steam, expanded sufficiently to keep the iron from actual contact with the flesh; and, of course, the man withdrew his hand too quickly to allow the steam to be dissipated. This seems to have some analogy to the explanation offered by Professor Barrett; but whether it would account for any of Home's performances I cannot say.

THOMAS BARKWORTH.

[It will be found that the points referred to in the earlier part of this letter are dealt with briefly in Mr. Lang's article, which is to appear in the next Part of the *Proceedings*.—ED.]

# JOURNAL

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## SOCIETY FOR PSYCHICAL RESEARCH.

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### NOTICE.

#### DELAY IN THE ISSUE OF "PROCEEDINGS," PART XXXVI.

We regret to announce that the issue of *Proceedings*, Part XXXVI., has been unavoidably delayed, owing to a request received from Professor J. H. Hyslop as the Part was going to press, to postpone for a time his paper on "Experiments in illustration of the Trance Phenomena of Mrs. Piper," which had been announced to appear in it and would have occupied the larger half of the Part. A small Part will now appear early this month.

#### FURTHER DISCUSSION OF A CASE OF SUPPOSED "SPIRIT-PHOTOGRAPHY."

##### I.

BY ALICE JOHNSON.

The case here referred to was published in my article on "Coincidences" in the *Proceedings* S.P.R., Part XXXV. (pp. 234 to 238). Professor Barrett's investigation of this case—the photograph of "D. Hall" taken by Miss S. R. Corbet, in which there appeared an unaccountable figure, supposed by some to be a "spirit-photograph" of the late "Lord D."—first came out in the *Journal* (December, 1895), and was reprinted in my article, and soon afterwards I received various letters relating to it.

Before dealing in detail with the points raised, I may observe that I had an opportunity a few weeks ago of seeing another letter from Miss Corbet about the case, which by some accident I had not seen before. This letter is dated May 25th, 1895, and in it occurs the following:—

. . . The door was not locked—there are three into the room—and I think that one of them was open, as my recollection is that I placed the camera in or a little beyond the doorway, to give as much length to the picture as possible. . . . The only men in the house at the time were my youngest brother, the butler (neither of these went into the room) and two footmen, and as all four were young men, I do not think that any of these could have caused the figure . . . which appears to be an old man with a beard.

Now, the chief arguments brought forward in support of the spiritistic interpretation of the photograph rested on the supposition that there was only one door to the room, so that no one could have come in without noticing the camera in the doorway; that, therefore, it was almost impossible that any one coming in could have been brought into the photograph accidentally—without his own intention; while there was a moral presumption against this having been done deliberately—as a practical joke. But the existence of the other two doors certainly takes away much—if not all—of the force of these arguments.

With regard to the moral presumption against a deliberate practical joke, Miss Corbet writes on May 31st, 1895:—

I have quite lost sight of one of the footmen, but I enquired yesterday if the other was at all likely to have come into the room at the time and hope to hear some day; but I do not think any of the servants would be likely to play a practical joke, and I know my brother would not have done so.

It must be noted that this inquiry was not apparently made till the date mentioned, whereas the photograph was taken on December 5th, 1891.

One of the most remarkable features of the photograph, as described in my article, is that there are double images of almost all the objects in it, the brightest or best lighted lines being the most clearly doubled. This was said to show that the camera must have been moved slightly during the exposure, as no movement of the objects could have produced such complete uniformity of doubling as appears throughout. One of my correspondents, however,—Mr. D. B. McLachlan,—wrote that he could see no clear traces of the doubling in the reproduction of the photograph. This led me to

re-examine both the original photograph and Dr. Kingston's description of the doubling, of which a summary only was given in my article. Dr. Kingston, having made a special study of the subject of "spirit-photography," had been invited by Professor Barrett to examine this specimen, and he described the doubling in a letter to Professor Barrett, dated October 6th, 1895, as follows:—

I have been examining again the [D] photograph while showing it to friends and have found some things about it which I had not noticed before. First I saw that that chair which stands in the middle of the room had apparently been moved; the books on the chair behind it show right through the bars of the back and the pattern of the carpet "shows through" the legs. I thought it must have been moved or even placed there by the man who came in and sat down, but on looking more closely I found that there is hardly a white line or mark in the picture which is not doubled! The brightest or best lighted lines are the most distinct naturally, especially where they fall in one of their positions on a dark ground.

Look at the lady's portrait on the little table on the right. The double outline of the card is most distinct, but even the face can be faintly seen. See the candle behind it. See the other candle on the left and the portrait beside it, where the doubling of the card is sharp and even the reflection of the candle in the glass is doubled. The same holds throughout. I believe the camera was moved, and for a short time, either at the beginning or the end of the exposure, was in a (very slightly) different position. Nay, I am quite sure of it. Wherever a line was light enough to impress the plate in the time of the shorter exposure, it is doubled.

The books in the bookcase are doubled! so it was no movement of the furniture, but of the camera. Could this have been done by the shutting of a door? Did the camera stand insecurely or on a polished floor, or did Miss Corbet pass it in the doorway after moving the cap, or just before replacing it? The doubling of the books, by the way, is best seen in those below the coronet and [letter] I in those two lower shelves. The fainter image is below and to the right just in proportion to the typical one of the lady's portrait. Higher up the light has not been enough for the short exposure, and at that place where the light falls most strongly, the density of the one image almost obscures the other. Even there it can be seen and the moulding of the case shows in the space where a book has been removed.

A faint but quite distinct repeat is the curved handle to a drawer just above the corner of the seat of the middle chair. I am not quite so well satisfied with regard to that chair, but still I think the marks follow the same law, and the greater vagueness is caused by strong light of the edge of the book and chair behind and the comparative shadow in which it stands itself. At any rate it must have stood there for all the longer exposure. It is just the same as the others, but being nearer, the displacement is a little greater. The same applies to the lamp or flower stand in front of the big chair which we discussed, and which I thought then being brass must have a second light on it, but I now see it is just doubled like the rest. Why the lower

part does not show this clearly is that it had not light enough for the short exposure. . . .

As to the "ghost" itself I cannot with certainty make out the same doubling; of course, if one could, it would prove that the form, faint as it is, had been there all the time (but even if it was, the faintness of its lights might prevent the shorter exposure from being recorded). But I am inclined to believe that it is not so, the outline seems generally blurred. There is a shading on the hand that *might* be caused by the double outline! I wish I could speak more certainly. . . .

On comparing this description afresh with the photograph, it appeared to me that the transparency of the chair in the middle of the foreground was a more significant feature than I had previously considered it. It also appeared to me that Dr. Kingston's first hypothesis that "it must have been moved or even placed there by the man who came in and sat down" was not incompatible with his observation that the lines in it are doubled,—like the lines of the other objects in the room.

In most of the objects, there are in each case two images side by side, and overlapping one another; and the overlapping region is—naturally—opaque, because it would have been covered by one or the other image during the whole of the exposure.

The peculiarity of the chair is that in some parts of it, notably the legs and back, *the region where the two images overlap is transparent*, as well as the rest.

This seems to me to afford strong evidence for the view that during part of the exposure neither image was there—in other words, that the chair was moved into that position soon after the exposure had begun, or moved away from it before the exposure ended.

Against this view it is argued by Mr. McLachlan in his communication printed below that some parts of the chair—especially parts of the seat—are opaque, which would tend to show that it had been there all the time; and I do not think it is at all easy to explain this apparent anomaly. If the chair had only been there for part of the time, we should certainly expect it to appear transparent throughout, unless—as Mr. McLachlan observes in a letter to me—it were so strongly illuminated in proportion to the objects behind it that its image on the plate would cause theirs to be imperceptible. It is impossible, however, to make sure of the degree of illumination of the whole of its background. There is a shadow thrown by a writing-table on the floor behind the chair in such a position that it might—and I think probably did—cause the front of the seat to appear opaque; but the very opacity necessarily prevents the exact limits of the shadow from showing. The background above and below this

region is strongly lighted, which would account satisfactorily for the transparency of the back and legs of the chair.

In any case, the double image of the chair proves that the movement of the camera must have taken place while the chair was in the position in which we now see it. Mr. McLachlan writes below (p. 183) in reference to the fact that one set of images is much brighter than the other: "The plate was thus in two positions during the exposure. The first position lasted probably not more than a few seconds, since only the highest lights affected the plate. It is therefore practically certain that the camera was moved before Miss Corbet left the house." I agree that the camera must have been in *one* position much longer than in the other, but I fail to see any ground for the assumption that the *first* position was the one which lasted for the shorter period; on the face of it, it would simply appear, as—following Dr. Kingston's view—I said in my account, that "the camera must have been moved either near the beginning or near the end of the exposure." The peculiar features in the transparency of the chair just described are also consistent with the supposition that the shorter exposure came last, not first; and therefore that it was not Miss Corbet who moved the camera in going out of the room, but some one else who came upon the scene later.

It will be seen that Mr. McLachlan confirms my statement that the double image of the "ghost" does not at all correspond with the double images of the other objects in the room, and that therefore the multiplication of its outlines must have been caused by its own movements, not by any movement of the camera. His general description of the figure,—its transparency, the absence of features in the face, etc.,—also agrees closely with mine. The transparency—on the supposition that it was a human figure—shows that it must have been in the chair only a very short time, which would render more feasible the continuous movement of the legs and left side of the body that—on Professor Barrett's surmise—accounted for the invisibility of these parts in the photograph.

Mr. McLachlan thinks that Professor Barrett's photograph is clearly that of a man, and not comparable to the other. I cannot help fancying that a believer in "spirit-photography," seeing Professor Barrett's photograph and *not knowing how it had been obtained*, would, *prima facie*, attribute it to spirit agency. It is in parts rather more opaque than the "ghost" figure, but its left arm is distinctly less so. Mr. McLachlan says of it, "The legs are slightly indicated." The indication consists of what may be described as a *souçon* of a perfectly shapeless blur—the slightest possible difference

of illumination—down the middle of the front of the chair in which the figure is sitting. I think with Mr. McLachlan that this was most likely produced by the legs of the sitter. But the judgment seems to me to depend simply on interpretation, not on any visual perception. We both believe that a man with legs sat in the chair; we are therefore willing to interpret this barely visible and otherwise meaningless appearance as legs. Similarly, I believe that a man sat in the “ghost’s” chair, and I can see a difference of illumination down the front of that chair which I interpret as the legs of that man. Mr. McLachlan sees there “no . . . legs.” It is obvious that my judgment of what I see there depends solely on interpretation, and is absolutely worthless as evidence.

Mr. McLachlan remarks that if a man had come into the room, he must have left various other traces of himself in the photograph, besides the ghostly figure. But this would only be the case if he came into the part of the room included in the photograph, and within that part the transparency of the chair already described seems to me evidence of the intrusion. I pointed this out to Mr. McLachlan, and he suggested, as he states below, that the transparency might be due to spirit agency. To me there seems no more reason to attribute the transparency of the chair than the opacity of the other objects in the photograph to spirits. If ordinary material effects are to be put down, —now to the ordinary causes recognised by science, and now to “spirits,”—how can any certainty, even of the roughest practical kind, ever be attained on any subject; or how can our knowledge of phenomena ever be in any way advanced? We need not, indeed, assume that “science,”—*i.e.*, the amount of scientific knowledge we possess at present,—can explain everything. But we shall reduce philosophy to a hopeless chaos if we once give up the scientific principle of excluding ordinary known causes before having recourse for an explanation to unknown ones; and to my mind we cannot at present, even on the authority of Mr. W. T. Stead, regard the direct action of disembodied spirits on matter as a known cause.

To sum up the arguments against spirit agency in this case:—

(1) The room was not locked at the time the photograph was being taken, and there were two other doors into it besides that in which the camera was placed.

(2) The house was apparently left empty, except for the servants, during almost the whole time of the exposure, which lasted for an hour.

(3) Inquiry was not made as to whether any one had entered the room during the exposure until more than three years afterwards; and was not made at all of one of the then inmates of the house.

(4) Professor Barrett showed that a figure reproducing the essential features of the "ghost," viz., its fragmentary nature and its transparency, could be got by photographing a human being under certain conditions.

(5) Apart from the possibility of the ghost figure having been thus produced, the transparency of the chair in the middle of the room tends to prove that it was not there during the whole of the exposure and was therefore probably moved into that place by a person in the room—perhaps the same person who moved the camera afterwards.

If circumstantial evidence can ever be regarded as conclusive, I think that its cumulative weight in this case is sufficient to show that all the features of the photograph are due to ordinary normal causes.

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## II.

BY D. B. MCLACHLAN.

I have examined the original photograph closely and find numerous bright points and edges that are duplicated. Where this occurs there is a false image below and to the right of the true image. The doubling must have been caused by a slight movement of the camera after the lens was uncapped. The plate was thus in two positions during the exposure. The first position lasted probably not more than a few seconds, since only the highest lights affected the plate. It is therefore practically certain that the camera was moved before Miss Corbet left the house. Several ladies were present at the arranging of the camera.

Apart from the doubling, which is quite normal and intelligible, the photograph has two peculiarities not so easy to understand. As they appear to be physically unrelated, they can be treated separately.

### *The Ghost.*

The figure in the chair is not doubled by the movement of the camera. There is a doubling of the back of the head, but it is not of the same nature as the other doublings. In these the strong or permanent image is the one to the left and above the other; in the case of the Ghost this is the weaker image.

It has been suggested that the head of the Ghost is a reflection of the metallic bowl of the flower stand from the upholstered back of the chair, and the spectral hand a similar reflection from part of the metal stem. The head is squarish, whereas the bowl is an inverted cone. In the position occupied by the hand there is nothing that

would reflect the stem. The Ghost is obviously something in the chair and is lighted quite naturally from the left-hand window. If it were a reflection it would have the lighting of the thing reflected. This hypothesis fails to account for the white collar of the Ghost and for the perfectly human outline from the top of the head down to the hand. The Ghost is not an image chalked on the chair-back.

The notion that a man entered the room during the exposure seems to me untenable. If there is only one door and that occupied by the camera, no man, visitor or servant, would commit the flagrant trespass of entering the room, knowing he would either spoil the photograph or be included in it. What motive can be assigned for such a proceeding? If there is another entrance and some one entered for no particular object—and none is apparent—then he probably lounged in slowly as people enter rooms, stopping now and then to look about him before settling down, and if so he would have left many traces of himself in the photograph if he did not quite spoil it. There is no sign of any such intrusion—with the possible exception of the Ghost himself, which is the point in dispute.

Let us suppose that a man entered somehow and moved about without leaving a trail behind him—can the Ghost be his photograph?

Viewed through a microscope the ghostly head is a thin white mist, through which the markings of the chair (apparently stamped leather) are visible. There is no eye, no mouth, no ear. The nose and cheekbone are slightly indicated. The brow is part of a ridge in the chair-back. There seems to be a chin or small pointed beard. The hand has no fingers, and the shirt-cuff is continuous with what appears to be the back of the hand. There is practically no trunk at all to the Ghost, no left arm, no thighs or legs. The general effect is distinctly human and for the most part independent of the chair marks, and yet not one of the details can be recognised as human.

Without presuming to deny that such an image can be produced in the ordinary way with a human sitter, I would point out that the experimental photograph is not conclusive. Here we have a good half of a trunk showing the folds and seams of the coat, the form of the tie and collar; we have the left arm pretty well marked, every feature of the face, the ear, and every finger of the hand. The legs are slightly indicated. There is no doubt that this is the photograph of a man, whereas the ghostly image is more like the photograph of a clever sketch intended to produce a striking general effect with the least possible detail. Examined piecemeal the Thing is not human; viewed as a whole it is most human and full of character, and some have recognised in it a portrait.

Unless some better physical theory be found than those mentioned I should take the phenomenon to be an example of what is called Spirit-Photography. It is impossible to doubt that such photographs have been honestly produced or obtained by Sir William Crookes, Mr. Traill Taylor, Mr. Glendinning, Mr. Stainton Moses, Madame d'Espérance and others. They are of three main classes—(i) portraits of living discarnate beings or spirits, (ii) pictures of effigies or lay figures often very incomplete and not necessarily human-like, (iii) reproductions of physical pictures or other objects. Possibly the first sort has something of the second character—the sitter has to undergo some preparation for the photography. As to the process, the objects may be rendered temporarily material and photographed like any physical thing, or the plate may be affected without light, lens or camera. The D. Ghost is, in my opinion, a phenomenon of the second class produced in the first manner. It is a bit of sketchy spiritual modelling set there to be photographed.

#### *The Transparent Chair.*

The chair in the middle of the room shows duplications due to the movement of the camera—*e.g.*, the head of the leg farthest to the left and the twists of this and the other similar leg. The back legs have a dark stripe down the middle where the two images overlap. From these indications I conclude that the chair was there during the whole of the exposure, and this is consistent with the opacity of the seat, which conceals a bright part of the carpet. Had the carpet been exposed for the shortest time it would have shown through the seat of the chair. All that is intelligible. Now enter mysteries.

The wood of the chair where it is well-lighted and covers a well-lighted background is transparent. The images seen through the wood are even better defined than the contiguous free parts, for they are not over-exposed. They look as if seen through smoked glass.

The legs are mostly transparent except the tops at the seat and the upper part of the right back leg. The horizontal bar at the right of the seat is *not* transparent. The right-hand twisted pillar of the back is as transparent as glass. The lower rail shows the carpet through it, and a distinct though dark image of the bossy leg of the large chair behind. The upper rail shows backs of books and a portion of the leather edging of the book-shelf—the bright leaf-like objects. The left-hand column is opaque, apparently because what lies behind is not bright, but the knob at the top is absent where the brightness begins. The wood in front of the seat is unequally transparent, the left half being the clearer. This may be due to some difference in the film.

This chair is the only transparent thing in the room: the white patch on the stem of the round table is the false image of the adjacent carpet.

From these transparencies, considered by themselves, we should infer that the chair was placed there after the background had been exposed for a short time, but this view is contradicted by the opacity of the seat and some parts of the wood.

The chair, while partaking of the general movement, may have been displaced relative to objects behind it. This would account for a slight margin of transparency, but not for all. To get a clear view of the leg of the great chair the smaller one in front would have to be moved half its width.

In the records of Spirit-Photography we read of transparency and duplication as concomitants of the spirit image—see Mrs. Sidgwick's paper on the subject in the Society's *Proceedings* for 1892.\* To the scientific critic these accessories are proof enough that the photograph is fraudulent, though one might suppose that a practical photographer bent on deceit would be able to cover his tracks more skilfully. In the D. photograph precisely the same concomitants occur, and the operator is an amateur above suspicion. For this reason I would not take the judgment of 1892 as the last word on the subject.

Spiritualistic apologetists offered reasons and explanations that no self-respecting man or woman of science would entertain for a moment—as that the spirits might move the camera; that their aura was a medium of double refraction; that they were able to alter the material properties of things; and that the spirit light had power to pass through opaque substances. Mrs. Sidgwick makes short work of these pleas, but since then the Röntgen photography has been discovered and puts a somewhat different complexion on the matter.

There is a later case of abnormal transparency in connection with spirit-photography mentioned in *Borderland* (Vol. II., p. 317). Mr. Stead sat to be photographed next a solid wooden pedestal, on which was a pot containing a fern. The photograph shows a lady behind the pedestal; the pedestal, without being moved, appears as if shortened by about a foot, and through it is seen the bottom of a curtain behind and a rent in the curtain. He went again to be taken in the same position, but now there was no lady and the pillar had its everyday properties. The photographs are reproduced and confirm the report as to the shortening, but the rent is not visible, perhaps because the reproduction is bad. If the plant is the same in both cases, it appears larger and healthier in the first than in the second.

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\* Vol. VII., p. 268.

Mr. Traill Taylor examined the photographs, and said of the shortening and transparency (p. 322) that "he could not offer even a hypothesis. It was utterly inexplicable from the point of view of the photographic expert."

The same periodical (Vol. I., p. 446) has a still more surprising case of this order taken indirectly from a Russian journal.

*La Haute Science* in its last number, among "Glanes," has the following taken from the Russian journal *Novoe Vremia*, of March 5th, 1894:—

"Professor Wagner has just communicated to the branch devoted to photography of the Imperial Technique Society (Société Technique Impériale) of St. Petersburg a most extraordinary fact. Desiring to photograph a hypnotised subject, he directed upon him his camera, and by the aid of a Kourdiou magnesium lamp made two instantaneous exposures, taking care to surround himself with all the precautions required in such a delicate matter. Now when he examined the plates his astonishment was without bounds. The walls of the room, the furniture, the curtains, the carpets, all appeared in detail; only the subject was nowhere to be discovered. In place of the person was to be seen on one of the plates a portion of his hand, and on the other a part of his boot, while the rest of the body was concealed by white spots appearing to rise in concentric layers. It was in his own apartment, in the middle of a room closed and locked, into which nobody could come while the professor hypnotised his subject and extended him on a sofa, and whom no blanket or like material covered. The learned experimenter not being able to give any satisfactory explanation of this phenomenon, a committee of three members was selected by the specialists of the Technique Society to repeat the experiment of Professor Wagner on the same subject when hypnotised, in the same place and under the same conditions."

The climax of transparency is reached when the object intended to be portrayed is not found in the photograph at all—not even a hand or foot. "I know of one case," says Mr. Stead (*loc. cit.*) "in which an amateur photographer photographed a visitor who was standing in front of the mantelpiece. When the negative was developed there was a photograph of the mantelpiece, but the figure in front of it had entirely disappeared. This was a great mystery, but still greater was the sequel. When showing that photograph to clairvoyants in Chicago—the photograph, I may mention, was taken in England—without telling them of any mystery connected with the photo, they saw the missing man standing with his back to the mantelpiece and described him quite accurately, nor would they believe that I could not see the person whom they saw quite unmistakably in the very centre of the photograph."

To dismiss such accounts as fabulous for no other reason than their want of conformity with the scientific conventions of the day,

appears to me unwise. The science of to-morrow may have a use for them. Why should it be assumed that science can explain everything? Its theories were not originally framed to include or explain spiritual phenomena, and we cannot get much more from a theory than we put into it. Natural laws being only human ideas, we may expect them to break down as knowledge advances.

Wimbledon, *November 27th*, 1899.

### III.

BY PROFESSOR W. F. BARRETT.

I have read with much interest the foregoing discussion by Miss Johnson and Mr. McLachlan on the origin of the shadowy figure which appeared in Miss Corbet's photograph of the library of a historic mansion, where she and her sisters happened to be staying.

1. As regards the fact that there was more than one door into the library, and that none of the doors were locked during the time the photograph was being taken, this ought to have been more explicitly stated in the original account, which, however, was only a very brief summary of the principal points in the correspondence which Miss Corbet had with me on the subject of this photograph during the early part of 1895. In that account (*Journal S.P.R.*, December, 1895, p. 166) it is stated "she [Miss Corbet] was not in the room the whole time, and did not lock the *doors* when she left the room." From which more than one door may be inferred.

2. With reference to the moving of the chair which appears in the middle of the picture (*not* the arm-chair) after the exposure of the plate had begun, I agree with Miss Johnson that this is very probable. But it is not impossible Miss Corbet may herself have moved the chair into its present position after removing the cap from the camera. I had intended to have an enlargement made of the original negative—or at any rate to have projected an enlarged image on to a screen—and examined the picture in detail; this would doubtless have cleared up several obscure points, but the marriage of Miss Corbet, and her departure for India, took place in the course of the inquiry, and I have not, as yet, been able to obtain the loan of the negative, though perhaps this may still be possible.

3. Mr. McLachlan points out certain differences between the experimental photograph which I took and the shadowy figure in Miss Corbet's photograph. No doubt slight differences do exist. My

only object in taking the photograph was to test the theory I had formed that the absence of legs and of one arm in the "ghost" was probably due to certain movements in a sitter, who, I assumed, might have surreptitiously entered the room and seated himself in the arm-chair during the long exposure of the plate. As this hypothesis was verified in the very first experimental photograph taken, I did not think it worth while to take another, nor to attempt to imitate more exactly the so-called "spirit photograph." I have not the least doubt that a few trials would enable any one to reproduce a figure the facsimile of that in the arm-chair in Miss Corbet's photograph.

4. Mr. Espin [see below] imagines the figure seated in the chair purposely tried to imitate a "spirit photograph." He remarks "how many would know that to get this result [absence of the left arm and legs] a continuous motion was necessary?" This is a gratuitous and needless supposition. For my own part, I think the explanation I suggested in September, 1895 (*Journal*, S.P.R., 1895, p. 170), remains the most probable one, viz., "That one of the servants came into the room, sat down in the chair, crossed his legs and then uncrossed them, looked down for a few moments and then at the camera, saw he was being taken, so got up and went away" before Miss Corbet returned to the room. I should have added "and also swung his left arm to and fro, whilst his right arm remained steady, resting on the elbow of the chair." The analysis of the evidence made by Miss Johnson in her instructive contribution to the discussion renders this explanation still more probable, and, I think, entirely disposes of Mr. McLachlan's view. As for Mr. Espin's remark that the figure is "in the shade" and "too low in the chair," the first is surely incorrect, as the light from an adjacent window is seen falling on the near side of the arm-chair, and the second depends on the height of the person who sat in the chair. As there were two young and beardless footmen in the house at the time, it was probably one of these lads whose sudden whim gave rise to this quasi-spirit photograph.

5. On the other hand it is right to give due weight to the fact that the lady who took the photograph had, and I believe still has, some hesitation in accepting the explanation I have given. And this not for any of the reasons advanced by Mr. McLachlan and others, but chiefly from the result of the inquiries made both by her and by myself. It would perhaps have been better to have published all the correspondence, especially the letters as to the identification of the figure in the photograph by one of the deceased nobleman's nearest relatives and some of his friends, while others who knew him equally well denied the likeness. For my own part, after carefully weighing

all the evidence, I have little doubt that some such explanation as I have given is sufficient to account for the shadowy figure and its fancied resemblance to Lord D.

In conclusion permit me to draw attention to the singularly unscientific procedure of that omniscient gentleman who regularly contributes to the *English Mechanic* under the *nom-de-plume* of a "Fellow of the Royal Astronomical Society." In the first instance he gives in the columns of the *English Mechanic* an elaborate story, "supplemented by details" in successive numbers, of how something very like "a spirit photograph" was obtained by an amateur lady photographer, and how, "upon developing the negative, to her horror this lady . . . at once, with her sister, recognised it [the "spirit photograph"] as that of their father," whose funeral was taking place that very day. (The italics are his.) Again: "They were so frightened at the result of what they had done that for some considerable time they kept it to themselves." Now it turns out that all this is pure fiction, and the story, as told by "F. R. A. S.," is an absurdly incorrect and misleading version of an account which was published nearly three years previously in the *Journal* of the S.P.R. Further, the account in the *Journal* was given at first hand, and only published after inquiry and experimental investigation had enabled us to form some rational explanation of the shadowy figure in the photograph. On the other hand, as the Editor of the S.P.R. *Journal* remarks (November, 1899, p. 143), "F. R. A. S.'s version is at least third-hand, and may be more remote." It is, in fact, a highly-coloured narrative, published without the smallest attempt at verification. One would imagine that under these circumstances, when "F. R. A. S." had the candour to state that his account was erroneous, some acknowledgment would have been made by this gentleman of the S.P.R. that enabled him to correct his mistake; otherwise there is no reason why the readers of the *English Mechanic* should, upon the mere *ipse dixit* of "F. R. A. S.," be called upon to disbelieve what he had previously led them to infer was information derived at first hand.

Let me also draw attention to another remarkable statement made by "F. R. A. S." He writes: "One extraordinary coincidence, identifying this imperfect image with that of the deceased peer, I purposely suppress, as its mention would almost certainly lead to his identification." Again, in a subsequent number, he states: "I very studiously avoided even hinting at the nature of the coincidence which seemed to me so remarkable." Again, "The peculiarity to which I referred . . . took the form of a *privation*." I think we have a right to ask "F. R. A. S." what is this remarkable coincidence to

which he repeatedly alludes; was it the absence of the legs or of the left arm in the figure, and was he confounding the deceased peer with his ancestor who fought in the Peninsular war? In any case I hope the readers of the *English Mechanic* will in future view with some little distrust the opinions upon psychical phenomena and the animadversions upon the S.P.R. given by a "Fellow of the Royal Astronomical Society" who conceals his greatness in anonymity.

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#### IV.

#### BY OTHERS.

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[Readers of the *Journal* may remember an article in the November issue entitled "An Incorrect Version of a Case of Supposed 'Spirit-Photography,'" and referring to an account given in the *English Mechanic* of Miss S. R. Corbet's photograph of "D. Hall," by the writer, mentioned above by Professor Barrett, who signs himself "A Fellow of the Royal Astronomical Society." Immediately after the November *Journal* came out, a copy of it was sent to this gentleman through the Editor of the *English Mechanic*, and a certain "Letter to the Editor," published in the latter periodical of November 17th, leads almost irresistibly to the belief that the copy was duly received. We reprint the portion of this letter relating to the case.—ED.]

[43,015.]—"Never," says a trite adage, "believe anything you hear, and not more than half what you see"—an adage of the truth and common-sense of which I have just had a very remarkable and impressive illustration. In a letter which I wrote (41,461) on p. 92 of your LXVIIIth Volume, I told a very curious story of the apparition of the seated figure of a deceased peer in a photograph taken of his empty library after his death—a story which I subsequently supplemented by details given on pp. 138, 186, 233, etc. This narrative I reproduced, practically verbatim, as it was told me by a common friend of mine and of the family—himself a man of rank and title, whose veracity and *bona fides* are beyond all question or dispute, and who lent me the photographs on which I commented. Now, however, I have learned, within the last 24 hours, that the account I gave (as it was given to me) was erroneous in many very material respects, and that the evidence that there was anything supernatural, or "spiritual," about the affair, is nearly as shadowy as the figure itself. Let me correct some of my—or my informant's—misstatements seriatim. *Imprimis*, I have it now that Lord X. did not die at (what I will call) X. Hall at all, but in London, X. Hall being let at the time to the sister, Lady Z., of the actual photographer (whose name has since been made public, so that I have no reason for concealing it), Miss Corbet. Secondly, neither Mrs. Y. nor Lady Z. were at X. Hall at the time. Thirdly, it was by accident, and not by design, that the photograph

was taken on the day of the funeral. Fourthly, neither of Lord X.'s daughters either took or developed the photograph. Fifthly—and most important this is—I was utterly misinformed as to the room having been closed during the exposure of the plate in the camera, for Miss Corbet states that “the door was left open all the time the photograph was being taken, the camera being placed in the open doorway, while she and her sister went out for a walk, apparently leaving the house empty, except for the servants.” Now, this being so, I revert to what I said in letter 41,667, on p. 233 of your LXVIIIth Volume: “I am driven to the conclusion that someone *must* have sat in the chair for a very short time during the exposure of the plate.” I gather from an independent source that my friend Mr. Espin's very interesting experiments on the production of a similar “ghost” by light reflected from a vase on a tall brass pole are to be the subject of further investigation. I need hardly reiterate here that I have not the very slightest faith in “spiritual” apparitions, and (as I have often said), broadly divide spiritualists into two categories—knaves (the so-called “media”) and fools (their dupes); but, like all men of science, I hold my opinions more or less loosely, and regard “*Audi alteram partem*” as essentially *the* motto of every one who wishes to arrive at the truth. Hence, when I received the story, just as I told it, from what I regarded as an absolutely unimpeachable source, I did not think that my own belief or disbelief ought to stand in the way of my making it public, however much it might conflict with my own utterances, public and private. But this only furnishes yet another instance of the fallibility of testimony, or perhaps of the inability of the average man or woman to repeat a story with anything approaching to verbal—or even material—accuracy. I have been struck with this in one way, amongst others, which might have acted as a caution to me. I sometimes do a little conjuring, and have been at once amazed and amused to hear certain of the spectators subsequently tell people what they had *seen* me do; so wildly wide of the truth have their perfectly ingenuous narratives been. However, I have, I hope, learned my lesson this time, and will trouble my brother-readers with no more stories of apparitions, be they of peers or potboys, because I could only really give such a story firsthand if I were myself qualifying for a lunatic asylum.

[“F. R. A. S.” deserves every credit for the candour and promptitude with which he has disclaimed the mistakes made in his original narrative so soon after they were pointed out to him, and it is gratifying to find him endorsing so heartily our own warnings as to the fallibility of human testimony. It must be observed that his classification of “spiritualists” into “knaves and fools” is represented, with some magnanimity, not as an essential part of the creed of “all men of science,” but merely as his own opinion; and we must acknowledge the sense of justice and the courage displayed in not allowing his own belief or disbelief to stand in the way of his making the story of the

photograph public, "however much it might conflict with my own utterances, public and private."

Yet, for any one who really wishes both to "arrive at the truth," and also to speak it, something more even than a determination not to be influenced by his own preconceived opinions seems needed; namely, a careful examination of any report before making it public. It was in this respect alone that the methods of "F. R. A. S." were—in our *Journal*—unfavourably contrasted with those of the Society for Psychical Research; and it is certainly desirable that persons who are unwilling or unable to take such a precaution should "trouble [their] brother-readers with no more stories of apparitions."

"F. R. A. S." has—no doubt, by accident—omitted to mention that it was through the Society for Psychical Research that he was enabled to correct the mistakes made in his original version; but this omission is fully supplied in a letter from a Fellow of another learned society in the *English Mechanic* of November 24th, as follows]:—

[43,052.]—As on former occasions "F.R.A.S." has rather disparaged the Society for Psychical Research, I think it fair to mention that it is they who, in their *Journal* for November, have taken the trouble to correct his statements.

So far from the Society being devoted to superstitions, it is really devoted to their study, the necessity for specialisation in which is shown by the present instance. "F.R.A.S.," having fallen into the very natural error of publishing such matter without laborious verification, now announces that in future he shall reject all similar stories without examination.

I write to point out that these are precisely the errors that have hitherto prevented any exact knowledge in these outlying departments of psychology. The whole region of folk-lore, whether superstitious or supernormal, will never be either exploded or explained without plenty of hard work. And whatever the outcome of the Society's work may be, its subject-matter, the human mind, is, as Stanley Jevons said, of more importance to mankind than all "F.R.A.S.'s" stars and nebulae.

I have heard a leading physicist object to biological work as "messy," and "F.R.A.S." objects to this sort of psychology as "full of rogues and dupes," just as an ordinary pedestrian would object to rope-walking. Psychical research is the slack-wire of the sciences, and if "F.R.A.S." would become perfect in all the scientific virtues from agnosticism to suspense of judgment, he cannot do better than engage in psychical research. He will need them there as nowhere else.

A FELLOW OF THE GEOLOGICAL SOCIETY.

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[Mr. T. E. Espin, who suggested that the "spirit figure" in the photograph might have been produced by reflection of the objects

near it, has, in reply to our inquiries, sent us the following account of his experiments in reproducing the effects]:—

Tow Law, R.S.O., co. Durham, *November 3rd, 1899.*

In answer to your letter of Nov. 2nd, I regret that through my own careless writing an incorrect impression is conveyed in the *E.M.*, December 2nd, 1898, that the experiments there mentioned were made photographically, whereas they were entirely *visual*.

Perhaps it may be of interest to state how I came to the conclusion.

Shortly after my friend "F.R.A.S.'s" letter appeared, I was staying in a house, and being much puzzled by it, narrated the story, when the lady of the house informed me that she had a copy of the photo, and knew the lady who took it. This copy she kindly placed at my disposal conditionally on its not being reproduced, or lent. Some dozen years ago there was considerable interest in a photo taken in this neighbourhood of the exterior of a house, and between the white curtains of an upper window appeared a something, which the owner declared was the figure of a deceased relative who occupied that room. I obtained a look at the photo and saw very little resemblance to a man, and after examining the place found it was due to the reflection of the chimney-pot of a house opposite! Remembering this and understanding that the library photo was above suspicion, I commenced to examine the photo to see if any such cause was present. On turning the photograph upside down and thereby eliminating all appearance of a human figure, it seemed to me that the "head" was but a reflection of the small and narrow part of the middle window from the bowl of the stand, and the "arm" of the small part of the stem. The back of the chair, and more especially the bust in the window, curtail the light that would fall on the stem of the stand. "F.R.A.S.'s" second letter made me attempt to reproduce artificially the conditions, as mentioned in my letter to the *E.M.* of December 2nd. The results of the visual experiments seemed conclusive, as they did also to some friends.

It is very interesting to find that the exposure was a long one, as I anticipated, and it is possible that the breadth of the head may be due to the shift in the line of light.

Professor Barrett's may, of course, be the correct explanation, but it seems to me that there are difficulties in the way. In the first place the chair is in the shade; in the next the "figure" is too low in the chair, and in the third the disappearance of the whole of one side is inexplicable. It may partly be explained by the continuous motion of the left arm as well as the legs, but how many would know that to get this result such a continuous motion was necessary? Moreover, a movement of the arm would leave the side still, and naturally, unless the person was left-handed, the motion would be made with the right arm, not the left. The reflection theory is not without its difficulties, as "F.R.A.S." has pointed out to me in a private letter, but my experiments seemed to me fairly conclusive that it may have come about in this way. . . . .

T. E. ESPIN.

## CASE.

P. 265.

The following extracts from Victor Hugo's recently published diary \* may be of interest, especially as the central incident of the account bears some resemblance to an experience given by Mrs. A. W. Verrall in the *Journal* for November, 1899.

P. 350.—22 December (1870). Léopold has sent me thirteen fresh eggs.

P. 356.—5 January (1871). We were thirteen at table.

P. 358.—12 January. The "pavillon de Rohan" [a restaurant] charges me from to-day 8 francs a head for dinner. This, with the wine, coffee, fire, etc., brings the dinner to 13 francs per person. . . . Dined with us Schœlcher, Rochefort, Blum, and all our usual Thursday guests. We were thirteen again.

P. 370.—14 February. We arrive at Bordeaux at 1.30 in the afternoon of the 14th February. We start to look for rooms. We take a cab and go from one hotel to another. Not a room to be had. I go to the *Hôtel de Ville* and ask for information. I am told of a furnished apartment to let at the house of M. A. Porte, 13, Rue Saint-Maur, near the public gardens. We go there. Charles takes the rooms at 600 francs a month, and pays half-a-month's rent in advance. Off we start again to look for a lodging for ourselves, but cannot find anything. At 7 o'clock we go back to the station for the luggage, without knowing where we are to pass the night. We return to the Rue Saint-Maur, where Charles is. Negotiations with the landlord and his brother, who has two rooms at 37, Rue de la Course, close by. It ends by our coming to an arrangement. Alice made this remark: "The number 13 haunts us."—Every Thursday in January we were thirteen at table. We left Paris on the 13th February. We were thirteen in the saloon carriage, counting Louis Blanc, M. Béchet, and the two children. We are staying at 13, Rue Saint-Maur!

P. 379.—13 March. This night I could not sleep, I meditated on numbers, which was the subject of Pythagoras' reveries. I was thinking of all these thirteens oddly grouped and mingled with what we have been doing since the 1st January, and I was saying to myself as well that I should leave this house where I am on the 13th March. At this instant the same nocturnal knocking that I have already heard twice before in this room (three blows like blows of a hammer on a board) was produced quite close to me.

We lunched at Charles' house with Louis Blanc.

I have been to see Rochefort. He is staying at 80, Rue Judaique; he is recovering from an attack of erysipelas, which had for a short time threatened to be dangerous. With him were M.M. Alexis Bouvier and Mouro, whom I invited to dine with me to-day. I asked them to convey an invitation from me to M.M. Claretie, Guillemot, and Germain Casse, with whom I should like to shake hands before I leave.

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\* *Œuvres inédites de Victor Hugo.—Choses Vues.* Nouvelle Série. (Paris, Calmann Lévy. 1900.)

After leaving Rochefort's house I strolled a little about Bordeaux. . .

At 6.30 I went to the Lanta Restaurant. M.M. Bouvier, Mourot, and Casse arrive. Then Alice. Charles keeps us waiting.

7 p.m. Charles is dead.

The waiter who attends on me at the Lanta Restaurant came in and said that some one wished to see me. I went out of the room. In the hall I found M. Porte, who is Charles' landlord at 13, Rue Saint-Maur. M. Porte told me to send away Alice, who was following me. Alice went back into the *salon*. M. Porte said to me: "Monsieur, be brave. Monsieur Charles." . . .—"Well?"—"He is dead."

Dead! I didn't believe it. Charles! . . . I leaned against the wall.

M. Porte told me that Charles had taken a cab to come to Lanta's, and had ordered the driver to go first to the Café de Bordeaux.

On arriving at the Café de Bordeaux the cabman had opened the door and discovered Charles dead. Charles had been seized with a fit of apoplexy. Death was instantaneous. Some blood-vessel had broken. He was bathed in blood, which was flowing from his nose and mouth. A doctor was summoned, and pronounced life extinct.

I would not believe it. I said: "It is a case of coma." I still clung to hope. I went back into the *salon*, told Alice I should be back again directly, and hurried to the Rue Saint-Maur.

Scarcely had I arrived when in they brought Charles. Alas! my darling Charles! He was dead.

I have been to fetch Alice. What despair!

The two little children are asleep.

14 *March*. I read over what I wrote on the morning of the 13th about this knocking heard at night.

Victor Hugo's superstitious musings on the night of March 13th may have served as a suitable emotional preparation for his reception of a warning of coming misfortune, which was perhaps supernormally conveyed through the knockings.

The successive entries show that for more than eight weeks before the death of his son, and some four weeks at least before the first of the knockings was heard, his mind was beginning to dwell upon the repeated intrusion of the number 13 into the incidents of his daily life.

The present of 13 eggs, however, recorded on December 22nd, 1870, does not seem to have struck either Victor or Alice Hugo as of ill omen; though, to be consistent, all "thirteens" ought to count, whether connected with agreeable associations or not. But the chief interest of the story of course lies in the possibly veridical character of the knockings.

The diary contains no mention of the dates on which, or of the circumstances under which, the first two knockings occurred. But it

can be inferred from the narrative that they must have happened between February 14th and March 12th; roughly, four weeks. In Mrs. Verrall's case (see *Journal* for November, 1899) the tickings were in two instances heard at intervals during (1) three weeks, and (2) three or four months. The sounds heard by Victor Hugo were not tickings, but loud blows, and may have been produced in some quite commonplace manner.

J. G. SMITH.

### PREMATURE GENERALISATIONS ABOUT TELEPATHY.

(Continued from the January "Journal," p. 176.)

The last number of the *Journal* contained a reprint of an article by an American writer, Mr. Edmund Willson Roberts, on "Successful Attempts in Scientific Mind-Reading," purporting to give general rules, deduced from the writer's personal experience, for cultivating the telepathic faculty. A careful examination of Mr. Roberts' methods, however, by Professor Newbold showed,—as might perhaps have been expected,—that his rules were based on nothing beyond *a priori* theories and that he had failed to allow for various sources of error which vitiated his results.

Professor Newbold's account is as follows:—

In the second week of February, 1899, a gentleman presented himself to me, and informed me that his name was E. W. Roberts, that he not only was possessed of telepathic powers himself, but was also able to develop similar powers in any person who would submit to his instructions. He gave me the details of several series of experiments in which he claimed to have had remarkable success, and stated, as further proof of the truth of his claims, that an article embodying his experience had been recently accepted by the *Cosmopolitan Magazine*.\* He asked me to invite some of my friends to meet him, and to give him an opportunity of demonstrating his powers to us.

On the evening of Saturday, February 18th, Mr. Roberts met in my house Dr. Lightner Witmer, Assistant Professor of Psychology; Mr. E. W. Mumford, Registrar; Mr. Verner Nisbet, a student of medicine, and myself.

Mr. Roberts brought with him an instrument which he called a "telescope." It was a wooden box about 18 inches in length, 3 inches in depth, and varying in width from about 3 inches at the narrower end to about 6 inches at the wider. It was covered within and without with black cloth. The narrower end was cut in such a manner as to fit closely to the brow and about the eyes, and the wider end was arranged with a slit in which the slip

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\* This article appeared in the March number of that magazine.

of paper bearing the number in question could be placed, thus receiving its illumination from behind, through the paper. Mr. Roberts said that this instrument would be found of use in concentrating the agent's attention and thereby facilitating the transmission of a telepathic impression to the percipient.

After a somewhat rambling introduction, in which he repeated the substance of the statements which he had already made to me, he began a series of experiments under the following conditions :—

The percipient was seated in a chair at the extreme end of the room, with his back to the group of agents. The group of agents sat at the other end of the room, facing the back of the percipient. Immediately in front of the agents was a table. Mr. Roberts had with him a series of numbers from 1 to 30. These had been cut from a large wall calendar, and displayed the number in white upon a black ground, with the exception of the number 4 which was in red upon a black ground, the numbers having been taken from the month of July. Mr. Roberts selected the first nine digits and then threw out the numbers 9 and 6, upon the ground that these were frequently confused by the percipient. This reduced the numbers from which choice was to be made to 1, 2, 3, 4, 5, 7, and 8. Of these Mr. Roberts chose four, and told the percipient which four he had selected, thus restricting the limit of choice to those four. The number to be guessed was then chosen by one of the agents from the four. The paper square bearing the number was propped up on the table, facing the agents, and in a good light. The agents were instructed simply to consider the number, and not to endeavour to will its perception by the percipient. The percipient was allowed two guesses. Under these conditions the results were as follows :—

*Percipient, L. Witmer, the other four being the agents :—*

RANGE OF CHOICE.	TO BE GUESSED.	GUESSES.
1, 2, 7, 8 ... ..	7 ... ..	7
1, 2, 5, 8 ... ..	8 ... ..	2, 8
1, 2, 3, 7 ... ..	1 ... ..	2, 7

At this point I objected that the selection by the agents of the numbers to be guessed opened the door to unconscious identical preference on both sides, and therefore vitiated the results, and that the restriction of the guesses to the seven above-mentioned digits also tended to vitiate the results. In deference to these objections we agreed that we should draw by chance from the ten digits the four numbers from which choice was to be made, and from the four thus chosen, draw again by chance the one which was to be guessed. The percipient was, however, told the four numbers which had been drawn, one of which he was to guess. The next experiment under these conditions with Dr. Witmer resulted as follows :—

RANGE OF CHOICE.	TO BE GUESSED.	GUESSES.
3, 5, 9, 10 ... ..	5 ... ..	10, 5

E. W. Mumford, *percipient*; four numbers chosen at random from the thirty; other conditions as before :—

RANGE OF CHOICE.	TO BE GUESSED.	GUESSES.
14, 17, 25, 30 ... ..	25 ... ..	14, 17

Mr. Roberts objected that this series of numbers was too great, and proposed returning to the digits. To this we consented.

1, 4, 5, 8 ...	...	...	8 ...	...	...	...	...	1, 8
1, 2, 3, 4 ...	...	...	4 ...	...	...	...	...	3, 2
1, 3, 5, 7 ...	...	...	5 ...	...	...	...	...	5

E. W. Roberts, *percipient*; same conditions :—

1, 2, 5, 8 ...	...	...	2 ...	...	...	...	...	5, 1
2, 3, 4, 5 ...	...	...	5 ...	...	...	...	...	4, 5
2, 4, 7, 8 ...	...	...	4 ...	...	...	...	...	7, 4
2, 4, 5, 7 ...	...	...	4 ...	...	...	...	...	2, -
1, 2, 3, 8 ...	...	...	1 ...	...	...	...	...	3, 1

At this point Mr. Roberts expressed himself as dissatisfied with the conditions, and proposed that the numbers should be chosen by the agents, and not drawn by chance. We again consented :—

1, 2, 7, 8 ...	...	...	7 ...	...	...	...	...	2, 7
2, 3, 5, 8 ...	...	...	3 ...	...	...	...	...	5, 8

V. Nisbet, *percipient*; Mr. Roberts, *agent*, alone, choosing the numbers and putting them in his "telescope" :—

NUMBERS CHOSEN.	TO BE GUESSED.	GUESSES.
3, 9, 1, 5 ...	...	9 ...
1, 2, 3, 10 ...	...	10 ...
5, 6, 7, 8 ...	...	5 ...

The range of choice for the four numbers was now extended to the series of thirty.

27, 15, 2, 7 ...	...	...	27 ...	...	...	...	...	2, 7
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Mr. Roberts claimed this as a success on the ground that both elements of the number had been guessed.

*Percipient*, W. R. Newbold; same conditions :—

Being by this time satisfied that the successful results were due to chance coincidence and not to telepathy, I did not watch for telepathic influences, but deliberately guessed the number which I thought Mr. Roberts would be most likely to choose.

1, 5, 7, 8 ...	...	...	8 ...	...	...	...	...	8
1, 2, 3, 7 ...	...	...	7 ...	...	...	...	...	2, 7
4, 5, 6, 11 ...	...	...	11 ...	...	...	...	...	11
5, 10, 20, 30 ...	...	...	20 ...	...	...	...	...	20

It was now decided to extend the range of choice from four numbers to thirty, the number to be guessed being drawn by Mr. Mumford, and put into the "telescope" by Mr. Roberts, who alone acted as agent.

Number drawn ... 29 Guesses ... 21, 14, 19

*Percipient*, Dr. Witmer; same conditions :—

Number drawn ...	...	4	Guesses ...	...	15, 19, 14
" "	...	1	" "	...	30, 27, 16
" "	...	4	" "	...	13, 8, 5

*Percipient*, W. R. Newbold; same conditions :—

Number drawn ... 12 Guesses ... 15, 17, 26

After finishing these experiments, Mr. Roberts suggested that we should try "mind reading," in which he said he had been very successful. He himself prescribed the method. Dr. Witmer and Mr. Mumford served as agents. Mr. Roberts grasped the agent's hand, and told him to allow his thoughts to dwell upon some one topic. Mr. Roberts then closed his eyes, and described the pictures which, he said, were drifting before his mind. We did not time these experiments, but I should judge that each lasted from three to five minutes. In neither case did Mr. Roberts' alleged visions bear the least relation to what the agent was thinking about.

After the other three gentlemen had left, I had a long conversation with Mr. Roberts. I told him that the experiments showed not a sign of telepathy, and pointed out the secret of so many successful results, namely, that the restriction of the choice to the four numbers gave the guesser one chance in four; that by giving him two guesses the chance of success was increased to one chance in two; that the agent in selecting the numbers might be guided by certain trivial preferences which would be equally felt by the percipient. Mr. Roberts seemed downcast and ill at ease, did not deny—indeed tacitly admitted—the truth of all I had to say, but was inclined to recount the remarkable success which he had had in his other experiments. I made no comment upon his stories, but urged him in all seriousness not to undertake to make a livelihood by the exhibition of his telepathic powers. I told him that if he once embarked in such a career he would be stamped as a fraud by all persons of intelligence, and would soon find the doors leading to an honest livelihood closed to him. The only reply he made to this was to ask me whether I thought there would be any dishonesty in his accepting money for teaching the methods of experimentation, provided he made no claims to the possession of telepathic powers. I told him that I would not regard it as dishonest, but advised him to observe that in the experiments which we had just finished, certain vital errors had been found in the methods of experimentation, which, as he himself admitted, entirely vitiated the results, and that none of these errors had been pointed out by him; that on the contrary he had obviously relied upon them for the attainment of the successful results. This also he admitted, so far as related to the series of experiments just concluded, but declared that he still felt confidence in the results which he had secured before. When we parted he seemed very much depressed. He called on me again, about ten days later, and asked me if I would be willing to arrange for some long distance experiments with him. I told him that I was too busy to do anything of the kind at present.

(Signed), WM. ROMAINE NEWBOLD,  
Asst. Prof. Phil. Univ. of Penna.

We certify that the above account of the experiments with Mr. Roberts, in which we took part, is in accordance with our recollection of the circumstances.

E. W. MUMFORD,  
Univ. of Penna.

LIGHTNER WITMER.  
VERNER NISBET.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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**MITCHELL, MAJOR**, Ballynure, Grange Con, co. Wicklow, Ireland.

**MITCHELL, HARRY**, 74, Queen's-road, Dalston, London, N.E.

**NUGENT, JOHN, I.C.S.** (Retired), 13, Eln Park-gardens, London, S.W.

**VENABLES, REV. HERBERT A., M.A.**, 28, Viale Principe Amedeo, Florence.

**WILD, ERNEST E., B.A., LL.M.**, 1, Garden-court, Temple, London, E.C.

**WOODHULL, MISS ZULA MAUD**, 17, Hyde Park-gate, London, W.

#### THE AMERICAN BRANCH.

**ADAMS, MISS C. C.**, 426, Central Park, West, New York, N.Y.

**ALLEN, C. S.**, Rooms 114-115, Burr Block, Lincoln, Neb.

DANFORTH, MRS. HENRY, 535, West-avenue, Rochester, N. Y.

DAVENPORT, DR. H. J., Lincoln, Neb.

DOUGHERTY, DR. G. F., Neoga, Ill.

HILL, DR. A. ROSS, University of Nebraska, Lincoln, Neb.

LEONARD, B. C. F., Galveston, Texas.

LOWRY, DR. H. B., Lincoln, Neb.

STEBBINS, MRS. JOHN, Cazenovia, N. Y.

STEVENS, DR. J. F., Lincoln, Neb.

White, Miss Clarissa, Gambier, Ohio.

### ANNUAL GENERAL MEETING OF MEMBERS OF THE SOCIETY.

The Annual General Meeting of Members of the Society for Psychical Research was held at the Westminster Town Hall on January 26th, at 3 p.m., the President, Sir William Crookes, F.R.S., in the chair.

The Notice convening the Meeting was read.

The PRESIDENT said that this was the fourth Annual Meeting of the Members of the Society since its incorporation. Six Members of the Council retired by rotation, all of whom offered themselves for re-election. No other nominations having been made, he had only to declare that they were again duly elected Members of the Council, namely:—The Right Hon. G. W. Balfour, M.P., Professor W. F. Barrett, F.R.S., The Earl of Crawford and Balcarres, K.T., F.R.S., Dr. Walter Leaf, Professor Macalister, M.D., F.R.S., and Mr. H. Arthur Smith.

The President further remarked that he had before him an audited statement of the Income and Expenditure of the Society during 1899, which would, as usual, be printed in the *Journal*. The statement of Assets and Liabilities on December 31st, 1899, showed a slight improvement in the position of the Society during the year, independent of the increasing value of the Library and of the stock of *Proceedings*.

The President went on to say, in reference to the present position of the Society, that the number of elections during last year was 69. Against these were to be set an unusually large number of removals by death, 24, and a considerable number of resignations from various causes at the end of the year, showing the total number of names of all classes on the list of the Society on January 1st, 1900, to be 946, being a nominal increase of 11 during the year.

A large number of elections to the American Branch took place during 1899, resulting in a substantial addition, notwithstanding some deaths and resignations. The number of Members at the commencement of the present year was 472, showing a net increase of over 50 during 1899.

There being no response to an invitation for remarks from the Members present, the President declared the Meeting closed.

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### MEETING OF THE COUNCIL.

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The Council met at the close of the Annual General Meeting above reported. The PRESIDENT, Sir William Crookes, F.R.S., occupied the chair. There were also present, Mr. F. Podmore, Mr. Sydney C. Scott, Professor H. Sidgwick, Mr. H. Arthur Smith, Mr. J. G. Smith, and Dr. A. Wallace.

The minutes of the last meeting were read and signed as correct.

Report was made that the Annual General Meeting had been held and that Members of Council had been elected as stated above.

Sir William Crookes having expressed a wish to retire from the Presidency of the Society, Mr. F. W. H. Myers was elected as President for the ensuing year.

Mr. J. G. Smith was elected as Hon. Secretary, Mr. H. Arthur Smith was re-elected as Hon. Treasurer, and Mr. Arthur Miall as Auditor for the ensuing year.

The following were co-opted as Members of Council for the ensuing year :—Mr. M. Crackanthorpe, Q.C., Hon. E. Feilding, Dr. R. Hodgson, Mr. Registrar Hood, Mr. C. F. G. Masterman, Mr. St. George Lane Fox Pitt, Dr. G. F. Rogers, Mr. J. G. Smith, Dr. C. Lloyd Tuckey, and Dr. A. Wallace.

Sir William Crookes, F.R.S., was elected a Vice-President of the Society.

It was agreed that the name of the Hypnotic Committee should be changed to that of Committee for Experiments.

Committees were elected as follows, with power to add to their number :—

*Committee of Reference.*—Professor W. F. Barrett, Sir W. Crookes, Dr. R. Hodgson, Dr. W. Leaf, Professor O. J. Lodge, Mr. F. W. H. Myers, Lord Rayleigh, Professor H. Sidgwick, Professor J. J. Thomson, Dr. J. Venn, and Mrs. Verrall.

*Library Committee.*—Dr. J. Milne Bramwell, Hon. E. Feilding, M. F. W. H. Myers, and Dr. C. Lloyd Tuckey.

*Committee for Experiments.*—Dr. A. W. Barrett, Dr. J. Milne Bramwell, Hon. E. Feilding, Dr. R. Hodgson, Dr. W. Leaf, Mr. St. George Lane Fox Pitt, Mr. F. Podmore, Mr. J. G. Smith, Dr. C. Lloyd Tuckey, Dr. A. Wallace, and Mr. E. Westlake.

*House and Finance Committee.*—Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Lieut.-Colonel G. L. Le M. Taylor.

The existing lists of Corresponding Members and of Honorary Associates were confirmed for the ensuing year, with the addition of Professor M. T. Falcomer, elected as an Honorary Associate.

One new Member and seven new Associates were elected. The election of one new Member and ten new Associates of the American Branch was recorded. Names and addresses are given above.

The Council recorded with great regret the death of Mr. John Ruskin, who had been an Honorary Member of the Society almost from its commencement.

The resignation of one Member and sixteen Associates, who for various reasons desired to terminate their connection with the Society at the end of 1899, was accepted.

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

The audited Statement of Accounts was referred to the House and Finance Committee, who were requested to prepare an estimate of Income and Expenditure for the current year, and present it with their report to the next meeting of the Council.

It was agreed that the next meeting of the Council should be held on Friday, the 2nd of March, at 19, Buckingham Street, W.C., at 4.30 p.m.

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#### GENERAL MEETING.

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The 103rd General Meeting of the Society was held in the Westminster Town Hall on Friday, January 26th, at 4 p.m.; SIR WILLIAM CROOKES in the chair.

The Chairman announced that Mr. F. W. H. Myers had been elected President of the Society for the present year.

MR. F. PODMORE read a paper on "Witchcraft and Poltergeists."

He began by explaining that Poltergeist is a term that it has been found convenient to apply to those spontaneous outbreaks of stone-throwing, movements of furniture, bell-ringing, and the like, which

occur from time to time, and have occurred for many generations past, chiefly in villages and remote country districts. In the inquiries undertaken by the Society these outbreaks form an important feature; first, because they form the nearest, practically the only, analogy to the physical manifestations occurring in the presence of Home, Eusapia Paladino, and other mediums; and, in the second place, because, as a matter of historical fact, the movement of modern Spiritualism in its present form had its rise in Poltergeist manifestations of the ordinary type.

Mr. Podmore then referred briefly to the Rochester knockings of 1848 (from which Modern Spiritualism is commonly dated) and to the less known case, occurring a year or two later, in the house of Mr. Phelps, a clergyman, in Stratford, Connecticut. In the last-named case, stones, turnips, and brickbats were thrown about, windows were broken, the fire-irons and tables are said to have moved about of their own accord, and one of the family to have been carried through the air. Spirit-writings were found about the house, and so on.

He then drew attention to the fact that in these two cases, as in the great majority, these Poltergeist disturbances centred round young children, who must be regarded, according to the view taken, either as the authors in their own proper persons of the disturbances, or the "mediums" for the occult agencies. Generally, then, the authors or mediums were children, mostly girls; more rarely they were young women; rarely adults—and practically never adult men. Modern Spiritualism may be said to have originated in the activities, mediumistic or other, of young children.

Now if we examine the witchcraft literature of the 16th and 17th centuries, we are struck by the same characteristics—the prominence assumed by young children. Sometimes, as in the well-known case, quoted in Glanvil's *Sadducismus Triumphatus*, of Moira in Sweden, and that of Antoinette Bourignon's school at Lisle, the children merely accused themselves of witchcraft. Such self-accusation was not rare even amongst adults, and the more impressionable imaginations of children would naturally be worked upon more rapidly and more effectively by the permanent possibilities of suggestion in their environment.

But the typical case of witchcraft, at any rate in the English-speaking countries, during the period referred to, was not of this kind. If we exclude such cases of witchcraft persecution as originated in direct interference from without—royal, priestly, or professional—*e.g.*, cases of the numerous "witchfinders," of whom Matthew Hopkins was the most notorious: if we exclude all such cases, and fix our attention only on the cases which occur spontaneously, most commonly

in country districts, we shall find that their course was something of this kind. A little boy, or more commonly, little girl, conceived a dislike or horror of some old woman in the neighbourhood: as we should say now, the old woman got on the child's nerves. Some chance encounter or unforeseen incident would bring on a climax; the child would go into fits, which the country doctors who were called in found themselves unable either to diagnose or to cure. In these fits the child would continually call on the old woman's name. The paroxysms would increase in violence if the old woman approached, would diminish when, on this showing, backed by some intangible trifle called "corroborative evidence," the old woman was apprehended; and would be finally cured when the old woman was executed.

Some illustrative cases were then quoted from Glanvil and other 16th and 17th century writers: A Poor Woman's Boy at Droitwich, in 1649, who was struck dumb because he came suddenly on an old woman behind a bush, who said "Boh" to him. Richard Jones, of Shepton Mallet, aged twelve, who was asked by Jane Brooks for a piece of close bread, and received an apple in return: the boy ate of the apple, became seriously ill, and called upon Jane Brooks in his fits; and when his father scratched Jane Brooks's face became immediately the better of the attacks. Further, a neighbour struck with a knife at a corner of the room, where Richard said that he saw Jane's apparition: and Jane Brooks was straightway discovered by the village constable nursing a recent wound which the knife exactly fitted.

In many cases, which Mr. Podmore briefly touched upon, the child's fits were accompanied by vomiting of pins, straw, nails, stubble, etc.: by throwing of stones, movements of furniture, and even of the bewitched girl herself. In these cases we get very near to modern Poltergeists.

Finally a detailed account was given of the well-known Drummer of Tedworth, which the speaker described as admirably marking the transition stage between the witchcraft cases and the modern Poltergeist.

In the Tedworth case the disturbances,—as is clear from Glanvil's account, read critically,—centred round the children, two little girls; and the manifestations were, as far as can be gathered, much like those that occur in any country village nowadays—furniture upset, stones and Bible thrown about, rappings and noises on the wooden frame of the bedstead where the children lay, and loud noises of all kinds about the house. But in this case the disturbances were referred, not

to the agency of the children, but to the malevolence of the imprisoned drummer.

After the 17th century, however, the reference to a supposed witch or wizard as the author of the disturbances disappears. In the Wesley case, the Stockwell case, the Cock Lane Ghost, and other typical Poltergeist cases, we hear no more of witchcraft. It is a unembodied spirit—human or elfish—who is now supposed to be responsible for the outbreak.

But the phenomena are essentially the same. It is true that pseudo-epileptic fits and vomiting of pins have gone out of fashion; the least enlightened of country apothecaries could hardly fail nowadays to diagnose such attacks as compounded of hysteria and ill-temper. And the other manifestations have developed with the demands of the environment. But the motive power, whether ascribed by the spectator to the malevolence of witchcraft, the trickery of spirits, or the action of mysterious forces, is essentially the same. The mischievous child who nowadays throws surreptitious stones or upsets a chair when no one (except Mr. Westlake) is looking, is the spiritual descendant of the child whose sickly fancies and hysterical spite brought about the death of many an unoffending old woman in the days of the witchcraft persecutions.

MR. ADOLPHE SMITH said that he thought it would be interesting to hear what evidence there was for the alleged phenomena. No doubt many of them might be attributed to the power of self-suggestion; but many others of the cases cited, *e.g.*, that of Jane Brooks, seemed to go far beyond this.

MR. PODMORE replied that in the present paper he had not been attempting to discuss the evidence for the real occurrence of the phenomena referred to, but merely to show the analogy between what was supposed to occur in witchcraft cases and in modern Poltergeist cases. As to the question of evidence, it was true that there was an enormous amount of tradition, *e.g.*, about wounds produced in human beings as a result of injuries inflicted at a distance on the form of the animal supposed to represent them; but he had met with nothing that could be called evidence for such: that is, the evidence was never given at first-hand; even in the testimony given by the most uneducated peasants, there was practically no first-hand evidence for these occurrences.

A paper by Mr. F. C. S. SCHILLER "On Some Philosophic Assumptions in the Investigation of the Problem of a Future Life" was then read by MR. J. G. SMITH. This paper has since appeared in the *Proceedings*, Part XXXVI.

## OBITUARY.

## JOHN RUSKIN.

Ω οὔτος, οὔτος, Οἰδίπους, τί μέλλομεν  
χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.

Ruskin, then, has sunk to rest. The bracken and bilberries of the Lake-land which he loved so well have hidden the mortal shape of the greatest man of letters, the loftiest influence which earth still retained;—have enwrapped “the man dear to the Muses, and by the Nymphs not unbeloved.”

τὸν Μώσαις φίλον ἄνδρα, τὸν οὐ Νύμφαισιω ἀπεχθῆ.

We may rejoice that the long waiting is over; but memory all the more “goes slipping back to that delightful time” when he was with us in his force and fire; when it was still granted to hearken to his utterance; to feel the germ of virtue quickened by his benignant soul. For those who had the privilege of knowing Ruskin, the author came second to the man; and in this brief notice of his Honorary Membership of our Society I may perhaps be pardoned if I dwell in reminiscence, without attempting any formal review.

I met him first in my own earliest home, beneath the spurs of Skiddaw,—its long slopes “bronzed with deepest radiance,” as the boy Wordsworth had seen them long since in even such an evening’s glow. Since early morning Ruskin had lain and wandered in the folds and hollows of the hill; and he came back grave as from a solemn service from day-long gazing on the heather and the blue. Later came many another scene;—paciings in the Old Court of Trinity with Edmund Gurney, who met those generous paradoxes with humorous play; graver hours at Oxford, in the sick room of the Duke of Albany, who, coming back to earth-life from perilous illness, found nowhere a guidance fitter than Ruskin’s for eager and royal youth.

But chiefest I think of him in that home of high thoughts where his interest in our inquiry first upgrew. For the introduction to the new hope came to him, as to Edmund Gurney and to myself, through a lady whom each of us held in equal honour; and it was on the stately lawns of Broadlands, and in that air as of Sabbatical repose, that Ruskin enjoyed his one brief season,—since the failure of his youthful Christian confidence,—of blissful trust in the Unseen. To one among that company a vision came,—as of a longed-for meeting of souls beloved in heaven,—a vision whose detail and symbolism carried conviction to Ruskin’s heart. While that conviction abode

with him he was happy as a child ; but presently he suffered what all are like to suffer who do not keep their minds close pressed to actual evidence by continuous study. That impress faded ; and leaving the unseen world in its old sad uncertainty, he went back to the mission which was laid on him,—that mission of humanising this earth, and being humanised thereby, which our race must needs accomplish, whatever be the last doom of man.

Earth fills his lap with pleasures of her own ;  
 Yearnings she hath in her own natural kind ;  
 And even with something of a Mother's mind  
 And no unworthy aim,  
 The homely Nurse doth all she can  
 To make her Foster-child, her Inmate Man,  
 Forget the glories he hath known,  
 And that imperial palace whence he came.

But Ruskin's task,—however it might be pursued in forgetfulness of that unrememberable home,—was surely still the task (as Bacon called it) “to prepare and adorn the bride-chamber of the mind and the universe” ; and that *MELIOR NATURA* which seemed to be Ruskin's, as it was Bacon's, divinity has never shone more radiantly upon the inward shrine of any lover of men. It was half in jest that I would complain to him that to Earth he gave up what was meant for Infinity, and bent a cosmic passion upon this round wet pebble of rock and sea. “Ah, my friend !” he answered once when I spoke of life to come, “if you could only give me fifty years longer of this life on earth, I would ask for nothing more !” And half that season was granted to him, and all in vain ;—for what Tithonus may tread for ever unweary the “gleaming halls of Morn” ?

Then as that fervent life wore on, Ruskin turned more and more from the outward pageant to the human passion ; from Alp and sunset to the sterner beauty of moral law. From the publication of *Unto this Last* one may trace that slowly-growing revolt against the Age which led him to preach in the end with such despairing emphasis the duty of protest, of renunciation, of sheer self-severance from most of the tendencies of modern life. The strength of this emotion in him was made, I remember, strangely plain on one occasion, when some of those who cared most for him had clubbed together, at Lord Mount-Temple's suggestion, to surprise him, on his recovery from a serious illness, with the present of a picture of Turner's, which he had once possessed and still dearly loved, but of which he had despoiled himself to meet some generous impulse. Never were givers more taken aback by the issue of their gift. For the sudden sight of the lovely landscape hung in his

bedroom drew from him a letter of almost heart-broken pain,—at the thought that those whom he would so fain have helped,—who were thus willing to do this thing, or almost anything, to please him,—were yet not willing to do that other thing for their own souls' sake ;—to come out from the iniquity,—to shake off the baseness of the age,—to bind themselves in the St. George's Guild with that small remnant who clung to things pure and true.

Indeed there was something naïve, something childlike, in his Brotherhoods, his Leagues, his solemn Covenants against the onflowing tide of things ;—but a stern reality beneath all this became strongly present to us then ;—a deep compassion for the lonely heart, which so much needed love, yet could scarcely accept a fellowship in love which was not also a fellowship in all that he held for virtue.

There are some who fear lest too pervading a belief in that other world may make men indifferent to the loveliness and irresponsive to the woes of *this*. Yet must that needs be so? or might we not treat even this world's problems with steadier heart, could we regain,—from some surer foothold in the Invisible,—that ancient serenity of the Saints? Watching that ardent soul, whose very raptures trembled on the brink of pain, I have thought that even from Ruskin's delight in Nature something of bitter yearning might have been soothed away, could he have seen in stream and moorland, nay even in

great Skiddaw's self, who shrouds

His double head among Atlantic clouds,

And pours forth streams more sweet than Castaly ;—

could he have seen, I say, in these, as Plato saw in Castaly or in Hymettus, only the transitory adumbration and perishing symbol of somewhat more enduring and more fair. Nay, even from his compassion for stunted and erring souls might not the burning pain have gone, could he have seen those souls as Er the Paphlagonian saw them, marshalled in an everlasting order, of which but a moment's glimpse is shown ;—till even "this last" of men shall follow out, through all vicissitude, his endless and his mounting way?

And turning then, with heart full of such-like fancies, to that well-loved Leader's fate ;—imagining his baffled isolation, and the disheartenment of solitary years ;—I have pictured him waiting in the Coniston woodlands, as Ædipus in Colonus' grove,—waiting in mournful memory, in uncomplaining calm,—till he should hear at last the august summons,—nay, sounded it not like the loving banter?—of the unguessed accompanying God. "Come, Ædipus, why linger on our journey? Thou hast kept me waiting long."

F. W. H. M.



I have examined the Books of Account of the Society, and certify that they are in accordance with the above Statement. The Treasurer's certificate as to the cheques in his hands and uncollected on December 31st, 1899, together with the Balance, as shown by the pass-book, agree with the above Statement.

I have seen vouchers for all cheque payments, and the Certificate of the East Indian Railway Irredeemable Stock, representing the Invested Funds of the Society.

ARTHUR MIALL, F.C.A., Auditor.

23, St. Swithin's Lane, London, E.C.,  
January 22nd, 1900.

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FURTHER "REFLECTIONS ON MRS. PIPER AND  
TELEPATHY:"

*A partial reply to Mr. Andrew Lang.*

BY PROFESSOR OLIVER LODGE.

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Mr. Andrew Lang's criticism (*Proceedings S.P.R.*, Part XXXVI., p. 39) of Mrs. Piper's trance utterances is in many ways interesting, especially as coming from one who has taken the trouble to study the whole subject from the historical and literary standpoint, and has therefore approached this instance of trance utterances, one must suppose, without any unreasonable amount of prepossession. His reading of the record has led him to a position hostile to Mrs. Piper, or rather to Mrs. Piper's controls, to an attitude somewhat critical of those observers and recorders who have regarded the simplest and most obvious hypothesis (viz., the one now adopted by Dr. Hodgson) with some degree of favour, and decidedly impressed by the evidence of those observers who have been able, on the strength of one or perhaps two sittings, to regard the whole matter as a stupid fraud or a poor imposture.

He cites again Professor Macalister's "indelible blot." "I let her see a blot on my fingers and she said I was a writer." Has it occurred to any reader what is the precise connotation of that "I let her see"? The suggestion is that the blot was consciously obtruded in front of Mrs. Piper's eyeballs, and that the deduction followed. Is this an exact statement of the sequence of events? Those who have had much experience of Mrs. Piper's sittings will doubt it. Even those with no experience may conjecture that the clue afforded by the blot was appreciated by the sitter afterwards.

So much has been made by critics of this blot of Professor Macalister's, and of his single attempt at a sitting, when Mrs. Piper does not appear to have gone into anything like a thorough trance, that I am tempted to say further that a person with blotted fingers is more likely to be a yokel, or an experimenter with a fountain pen, than a practised scribe. Few people are not "writers" in the only sense that can be deduced from blotted fingers; and in any other sense it is not apparent to me that the epithet is specially applicable to Professor Macalister, not so applicable as to Mr. Lang for instance. Had she guessed that he was an anatomist there might have been something worth a moment's attention.

The whole sitting is worthless, the phenomenon did not occur, and it is impossible even for a scientific man of the utmost ability to construct a satisfactory theory from a single experience of the non-occurrence of a given phenomenon.

Professor Macalister's one sitting was a bad one. I have stated in my Report that bad sittings occur, and have given an example of one that I had myself. (Vol. VI., p. 494.) It might be possible to call on Miss Angus even, and have nothing but dim and unsatisfactory crystal visions reported, but Mr. Lang would not expect the testimony of that afternoon to outweigh the witness of his own record, nor even to be seriously taken into consideration. Anybody can fail to get crystal visions: I can myself.

"G. P. frequently gives false information about what is occurring at a distance." So sometimes do the newspapers. But I presume that they both do their level best to get true information if they can, and may not always be able infallibly to discriminate. Clairvoyance does not appear to be a perfectly assured faculty; infallibility still less so.

"If Phinuit or G. P. were honourable spirits, they would say that they do not know what they do not know." Well, well, perhaps they would. I try to do so myself. Perhaps I succeed. Mr. Lang must feel very sure about this or he would not say it so confidently.

Again he says Phinuit is "vulgar beyond belief," also "tricky, evasive, false, dishonest, impudently-mendacious, absurdly-ignorant," in fact, a "preposterous scoundrel" (though this last is in quotation marks).

I honestly do not feel sure what Phinuit is: he is certainly a secondary personality of Mrs. Piper's, I take it, though he may be more; but whatever he is, I have a friendly feeling for him. If he were a living person, I should have to say that he was a friend of mine, and that I resented this fluent "derangement of epitaphs." That he is frequently "evasive" I admit, that he is "slim" when in positions of

difficulty I do not deny, but "dishonest" and "impudently-mendacious" I have not found him; and in the matter of "ignorance" he is far less ignorant than I should have expected any one—even a secondary personality—to be, concerning the relatives and private affairs of strangers; while as to "vulgarity" it is a matter of taste perhaps: there is very likely some inherent vulgarity about the procedure of a Private Enquiry Office, even when conducted to all appearances from another order of consciousness and for scientific objects, but I could readily imagine a more real and deeper-seated vulgarity than the comic coarseness of poor old Phinuit. A person with no power of obtruding himself when not wanted, who must be willingly sought, and can be dismissed or abandoned at pleasure, seems to me to lack many of the essential ingredients of vulgarity. But in addition to this I do not personally find him repellent. He might be described, as some Colonials have been described, as one who "behind a slangy manner hides a large and warm heart." The ethics of Phinuit, so far as I have observed them, seem to me superior to those of some men whom I have known. Judged by a person skilled in human nature, by Shakespeare, shall we say, or by Dickens, not to go too high, by any one who rates human kindness and friendly service above dignity of manner and high education, I do not think that he would take a low position.

A secondary personality, says Mr. Lang, may be far worse than the man himself: "A man mad drunk may beat his mother to death;" but that such ideas come anywhere within Mr. Lang's mental horizon when thinking of Phinuit, whether he be only a secondary personality or whatever he be, shows how miserably erroneous is the impression produced by a detailed record of unwitnessed proceedings. It is becoming apparent to me that a detailed record of every word is not in one sense a faithful record. We are not accustomed ever to see every inane and trifling remark recorded, not even in the worst novel ever written; the bald, literal, mechanical record would be too nauseous. A selection of the more interesting portions of any conversation is invariably made. A telephone message, taken and faithfully transcribed by a clerk, does not contain the calling-up trivialities, nor the interjectional observations during intervals of cutting off, nor remarks addressed to the operator, nor every misunderstood word said, repeated, spelled, and ultimately guessed. The final record may not be correct, it may contain errors; and if the telephone is partially out of order, or if many cross-currents are in the line, there may be confusion; but the written message, as handed in, does not contain all this cross-talk; it aims at being a faithful record of what was *intended*, not a mechanical reproduction of everything that occurred, with the rubbish

emphasised. In much of the Piper record it is otherwise, the rubbish is emphasised, and an effort is made to represent the whole occurrence ; it is proper that it should be so, but it is well in reading it to remember the fact, otherwise the record is liable to be misjudged.

If Mr. Lang has really read the whole record carefully through, annotations and all, it is a big piece of work, for which we observers owe him gratitude. Too many there are who will not take this trouble. If the result of this study is to leave him under the illusion manifest in his criticism, perfectly fair and candid as I am sure it is intended to be, then that is for us very instructive. We have not the slightest ground for complaint, we must be content to learn that that is the impression which our research makes on the mind of a man highly versed in cognate subjects and approaching it with no incurably hostile predilection. He has some hostile predilection, I fear ; he has said that he would not himself consent to sit with Mrs. Piper, I believe, and he is sure his own deceased friends would avoid her ; but I hope that these are not among his more serious utterances.

As for his contention that one and the same class of explanation must serve for savage mediums as serves for Mrs. Piper, I admit it cordially. The admission of a modern case will not make the ancient cases, of which he knows so much, the less interesting, rather more.

With some persons such an appeal would be hopeless and ludicrous, but to Mr. Lang I would venture to appeal not to be so ready to recognise evil speaking lying and slandering in the trance utterances even of Mrs. Piper. I can assure him, if that is any good, that he is mistaken, and that he could get a truer idea of the actual facts in this case, facts as interesting in reality as those many other facts of a similar nature in which he is so learnedly and effectively interested, if he extended even to a record of trance utterances by secondary personalities something of that, I will not say charity, but readiness to allow for difficulties and misconceptions, which he is willing to extend to the embodied folk usually denominated "real."

And now a few words concerning the episodes related by my *soi-disant* "Uncle Jerry." Mr. Lang has gone through them and detected inconsistencies in all but the "snake-skin." They were episodes of long ago (some of them 70 or 80 years ago now), of which I, the sitter, knew nothing, related ostensibly by one deceased brother, and attempted to be verified by subsequent inquiry from one or other of two still living but spatially distant brothers. I will call the authors of the two versions the deceased and the living respectively. Their importance, if any, was that they eliminated anything that can

properly and on experimental grounds be called telepathy ; they do not eliminate (I do not see how anything can eliminate) sheer clairvoyance ; but telepathy, the only *vera causa* known to me, was eliminated.\* I took the trouble to make an index of all the episodes of this kind in the report of the first published series of sittings, not only of my own sittings ; and in the preamble to that index I point out that by no means all are equally conclusive, but that some kind of normal explanation may be suggested for several, conceivably for all. (See Vol. VI., p. 649.)

Mr. Lang does not dispute the contention that telepathy is eliminated, but he denies the concordance between the two accounts of each verified episode, the account of the deceased (so to speak), and that of the living. He says they are episodes such as occur in the experience of almost every human boy, and evidently he is able to regard them as shots.

Now, with deference, I submit (1) that the recently (or shortly to be) published normal experiments of Professor Hyslop in New York show that coincidences less accurately related than these do serve as trustworthy evidence for identification in ordinary life ;

(2) that the discrepancies are not so marked as might be imagined, though certainly the memories of the deceased and the living do not tally. I have known such cases in life, where a little subsequent comparison and conversation between the witnesses has resulted in a better agreement ; others in which each side adhered pertinaciously to their own version, when it was not easy for a bystander to judge which was the more nearly right ;

(3) that the episodes have not, in fact, occurred in the experience of every human boy, though there is truly about them nothing in the least out of the common. Take the accounts and offer them to a human boy, or to one who has been in that predicament, as an account of what passed in his boyhood, related by a friend or brother of his now abroad, and, as a rule, he will repudiate them.

But now about the discrepancies of the versions, what do they amount to ? Setting aside the episodes which have been unverifiable, possibly through error, possibly through defective memory of survivor, and attending only to those which I have indexed, I will tabulate the versions side by side. Version A is that of the ostensible deceased, Version B is that of one or other living brother. The deceased had given his name as Jerry : a fact however which, of course, I knew well.

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\* Concerning the meaning of this statement, see Postscript at end of this paper.

“PROCEEDINGS,” PART XVII. (VOL. VI.), DECEMBER, 1890.

PAGE 649.

*Version A.*

Page 503.—Yes, I pretty nigh got drowned, I remember that. Tried to swim the creek, and we fellows, all of us, got into a little boat. We got tipped over . . . ask him if he remembers that about swimming the creek.

Page 517.—He and Bob and a lot of the fellows all together, in Smith’s field . . . Bob knew Smith.

Page 515.—Bob’s got a long skin—a skin like a snake’s skin—upstairs, that Jerry got for him. It’s one of the funniest things you ever saw.

Page 550.—What a lot of mischief he [Frank] was capable of doing . . . There was a family near named Rodney. He pounded one of their boys named John. Frank got the best of it, and the boy ran; how he ran! His father threatened Frank, but he escaped; he always escaped.

*Version B.*

Page 526 (*Abbreviated*).—About the summer of 1828, or thereabouts, a lot of us (including Jerry) left Barking, some in a boat and others walking to Ilford to beat the river and catch fish in nets arranged at Barking for the purpose. We caught very few. On arriving at Barking the elders went home to get dry clothes, and the young ones commenced the usual rough play. Jerry and I were larking together on the tailboard of the water-mill: one pushed the other and sent him down the slippery platform, and then there was a struggle together, which resulted in both being sent into the mill-stream, which was running fast owing to the six gates being open. There was nothing left but to swim with the stream to a bank about three or four hundred yards off.

[*Common knowledge*.—The river at Barking is called the creek.]

Page 527.—I recollect there was a field at Barking called Smith’s field.

Page 557.—It was called Smith’s field because the occupier’s name was Smith, I believe.

Page 516.—Yes, a crinkly thin skin, a curious thing; I had it in a box, I remember it well. Oh, as distinct as possible. Haven’t seen it for years, but it was in a box with his name cut in it; the same box with some of his papers.

Page 557—I recollect very well my fight with a boy in the cow-field. It took place when I was ten years old (about 1822), and I suppose a bit of a boy-bully. We had no quarrel, but merely fought to see which was best man, and when my opponent considered he had had enough, instead of giving in in the usual manner, he bolted like a lamp-lighter. . . . I don’t at all recollect the name of the boy who ran away. I recollect his father saying if he caught hold of me he would give me a good hiding.

Those are all the episodes among this particular set of communications which I have claimed and indexed as against the telepathic hypothesis.\* There are several incidents recalled or imagined by one side and not recalled by the other ; and the episodes recollected by both I have here recorded in the most favourable manner.

Not very strong? Well, no, perhaps not. Have they in my own mind definitely decided me against what is ordinarily understood by the telepathic hypothesis? No, I cannot say that they have. The whole body of evidence distinctly has done as much as that, but hardly these episodes taken by themselves ; nor, so far as I can tell, has any one of the other episodes indexed by me, considered by itself.

Crucial experiments are seldom really crucial, or at least seldom produce their full effect on a mind not otherwise prepared for their witness.

Belief is caused not by crucial incidents but by prevalent tendency and integration of the whole experience ; and it is on this totality of experience that I believe the Piper phenomenon to be no more explicable on any *vera causa* that science is aware of (including telepathy) than are Miss Angus's visions. I do not suppose that any one explanation will cover every class of these abnormal facts. So long as the phenomena are different the explanations may differ too. But when in past times similar phenomena are recorded, then I should say that those may be properly covered by the same explanation, whatever that may be.

In connection with my remark quoted approvingly by Dr. Hodgson that a certain kind of widespread and unconscious telepathy, "telepathy *à trois*," as Mr. Lang well calls it, had never been experimentally established, Mr. Lang virtually asks me whether his experiences in crystal vision with Miss Angus are not "experimental" in my sense of the word.

Undoubtedly they are,—for I was not distinguishing between experiment and observation ;—and very valuable and interesting experiments. But what do they establish? not telepathy ; clairvoyance, perhaps, whatever that may mean. I cannot explain the phenomenon of Miss Angus, nor can I explain the phenomenon of Mrs. Piper, but surely one does not discredit the other.

No, Mr. Lang would say, but they discredit the intervention of the spirits of the dead,—that antique and obvious hypothesis now adopted by Dr. Hodgson, and so made for the moment semi-respectable.

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\* See Postscript.

In calling it the most simple and natural hypothesis, I do so chiefly on historical grounds—which are manifest—but I do so also to some extent on the grounds indicated by Mr. Schiller in his recent paper: “On some philosophic assumptions in the investigation of the problem of a future life.” (*Proceedings*, Part XXXVI., p. 53)

Mr. Lang prefers the hypothesis of a secondary personality; for which in itself there is undoubtedly much to be said, though I do not see that the lucidity of such a personality is as yet explained, any more than I understand the explanation of the lucidity of Mr. Huxley’s soldier-whose-skull-had-been-fractured-by-a-bullet. A plain man would suppose the result of such an accident to be the reverse of lucidity.

There is further the hypothesis of Cosmic pictures, or communion with the Absolute, or, as I might put it, a psychological modification of our usually conceived ideas of space and time.

For myself I incline to this latter hypothesis, if it can be called one. Miss Angus sees in the crystal events in India. Mr. Lang says they cannot be pictures, because the events are three weeks old at the time. Pictures are sometimes three centuries old,—but, without pressing that, why, if she transcends the ordinary bounds of space, should time present a hopeless obstacle?

Mr. Lang may not object to the hypothesis vaguely suggested here: indeed, I do not see how a secondary or tertiary or any other personality helps towards an explanation, unless something of this power be granted hypothetically to it, but he objects to the agency of spirits of the dead. He says “that in his experiments there was no room for the theory of spirits of the dead, for all concerned were alive.” Alas, here again I do not know. I can only wonder how Mr. Lang knows. Does Mr. Lang really agree with Mr. Podmore that overstretched telepathy from the living is likely to be the true and real explanation of these cases—of such a case as he cites in connection with his friend Mr. Lesley for instance? If so, I cannot argue otherwise, but my instinct is against it. I would rather say that the clear and valid and scientifically expressible explanation is still to seek.

#### *Postscript.*

Since writing the above I have seen Mrs. Sidgwick’s article in *Proceedings*, Part XXXVI., on the “Trance Phenomena of Mrs. Piper;” where, accepting provisionally as a working hypothesis and for the sake of argument, some intervention or agency of dead persons, that is, persons with no organs known to anatomy or physiology, she attempts to discriminate between two varieties of this hypothesis,—the variety which assumes that these persons act telepathically on the

dream mind of Mrs. Piper, or the variety which assumes that they enter and "possess" and utilise a part of her body for a time, in somewhat the same way as she herself normally uses it.

In my letter above I have not contemplated this distinction. The distinction I have drawn, between telepathy and something else, refers solely to telepathy in Mr. Podmore's sense; a distinction between the hypothesis of telepathy from some living, though it may be distant, person, and any other hypothesis whatever of the ultra-normal kind. It is in this sense, and in this sense only, that I have said that in certain few cases "the hypothesis of telepathy was excluded." I am unable to regard telepathy from the dead as a *vera causa* known to science;—though to say that is by no means to abuse it.

In my own experience, some agency, some conscious intelligence, of departed persons was undoubtedly and strongly *suggested*; but in very few cases indeed was there any semblance of what might be called "*possession*." Possession was simulated or occurred ostensibly with Mr. E. (Vol VI., pp. 517, 552, etc.); it occurred ostensibly again with Dr. Edwin Thompson (*op. cit.*, p. 544) probably, though I am not quite sure of that; it was simulated once, for an instant only, by a relation of my own; but as a rule it was clear to me, or became clear before the end of the sittings, that Phinuit was reporting—reporting in the first person and somewhat dramatically—the information which he acquired; and this without any intent to deceive.

I do not find "possession" an easy idea to formulate to myself scientifically. I presume that it implies a more extended power than telepathy, because telepathy may be supposed to act primarily on the mind, and secondarily on the brain, and so indirectly on other organs; whereas "possession" may, I suppose, be defined as a psychical action direct on matter,—direct on the matter of the hand or the voice; and may be regarded therefore, as somewhat more of the nature of a "physical phenomenon."

I do not propose to say more on Mrs. Sidgwick's paper now; and I have only said as much as this in order to emphasise the fact that no idea of the distinction she draws was in my mind when replying to Mr. Andrew Lang; otherwise my form of expression (appearing after her paper) might tend to mislead.

Furthermore, I wish to say that, though I have called the above letter a partial reply, it is in no sense intended to be a complete reply; nor have I in the slightest degree touched upon any of those points and criticisms (the most numerous in Mr. Lang's critique) which concern Dr. Hodgson, and on which in due time he will himself, no doubt, have something to say.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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*Names of Members are printed in Black Type.*

*Names of Associates are printed in SMALL CAPITALS.*

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 GREEN, ALAN B., M.A., M.B., B.C., Downing College, Cambridge.  
 GREEN, MRS., Downing College, Cambridge.  
 HAMILTON, WILLIAM H., Glenburnie, Werter-road, Putney, S.W.  
 HASLAM, WILLIAM J., New College, Harrogate.  
 MUIRHEAD, MRS., 40, Marlborough-mansions, Cannon-hill, Finchley-road, N.W.  
 WHIDBORNE, MISS C. M., Chavanté, Torquay.

### THE AMERICAN BRANCH.

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 BILL, CHAS. ALFRED, 101, West 78th-street, New York, N.Y.  
 BULLOCK, REV. M. A., Lincoln, Neb.  
 DEMMING, BENJ. W., Harrisburg, Pa.  
 DEVINE, ANDREW, 145, Broadway, New York, N.Y.  
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 EVANS, MARK G., 410, Cooper-building, Denver, Colo.  
 FEIBEL, JULIUS C., Hillsboro, Ohio.  
 FISHER, L. S., Sparta, Wis.  
 FOSTER, MISS L. F., 187, West 82nd-street, New York, N.Y.

HUGHES, OLIVER H., Hillsboro, Ohio.

HUTCHINSON, HENRY E., 1,180, Dean-street, Brooklyn, N.Y.

LIBBY, DR. H. F., 687, Boylston-street, Boston, Mass.

MILLER, JOHN W., Snohomish, Wash.

OAKS, L. W., Bradford, Pa.

PAVEY, HENRY A., Hillsboro, Ohio.

SALTER, ARTHUR, Box 43, Independence, Colo.

WELLINGTON, MISS SYBIL, c/o Dr. Hodgson, 5, Boylston-place, Boston, Mass.

WRAY, MISS ELEANOR, Walpole, Mass.

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### MEETING OF THE COUNCIL.

The Council met at the rooms of the Society on March 2nd. Professor H. Sidgwick occupied the chair. There were also present: Dr. A. W. Barrett, the Hon. E. Feilding, Mr. F. Podmore, Mr. H. Arthur Smith, Mr. J. G. Smith, and Dr. A. Wallace.

The Minutes of the last meeting were read and signed as correct.

One new Member and eight new Associates were elected. The election of nineteen new Associates of the American Branch was recorded. Names and addresses are given above.

The Council recorded with regret the decease of Mr. T. G. Rylands, who had been a Member of the Society almost from its commencement, and also of Miss Jebb, an Associate of the Society.

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

The House and Finance Committee presented a report and an estimate of income and expenditure for the current year. This was discussed in connection with the best mode of bringing out the lengthy report by Professor Hyslop of his sittings with Mrs. Piper, in regard to which letters were read from Mr. Myers, and from Miss Johnson, as Editor. A general scheme for the year was agreed to, some matters of arrangement being deferred for final decision.

The question of the desirability of an amplification and combination of the existing Indexes of the *Proceedings*, *Journal*, and *Phantasms of the Living*, which had previously received some attention, was fully discussed. It was thought that such an Index would be found valuable by many Members of the Society, as well as by others, especially in regard to the work of the Society in the future; and it was agreed that steps should be taken towards its preparation.

Some other matters having been disposed of, the Council agreed that its next meeting should be at the Town Hall, Westminster, at 3 p.m., on Friday, April 6th.

## GENERAL MEETING.

The 104th General Meeting of the Society was held in the Westminster Town Hall on Friday, March 2nd, at 8.30 p.m., PROFESSOR SIDGWICK in the chair.

MISS M. H. MASON gave an account of two cases of the cure of warts in children by suggestion. The boys who were her patients had come under her notice in the course of her duties as Inspector of the Boarding-out system under the Local Government Board. [These cases will be found printed below.]

Miss Mason said that she would be glad of opportunities of trying the same treatment further, and invited those present to bring her subjects for experiment, for which she would, if possible, arrange times at her rooms at 21, Queen's Mansions, Victoria Street, London, S.W. She also invited any of the audience who might have warts to come to her for the purpose of having them charmed at the close of the meeting. This invitation was accordingly accepted by a lady and a gentleman present, and their warts were charmed by Miss Mason.

Some extracts from a portion of PROFESSOR J. H. HYSLOP's Report of his sittings with Mrs. Piper were then read by MR. F. PODMORE. This portion of the Report (the whole of which is equivalent to about 600 pp. of *Proceedings*) consisted of a general introduction and lengthy summary of the statements made at all the sittings, with a complete detailed record of everything that occurred at the first four sittings. The remainder of the Report reached England too late for it to be possible to make any use of it for this meeting. The following is a brief account of the extracts read :—

Professor Hyslop prefaced his paper by a note explaining that he was in no way responsible for the wide publicity given to his investigations in the American Press ; nor for the statement that he proposed to afford a scientific demonstration of immortality. He then defined his own attitude in the matter. The question of fraud, he thought, was definitely put out of court by the results of previous investigations, and he did not propose to consider it as a serious possibility until specific evidence of it was adduced, or the charge of fraud was put in a specific form. As regarded other possible explanations, he regarded telepathy as quite inadequate, and held that the theory of spirit communion was the only theory hitherto adduced which would cover the facts. Mr. Hyslop then proceeded to describe minutely the elaborate precautions taken to prevent Mrs. Piper in her normal state from having any clue to his identity, and the general conditions under which the experiments were conducted. Extracts were then read from his critical summary of the records of the sittings. A large

part of the communications received through Mrs. Piper's hand purported to proceed from the spirit of Mr. Hyslop's father, and a detailed account was given of various conversations containing pertinent information on the nature of his last illness, and the remedies employed, or considered with a view to employment, or recommended by friends for employment. References were also quoted to the deceased's friends or relations, his personal effects, his habits, occupation, religious views, and characteristic phraseology. Other relations at times purported to control Mrs. Piper's hand, and an extract was read, the communication purporting to proceed from the spirit of a uncle of Mr. Hyslop, containing many references subsequently verified, to persons and events unknown to the sitter.

THE CHAIRMAN observed that Dr. Hodgson attached great importance to the report of this series of sittings, as it was a complete record of everything that transpired.

An animated discussion followed, which we do not report at length, since the criticisms and replies to them could hardly be appreciated without reference to the complete record, which, it is hoped, will be published soon.

In answer to a question as to whether Mrs. Piper's health was affected by her trances, it was replied that no unfavourable results had followed, and that her health had been decidedly better of late years than it was formerly.

It was also asked whether she received payment for her sittings, to which the reply was that she was paid for them, but it was only fair to her to state that she could probably have earned much more if she had not agreed to sit solely under Dr. Hodgson's arrangements, with sitters arranged for by him.

THE CHAIRMAN asked Mr. Podmore what impression had been produced on his own mind by the part of Professor Hyslop's report which he had read.

MR. PODMORE replied that he thought the evidence in some respects not very strong. Thus, of the names given at the first sitting, only 5 out of 17 were identified as correct; the principal control purported to be Professor Hyslop's father, and Professor Hyslop thought the phraseology used and the mental attitude in general specially characteristic of his father; but it appeared to him hardly definite or unusual enough to be so regarded. Professor Hyslop had become convinced of the spiritistic theory, and explained by it incidents which did not go beyond the explanation of telepathy from the sitter or other living persons; and mistakes were explained away—perhaps rather too freely—as due merely to the difficulties of communication. On the whole,

he did not think the evidence so strong as what had been previously published in the case of Mrs. Piper.

MISS E. K. BATES gave an account of sittings she had recently had with Mrs. Piper, at which the information given could not, she thought, have been acquired by thought-transference from the sitter; nor did she think it open to the other objections Mr. Podmore had mentioned.

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### THE CURE OF WARTS BY SUGGESTION.

BY M. H. MASON.

The *Journal* for April, 1898, contained an account of a case which I cured by charming in the autumn of 1897. Since then I have been looking out for other cases for experiment; but warts do not seem to be common, for I have found scarcely any since that date. I am afraid I may have seen one or two upon which I forgot to experiment at the time, and I no longer remember whose, or where they were. But I have charmed only two since 1897, and both were again completely successful. They were as follows:—

On October 2nd, 1899, I found, at Stanford Rivers, in Essex, a boy named Thomas S., aged about ten, with a large wart about the size of a threepenny bit on his right thumb. I was told that he had had it six months, and that various methods had been tried for its cure. He told me himself that it had been rubbed with broad-bean shells and parsnip tops. I spoke to the schoolmaster about it, out of the boy's hearing, and told him that I had no doubt I could cure it by suggestion, and I interested him in the matter. He promised to help, and to watch the case, and let me know if it was cured. I then called the boy back, and told him that I was going to charm his wart away in a manner which I thought would be to his own taste. I showed him a sugar mouse, and putting it in a box in one of the school cupboards, told him that I should leave it there till it had eaten up his wart in the dark, and that before that day three months he would find the wart gone, and then he was to ask the schoolmaster for the mouse and eat it up in its turn.

On January 18th I received this letter from the schoolmaster:—

Stanford Rivers, Romford, *January 16th*, 1900.

DEAR MISS MASON,—I am very pleased to inform you that T. S.'s wart has entirely disappeared.

I am simply astounded—it is very remarkable.—Yours faithfully,

H. NEWMARCH.

As I had told Tommy that the mouse was to eat up his wart during the time stated, I wrote to ask Mr. Newmarch whether the

wart disappeared gradually or suddenly, and on what day, as far as he could tell me. He answered as follows :—

Stanford Rivers, Romford, *January 22nd, 1900.*

DEAR MISS MASON,—T. S.'s wart *gradually* disappeared, and finally so about a week before Christmas Day. On that morning I overtook Tommy going to church, when I asked him how the wart was getting on. He showed me his hand, and there was no sign of the wart whatever. He also gave me the information as already stated.

Tommy received the sugar mouse with a broad beam of satisfaction all over his face.

I have much pleasure in sending you these particulars, as I am so interested in the case.—Believe me, Yours faithfully,  
H. NEWMARCH.

The gradual disappearance of this wart may have been due to my telling the boy that the mouse would eat it up in the dark during the period mentioned.

Three days afterwards, on October 5th, I found another boy named William G., attending another school a few miles off. He also had a large wart, which was situated above the third finger of his right hand. I told him in the presence of an old couple with whom he lived, and who fully believed in wart-charming, that I would charm it away for him before that day three months, and I asked the school-mistress to let me know the result. She wrote as follows :—

Paslow Common Board School, *November 13th, 1899.*

DEAR MISS MASON,—I am very glad to tell you that your Charm had its desired effect on Willie G. ; the wart has nearly disappeared. . . .—  
Yours obediently,

F. DODD.

Then I wrote to ask her whether the wart had entirely disappeared, and, if so, when and how. She answered :—

Paslow Common Board School, *January 20th, 1900.*

DEAR MISS MASON,—I am only too pleased to answer a letter from you at any time, and to give you any information you may require.

Very glad to tell you that Willie G. has improved, and that the wart has quite disappeared ; how long cannot quite say, but some time. . . .—  
Yours obediently,

F. DODD.

In this case I must confess that I forgot to do anything by way of charming, and the cure must have been effected merely by my assurance of it,—that is, by suggestion pure and simple. It seems to me that the power of cure by suggestion, or faith healing, lies not merely in the faith of the subject but in that of the agent. I need not say that I have no faith whatever in the charm itself ; but experience has

given me very strong faith or confidence in my own power of inspiring faith in others. So great, indeed, that I can undertake and promise to effect such cures.

*February 14th, 1900.*

### CASE.

#### L. 1119. Clairvoyance in a Dream.

The following case of apparent clairvoyance in a dream was kindly obtained for us by Mrs. E. Thompson, of 87, South Hill Park, Hampstead, London, N.W., an Associate of the Society. The account was written by Mrs. Thompson, from the description given her by the percipient, Mrs. Hodgson, who afterwards corrected and signed it.

*June 12th, 1899.*

The following account of a dream seems worth recording. It was told me by a lady on Sunday last (June 11th), whom I met at the house of a mutual friend.

In September, 1897, Mrs. H., of Shepherd's Bush, left her house during the afternoon for a few hours unattended, and unfortunately whilst she was away burglars entered and ransacked the place, taking all portable valuables. One of the articles missing and supposed to have been stolen was a small papier-maché box containing trinkets of more or less value. The box, however, was much valued, having been in Mrs. H.'s possession for many years, and [she] was naturally vexed at the loss.

About one week after the burglary, Mrs. H. dreamed she went into the coal cellar and found hidden amongst the fine coal the very box supposed to have been taken by the thieves.

Mrs. H. spoke to her daughter (the next morning) of her dream, and she laughed and scouted the idea of a box of trinkets in the coal cellar. Therefore they did not make a search, but let the whole matter of the dream slip their memory for a time. She herself felt it was there.

In the following August, 1898, Mr. Hodgson went into the cellar to see how much coal there happened to be, when, to Mrs. H.'s surprise, he came to her with the box wrapped up in a newspaper, which was of the *date* of the burglary, viz.: September 30th, 1897. He had found it amongst the fine coal.

Mrs. H. kept this paper for some time, but has not it in her possession now. Affixed hereto are the signatures of Mrs. and Miss H.

(Signed) C. HODGSON.  
E. HODGSON.

Mrs. Hodgson adds.—

This is a perfectly true account of my dream and its strange fulfilment. I am not a dreamer; it is very seldom I dream, so was greatly impressed by this one.

(Signed) C. HODGSON.

Miss Hodgson also adds:—

My mother's dream impressed her very much, and I cannot describe my feelings when the box was found.

## MRS. PIPER AND TELEPATHY.

BY ANDREW LANG.

Replies to replies are weary things, but I must thank Mr. Lodge for the courtesy of his remarks on my remarks on Dr. Hodgson's studies of Mrs. Piper. There cannot be any essential diversity of opinion between Mr. Lodge and myself, as, apparently, neither of us has any theory as to the nature of Mrs. Piper's phenomena.

(1) I admit that Professor Macalister, with the blot on his finger, had a bad "sitting;" but I would draw no inference from a number of bad sittings, except that, if success depends, in any degree, on "a thorough trance," Mrs. Piper should not give sittings when she is not in a trance that is thorough. It does appear to me that, as a rule, she fails most with the kind of people whose affirmative evidence would be most valuable. But for this (if this be so), there may be many different reasons. Nothing would surprise me less than the occurrence of "dim and unsatisfactory visions" on the part of any crystal-gazer; if a certain percentage of them occurred, one might begin to feel that chance-coincidence perhaps provided the clear and satisfactory visions, which would be mere fancy pictures. Indeed, I always keep this and other normal causes of success before my mind. I do think that failures, in all cases, ought to be "seriously taken into consideration."

(2) False information from G. P. does not seem to me to be on the same footing as false news in the papers. If the distinction is not obvious, I shall not dwell on the matter.

(3) As to Phinuit, I do think he has all the usual evil notes of a "secondary personality;" but as Mr. Lodge entertains "a friendly feeling" for a secondary personality whom I have never met, I refer him to the opinion of Mrs. Sidgwick.

(4) My bias, my hostile bias, as to paid mediums, I have frankly confessed. Most of us have a bias, and it is candid to state one's own. Surely I must know something about the characters and tastes of my own deceased friends. If they "communicate" through Mrs. Piper, then either their tastes have altered, or the communicators are not what they profess to be. I have a right to abstain from trying to bring my friends acquainted (were it possible) with whatever it is that, to my mind, pretends to be what it is not. I cannot be more "serious" than I am on this topic.

(5) The affair of "Uncle Jerry" must be studied in the original records. In my opinion "Version A." (*Proceedings S.P.R.*, Vol. VI., p. 503) is utterly and irreconcilably different from "Version B." (*ibid.*,

p. 526). According to Version B. nobody was "tipped over" from a boat, and nobody "pretty nigh got drowned," as in Version A. Most boys, alas, have killed cats, or been present at a cat-killing; many boys have been "tipped over" in boats; of all names of fields, "Smith's field" is not the least common. The snake-skin I have admitted as good; and if the runaway boy was named Rodney, that is good also. I don't pretend to explain these facts, unless there is such a thing as *télépathie à trois*.

(6) As to Miss Angus's successes, or some of them, I do not think that they prove this *télépathie à trois*: I only mean that, of other than normal explanations, I incline to think *that* the most easily thinkable. Why we should suppose that the agency of the dead may be concerned in them, I cannot conceive. Of course I cannot *know* that the dead were *not* concerned; but I cannot imagine why we should even glance at that animistic hypothesis in such cases. All the people who seemed to be seen in the glass, and all the people present who were interested in them were alive, unless, indeed, on one occasion, the picture of Mariotte Ogilvy (about 1546) was really seen. A lady about her age, and in the dress of her period, was viewed in the glass, but I was present; Mariotte had been present to my mind, and, for all that I know, Mariotte may have somehow exuded thence. Or the crystal-gazer may once have known but forgotten that unlucky heroine: or the view of a lady of about 1546 may have been fortuitous.

(7) I do think, as Mr. Lodge puts the question, that "overstretched telepathy from the living" is the most easily thinkable non-normal explanation of these cases, but there may be an unguessed-at normal explanation, or, as Mr. Lodge says, there may be "a psychological modification of our usually conceived ideas of space and time." Perhaps, after all, that is the least difficult hypothesis, and probably the best attitude is the philosopher's who said, *hypotheses non fingo*. By the way, Mr. Huxley's tale of "the lucidity of the soldier-whose-skull-had-been-fractured-by-a-bullet" is really deserving of study by the learned in these matters. As Mr. Huxley accepted the facts, they must, I suppose, have been given on adequate evidence, which he adduced. But the "lucidity" (which was limited) did not, apparently, interest Mr. Huxley. He remarked on the resemblance to cases of hypnotic patients, but seemed to regard all of *them* as highly suspicious characters. The soldier he did not suspect. The soldier did (he seems to have thought) what the hypnotic patients only pretend to do, or may be suspected of pretending to do. The interesting coincidence between the facts in the soldier's case, and the fraud in the hypnotic cases, was not dwelt on by Mr. Huxley: who noticed

it briefly in passing. One question, after all, I may ask Mr. Lodge. Does he believe that Phinuit is a deceased physician of French birth? If he does not believe this, and if Phinuit positively asserts this, how can Mr. Lodge deny that Phinuit *mentitur impudentissime*? It was, I think, Professor Shaler who called Phinuit "a preposterous scoundrel." If Phinuit were a living person for whom Mr. Lodge confessed a friendly feeling, of course I would sedulously avoid the mention of Phinuit. But we are agreed that Phinuit is not a living person.

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[*Note.*—The case described by Huxley,\* to which Mr. Lang refers, is a striking instance of duplex or alternating personalities. It was observed by Dr. E. Mesnet and published by him under the title, "De l'Automatisme de la Mémoire, etc.," in *L'Union Médicale*, July 21st and 23rd, 1874. A brief summary of it was given in Mr. Myers' paper on "Automatic Writing" (*Proceedings S.P.R.*, Vol. IV., p. 234); but as this appeared thirteen years ago, our readers may be glad to be reminded of the main features of the case. The soldier—F.—after a gun-shot wound in the head at Sedan, became subject during the next four years to periodical attacks of a kind of somnambulism, during which he was entirely insensible to pain, could hear, taste and smell nothing, and could hardly see at all, except when the sense of touch called his attention to objects, which he could then, it appeared, see distinctly. His condition during these attacks is compared by Huxley to that of a frog deprived of its cerebral hemispheres, which retains all its ordinary powers of movement, but will only use them when urged by external stimuli; and which, though it appears to be blind, will—if it is made to move—avoid obstacles, thus showing that it is really affected in some way by visual sensations. Similarly, the soldier in his secondary condition appeared to be brought into relation with the external world almost exclusively through the sense of touch. Sitting at a table in one of his abnormal states, he took up a pen, felt for paper and ink, and began to write a letter to his general, recommending himself for a medal on account of his good conduct and courage. To test how far vision was concerned in this act, Dr. Mesnet repeatedly placed a sheet of iron between the man's eyes and his hand; he continued to write a few lines illegibly and then ceased, but without showing any discontent. When the obstacle was removed, he began to write again where he left off. The ink in his inkstand was then replaced by

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\* In an essay, "On the Hypothesis that Animals are Automata, and its History"—(*Fortnightly Review*, 1874), reprinted in *Science and Culture, and other Essays* (1881), pp. 223-231.

water. He perceived the faintness of the letters traced, wiped his pen again and again, but never looked at the ink-bottle. His field of vision, it seemed, was awakened by touch alone, and was limited to objects with which he was actually in contact.

On one occasion he was writing on a sheet of paper which lay on a pile of about ten similar sheets. The top sheet was drawn away and his pen continued to write in the same place on the second sheet. When he had written about ten words on the second sheet, this also was snatched away, and he continued his phrase at the corresponding point on the third sheet. This process was repeated and on the fifth sheet there was nothing but his signature at the bottom. Nevertheless, he read over and corrected his letter on this blank fifth sheet, scattering stops and corrections over the empty page, each of which corresponded to mistakes made on the corresponding points of the pages which had been snatched away from him.

It will be seen that there was nothing here which could properly be called "lucidity," since no knowledge was shown of anything that F. had not been normally aware of. He merely saw on the fifth sheet a hallucinatory "after-image" of the letter he had just written. It was remarkable that this represented the real letter so accurately, showing how exact was his memory of it. But the heightening of the faculty of memory is one of the commonest characteristics of the automatic condition.

An incident curiously similar to this is recorded by Professor Janet in the *Proceedings S.P.R.*, Vol. VIII., p. 483. He says:—"One day a young female patient had an attack of somnambulism, during which she had written a letter which she had afterwards torn up, and the contents of which she had forgotten. By causing her to gaze upon a shining surface, [I] succeeded in making her read by hallucination the whole of that letter."

Huxley observes of F.'s case:—"Those who have had occasion to become acquainted with the phenomena of somnambulism and of mesmerism will be struck with the close parallel which they present to the proceedings of F. in his abnormal state. But the great value of Dr. Mesnet's observations lies in the fact that the abnormal condition is traceable to a definite injury to the brain, and that the circumstances are such as to keep us clear of the cloud of voluntary and involuntary fictions in which the truth is too often smothered in such cases."

It should be remembered that this remark was made in 1874, at a time when the modern science of Hypnotism was practically in its infancy, and when a scientific man, even of Huxley's eminence, might be excused for speaking of it with scanty respect.—ED.]

FURTHER DISCUSSION OF A CASE OF SUPPOSED  
"SPIRIT-PHOTOGRAPHY."

(Continued from the February "Journal," p. 194.)

BY D. B. MCLACHLAN.

I am permitted to reply to the remarks evoked by the view I ventured to express with reference to this photograph.

The question is simply whether a certain photograph can be reproduced in its essential parts by ordinary means. If those who assert that it can will take the trouble to do it, the matter is settled.

This summary and conclusive treatment does not recommend itself to the scientific critics. They are fertile in theories, but slack in testing their speculations. Mr. T. E. Espin has great faith in some "visual" experiments which consist in turning the photograph upside down for the better understanding of it. His explanation is totally different from that of Professor Barrett, who at least made one photographic experiment.

In default of actual trial we might reasonably expect that the hypothetical experiments should be worked out on paper to enable us to judge of the supposed effects, but this also is denied us. Professor Barrett and Miss Johnson confine themselves to generalities that may seem plausible to one unacquainted with practical photography, but which are found to be impossible of realisation when reduced to terms of space and time. If the following remarks appear long and tedious the reason is that I have been obliged to work out the physical theories myself to show their weakness.

1. Professor Barrett (p. 189) claims to have "carefully weighed all the evidence," but admits that his experiment was directed to elucidate one feature of it only—the absence of both legs and an arm of the Ghost. The experiment is manifestly inadequate to explain the whole Ghost. Stationary and well-lighted parts of the body are absent as well as the mobile parts. Especially do we want to know why the figure has no vestige of an ear, though the whole side of the head is turned to the spectator and is well lighted; and why there is no mouth, nose or fingers worth mentioning. These details are an essential part of the evidence.

Let us consider how Professor Barrett deals with the single point which he undertakes to explain. Having conceived that the fragmentariness of the figure is due to movements of human limbs, he chose for his photograph such a length of exposure as accorded with this conception. He says that the figure could be taken in 20 to 30 seconds, so we may infer that the whole exposure lasted a minute

or less. But the whole exposure of the D. photograph lasted an hour. If Professor Barrett was aware of this, will he kindly tell us why he offers a photograph of a minute's duration to explain another that occupied sixty minutes? Perhaps his photograph is made to scale and is meant to be interpreted proportionally. If so, then since the figure in the experimental photograph occupied half or two-thirds of the total exposure, we conclude that the D. figure occupied half or two-thirds of an hour in the taking. But this is inconsistent with the original idea that the limbs of the man were kept out of the photograph by being in motion all the time. The most agile of footmen could not toss his arm and legs about incessantly—not to speak of wagging his ear—for 30 or 40 minutes. I am afraid this point of the case is not yet explained.

I fancy also that Professor Barrett is alone in believing that the D. figure is that of a footman, and a young one too. Who ever saw a footman of any age with a cranium so lofty and reverend, so denuded of hair?

2. It has not been shown that the transparent chair could have been moved to its place during the exposure. It has doublings like those of other objects and equally well-defined, which proves that it was on the spot during the whole of the short exposure. It was also there during the whole of the long exposure, as Dr. Kingston points out. But the short and long exposures together account for the whole hour. There is no possible third period during which the room was being photographed without the chair.

I cannot agree with Miss Johnson that the seat of the chair conceals a dark background. The shadow to which she refers is partial and thin. The front and side of the chair are dense black, that is, they made no impression at all on the silver of the plate, and the carpet would certainly have occupied that space if it had had a chance.

Those who practise photography even as an amusement quickly learn to notice the disposition of a scene in order to judge of the pictorial effect. In focussing also one has to observe the picture very closely. For these reasons it is incredible that Miss Corbet should not have detected a disturbance in the order of the furniture when she returned to the room. Besides, the chair is in its customary place. It is evidently the one used by those who write at the round table. There are writing materials on the side next to it. The last person who used the chair turned it round a little in leaving the table.

With regard to this chair we have to choose between abnormal transparency and abnormal opacity. Why, asks Miss Johnson, should we ascribe the transparency to spiritual agency and not the opacity?

That is hardly the issue. I have nowhere ascribed the transparency to the deliberate action of spirits; I have merely pointed out that a similar transparency occurs in photographs accepted in certain quarters as spiritual. The association may be a mere accident—and then again it mayn't, as Miss Kingsley's West African skipper used to say. It is just these little anomalies that set us on the track of higher knowledge. They should be welcomed and studied, not denied or ignored. Anyhow, in the Röntgen photography we have precedents for a transparency that a few years ago would have been considered abnormal and impossible, while we have no experience as yet of abnormal opaqueness such as appears in the chair if it were moved into place. The transparency is therefore the easier to accept of the two alternatives.

3. The discovery that the room has three doors does not benefit the physical theory. It facilitates the entrance of the man into the room, but destroys one of the reasons for his existence—the necessity of accounting for the camera-displacement. We cannot suppose he entered at one door and then walked up to, and disturbed, a camera standing in another doorway and a little back. It is impossible that he made the tour of the room outside and touched the camera behind after being in the room, for the Ghost does not show doublings due to the displacement of the camera. If he had been photographed before the camera was moved his image would be doubled.

4. Miss Johnson supposes (pp. 180, 183) that the chair may have been moved into position soon after the exposure began, and she is pretty sure (p. 181) that the exposure which followed the camera-movement was the short one. The short exposure came last. But the chair was in place during the whole of the long exposure (Dr. Kingston). What then was the man doing between the time when he moved the chair and the time when he moved the camera—an interval of about an hour?

Miss Johnson provides an avenue of escape (p. 183): "perhaps" the same person moved both chair and camera—perhaps only. But on the other hand she is sure it was not Miss Corbet who moved the camera (p. 181). But if not Miss Corbet, it was the man—the same man who moved the chair about an hour before. We cannot possibly admit a second hypothetical person into this sufficiently complicated business. Therefore I repeat: What was the man doing in the room all that time?

Miss Johnson has still a third line of entrenchment. Perhaps after all (p. 180) the chair was there from the beginning and was moved away before the end of the exposure, leaving time for the images to be

formed that now show through it. The order of events would be: tilting camera—moving chair away—photographing man—closure.

To this I object that it is not the proceeding of a man who is acting in a fit of abstraction. It is juggling or insanity. In the second place, there is no time for all the events. We cannot allow more than ten seconds for the short exposure, since the only things that impressed the plate are flaring glass and polished surfaces that reflected straight into the lens. Ten seconds are, I judge, ample time for that with an "ordinary" plate closely stopped down. But from the time of tilting the camera to the time of moving the chair away we must allow the whole ten seconds, since the doublings of the chair are of the same nature and strength as those of the other parts of the room. There remains no time for photographing the images that show through the chair and which (*ex hyp.*) were formed after the chair was moved away; and no time for photographing the man, which must have followed the moving of the chair, but may have been concurrent with the impression of the transparent images.

Let us throw back the camera-movement to any desired distance and we meet with similar difficulties. Say it took place ten minutes before the closure, and divide the time equally between the secondary images of the chair and the transparent images that followed its removal. This also will not answer, since it gives twice as long for the secondary images of the room as for those of the chair, and if the latter occupied five minutes, the transparent images (which are much stronger) occupied twenty minutes or more. If we give one minute to the chair doublings and nine to the transparent images, we have the secondary images of the room ten times as long as those of the chair, which is absurd.

By placing the events at the beginning of the exposure we at least have time for the man to be photographed and to get away after the long exposure began. But all the rest is impossible. The camera must have been tilted ten seconds after the lens was uncapped. Prior to that the chair was moved out and formed its secondary image. *Still earlier* there was a longer period with no chair in view when the images were formed that show through the chair. Thus we get back to a point coinciding with, or earlier, if such a thing were possible, than the uncapping of the lens. A truly marvellous compression of incident!

It is thus irrelevant to speak of the hour's exposure and the absence of Miss Corbet and her friends from the house as if unlimited time was thereby afforded for the man's operations. On any arrangement of the facts he must have been in the room simultaneously with Miss Corbet.

5. I have succeeded in identifying D. Hall and find it to be one of the great English country mansions. It is surrounded by its own grounds and its privacy is no doubt guarded in the usual way. We know of three in-door men-servants and there would probably be twice that number of women-servants, or more. Outside there would be gardeners, stablemen and lodge-keepers. Add to these the members of the family and we have a household of fifteen to twenty persons. I mention these details in view of the suggestion thrown out that a visitor may have strayed into the house in a fit of absent-mindedness, without announcing himself by bell or knocker and without being seen by any one. We can as easily imagine him wandering into and out of Buckingham Palace without being challenged. The absent-minded visitor is as difficult to accept as the apostolic footman.

There is a fact mentioned in the history of D. Hall that is not without interest to our inquiry. The house occupies the site of what for centuries was an abbey. The library where the Ghost appeared was part of the abbey refectory and is said to be the only portion of the old building left. It is thus a likely place for spiritual manifestations to occur.

Professor Barrett has "not the least doubt that a few trials would enable any one to reproduce a figure the facsimile of that in the arm-chair in Miss Corbet's photograph." In the interests of psychical research it is to be hoped that Professor Barrett will make these few trials. The D. photograph has so many points in common with what are called spirit-photographs that a natural explanation of this one will account for most of the others. But in any photographic reproduction we must have the unexplained accessories as well. They are perhaps not so important as the main figure, but unless the whole is done in such a manner as to include them as a by-product we have no guarantee that the process is the same as that of the D. photograph. We cannot be satisfied with a mere colourable imitation. Should it be found impossible to reproduce the photograph satisfactorily, that result also will be instructive in another way.

Wimbledon, *February 13th*, 1900.

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H. ARTHUR SMITH.

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### MEETING OF THE COUNCIL.

The Council met at the rooms of the Society on April 6th. Professor H. Sidgwick occupied the chair. There were also present: Mr. F. Podmore, Mr. Sydney C. Scott, Mr. H. Arthur Smith, Mr. J. G. Smith, Sir A. K. Stephenson, Dr. C. L. Tuckey, and Dr. A. Wallace.

The Minutes of the last meeting were read and signed as correct.

Five new Associates were elected. The election of seventeen new Associates of the American Branch was recorded. Names and addresses are given above.

The Council recorded with regret the decease of the Hon. Hugh O. Northcote, an Associate of the Society.

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

It was resolved that, in view of the proposed voluntary liquidation of the Agra Bank, Limited, the Treasurer be requested to transfer the Society's bank account to the Temple Bar Branch of the London and Westminster Bank, Limited.

Some other matters having been attended to, the Council agreed that its next meeting should be at the Rooms of the Society, on Friday, May 18th, at 4.30 p.m.

Since the date of the Council meeting, General Meetings—in addition to that already fixed for Friday, May 18th, at 8.30 p.m.—have been arranged as follows:—Friday, June 22nd, at 4 p.m.; and Monday, July 16th, at 8.30 p.m.

### A CURE OF PARALYSIS BY HYPNOTISM.

Professor A. Alexander, of Rio de Janeiro, sends us the following account of a hypnotic cure recently effected by a friend of his, Dr. Alfredo Barcellos, who resides at Botafogo, Rio de Janeiro, where he has a large practice. An article in the *Journals* for June and July, 1897 (Vol. VIII., p. 88 and p. 99) by Professor Alexander describes some supernormal phenomena observed during hypnotic treatment by Dr. Barcellos. Dr. Barcellos has used hypnotism in his medical practice since 1888, when he first experienced the benefit of it in his own person. While he attributes the phenomena of hypnotism generally to suggestion, it is interesting to find that both his own experience and his observation of his patients have led him independently

to the views maintained by Dr. Bramwell, that a hypnotised person retains his powers of discrimination and choice, and that suggestions will not take effect if they are really opposed to the subject's will. In the article above referred to, several instances are given of impressions produced at a distance by him on his patients (in which cases, however, something must be allowed for the possible effect of expectancy) and also instances of telepathic clairvoyance and premonitions experienced by them. An earlier communication of Professor Alexander's, printed in the *Journal* for July, 1893 (Vol. VI., p. 112) gives a case of thought-transference obtained through table-tilting, in which Dr. Barcellos was one of the principal experimenters and witnesses.

Professor Alexander states, however, that Dr. Barcellos' object has always been the cure of disease, rather than experimentation or the observation of supernormal phenomena, and the case now to be given is simply an instance of this. The account was contained in a letter written by Professor Alexander to Mr. Myers, dated January 21st, 1899, and endorsed by Dr. Barcellos, who has himself since published an account of the same case in a Brazilian journal called the *Revista da Sociedade de Medicina e Cirurgia*.

Barcellos has lately obtained a splendid hypnotic triumph, which is certainly worthy of mention. He has not yet sent his own account of it to the Rio Medical Society, so that I must copy my note of the occurrence of 14th September, 1898.

Barcellos had long promised Sister Euphrasia, the directress of the Orphan Asylum at Botafogo, that he would call at the Misericordia Hospital in town and visit a sick girl who belonged to her establishment. Eulina,\* for that was, I believe, her name, had suffered for two years from general paralysis, which, having come on gradually, was attributed by the doctors in attendance to some affection of the spine. The ordinary means of treatment had failed (strychnine, iodides, massage, electricity, etc.) On the 6th September, 1898, as Barcellos was riding into town in the street car, the idea of the girl flashed into his mind in such a manner that, in view of subsequent events, he was disposed to regard it as a telepathic impact. Although the hour was an unusually late one (4 p.m.) for a visit to the hospital, he went and was conducted by a sister of charity to the ward where the patient lay. "Si vous la guérissez," said the sister, "nous croirons au miracle." Eulina was not personally known to him, but a flash of pleased surprise passed over her face as the doctor entered the door, and he himself recognised the patient he had come to see before the sister had time to point her out. Seating himself on the side of the bed, he at once sought to bring her under hypnotic influence. Soon her eyelids began to tremble and she fell easily into the hypnotic slumber. The doctor then suggested that on

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\* This is the right name. I have shown this letter to Barcellos.—A. A.

the 8th of that month (Nativity of Our Lady) the girl should rise and walk. This suggestion she received with the greatest readiness, so that on retiring Barcellos expressed himself hopeful of her recovery. Sister Euphrasia afterwards informed him to his surprise that Eulina had herself affirmed that she would rise from her bed on that very date. The next day Barcellos again threw the patient into the hypnotic sleep, and with the emphasis of his own sanguine expectation repeated the same suggestions. He made a mistake in not going early to the hospital on the morning of the 8th. The patient asked for her clothes; she wished to rise and go to mass in the chapel; but her unaided efforts were unequal to the task of standing, or even of sitting, in an upright posture. She fell to the ground, and was obliged to renounce the attempt. It was only about two p.m. that Barcellos arrived, and was informed of what had occurred. He at once hypnotised Eulina, insisted on her carrying out the suggestion, and ordered her to sit up in the bed. She obeyed with difficulty, Barcellos then noticing that even the muscles of the trunk were unable adequately to perform their office. The sister present was requested to draw the girl's legs out of bed, and the doctor ordered the latter to stand up. Again she fell to the floor, and it was only when supported on either side by the sister and Dr. Barcellos that she was at last able to maintain an erect posture. Then she was encouraged to walk, the doctor tapping the leg which had to be lifted, and directing her attention to it by words. After this preliminary exercise and an intervening rest, it was found that she could walk while grasping the doctor's hand. Her evident desire was to direct her steps towards an image of the Virgin. Barcellos perceived this, and led her thither, allowing her to go quite alone when she was near the object of her pilgrimage.\* She stopped erect before the image, and her lips moved in prayer. At this moment Barcellos opened her eyes, and being, perhaps, thus called back to a clearer consciousness of her surroundings and of the wonder of her cure, a look of ecstasy illuminated her countenance. The doctor left after suggesting that she should rise from her bed every hour and sip a glass of water left purposely on a table placed at some distance away. Or this suggestion may have been given on one of the succeeding days, I am not sure on this point.† It is a fact, however, that the girl has rapidly recovered the free use of her limbs, and is now radically cured.

In addressing the medical students, who flocked into the ward on the 9th of September to verify the cure and witness the repetition of the suggestive treatment above described, Barcellos urged the importance of hypnosis as a "therapeutic agent," which ought not to be abandoned to the quacks and popular healers. He said truly that it was a shame to medical science that the patient should have been left bedridden for two long years, while the means of cure lay so close at hand. His remarks were timely, and contained a rebuke to certain professors of the Rio School of Medicine who

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\* She was led to the image by Barcellos. It was after her prayer and in returning to the bed that she walked alone.—A. A.

† It was given two days after the first visit.—A. A.

teach that the hypnotic state is a morbid one, which no practitioner is justified in producing. But Dr. Barcellos with his strong convictions produces effects which more hesitating operators might fail to obtain. I also hold that his warm and charitable instincts and his sympathy with the religious nature of such patients as Eulina are forces which attract the entire confidence of the *sujet*, and start the most powerful kind of auto-suggestion. . . .

ALFRED ALEXANDER.

### CASES.

#### G. 265. Apparition.

The following is a case of a recognised apparition of a deceased person reported to have seen independently at about the same time by two of her relatives. The account of one of the percipients was sent to us in 1891 by Mrs. Briggs, of Rawdon Hall, near Leeds, (formerly an Associate of the Society) in connection with the Census of Hallucinations, for which Mrs. Briggs was collecting answers.

This gentleman, whom we will call Mr. F., as he desires us not to publish his name, wrote as follows:—

October 10th, 1891.

. . . My mother-in-law, Mrs. P., died in 1864. Mr. P., who died in 1882, lived at —, Essex, and for some years before he died spent Christmas regularly with his daughter, my wife, at —, where we now reside.

I neither drink nor smoke; nevertheless, I always go to bed late and last. At the top of the first flight of stairs a small side staircase leads to the room which Mr. P. always occupied when staying with us, and which he occupied on the night in question.

In the Christmas week of 1881, as I approached the top of this first flight of stairs to go to bed, I saw Mrs. P. walking up the side staircase. I stopped at the top of the first flight of stairs to let the candle burn steadier, and when Mrs. P. reached the last step of the side staircase she vanished at the door. There was no mistaking her figure and left side face as she walked in advance of me, and so natural was it that for a second I expected to hear her turn the door-handle. I had no thought of alarm and as the remembrance that she had died years ago came upon me, I mused as I reflected that Mr. P. was asleep within the room. Mr. P. died in the following July. . . .

(Signed in full) — —

Mrs. Briggs was not then aware that the apparition had been seen by any one else; but some years later, she happened to mention Mr. F.'s experience to one of his daughters (whom we will call Mrs. D.), an old friend of one of her own daughters. Mrs. D. expressed great surprise at hearing it and told Mrs. Briggs that she herself had had

an exactly similar experience, which she had never mentioned to any of her family. Mrs. Briggs communicated this information to us in a letter dated November 2nd, 1898, saying:—

. . . When I mentioned [her father's experience to Mrs. D.] a day or two ago, she was quite surprised and would scarcely believe me. She then told me she had seen *the same figure, under the same circumstances*, but nearly a year previously. She never told any one in the family—in fact, did not mention it at all, being afraid it would make her sisters nervous.

If you have . . . papers sent in at that time and could find those contributed by myself . . . I would feel greatly obliged to be allowed to forward them, to satisfy my friend that her father actually filled up a paper with an account of the same apparition she herself saw, and never mentioned, about a year previously . . .

In answer to this letter, Mr. F.'s original narrative was sent to Mrs. Briggs, with the request that she would ask Mrs. D. to write her account before looking at her father's. Mrs. D. then wrote:—

*November 9th, 1898.*

Mrs. Briggs sent on to me the original letter of my father which I now return, and I wish to thank you for sending it. Your note was also sent to me to read, so I of course wrote my account of what I had seen before I opened the letter written by my father. I was very surprised when I opened his letter to see it was practically the same that I had seen, even to time and place, but he does not mention Christmas eve, which I am sure of, as I had been up much later than usual arranging presents and decorations for Christmas. Until I opened his letter, or rather, heard from Mrs. Briggs that he had seen the apparition of my grandmother (and she thought it was at the deathbed of grandfather he saw it), I had no idea my father had ever seen any spirit and I had *never* mentioned what I had seen to any of my sisters, brothers, or parents.

Mrs. D. enclosed the following account of her experience:—

*November 9th, 1898.*

My grandfather, Mr. P., during the last years of his life, used to spend Christmas Day and a day or two following and preceding it, at my father's house, —. I distinctly remember one Christmas Eve—the last he spent with us—walking up to bed, and, as I was doing so, I noticed how late it was by the clock striking twelve. As I got to the first small landing (where the gas was burning brightly) I chanced to look to the left where a small staircase of about six stairs led to the spare room (only) occupied by my grandfather, who had retired to rest some hours previously. The stairs I was going by were to the right of the tiny landing, but while looking towards my grandfather's room I distinctly saw an old lady, of rather short stature, dressed in black silk, with a something white round her neck, walking slowly up the stairs. She seemed to be holding her dress up slightly, and slightly bent forward. She was so real that I was not shocked, but noticed a great and striking resemblance to the photograph of an old

lady in our album, whom I recalled as being that of my grandmother—Mr. P.'s wife—who had died when I was a baby. I was astonished to see her suddenly disappear as she got to the top step, and without opening the door. I think I had seen her walk up about three steps altogether. Though I slept alone I did not feel frightened, but wondered over it very much, and of all my past life at that time I always recall this fact vividly and with awe, and it seems to stand out from amongst all other events at that time which I do not often or clearly recall now.

I never mentioned this to any of my sisters, brothers or parents,—nor, till I met Mrs. Briggs on the 31st of last month, had I heard that one of the family had seen anything of the sort.

Further enquiries made of Mr. F., however, disclosed an apparent discrepancy between his recollections of the circumstances and Mrs. D.'s, as he stated that he had told his family at the time of his seeing the apparition and it was, he believed, owing to one of his daughters relating to Mrs. Briggs what she had heard from him that Mrs. Briggs wrote to him and obtained his account. Now, if his family really knew of it at the time, it would seem probable that Mrs. D., among the rest, had heard of it. Her own statement shows that, if she had ever heard of it, she has completely forgotten it since. But in that case, her experience would not at the time have been independent of her father's, and would consequently be of much less evidential value. It seems even not impossible that she might have heard of his experience and, after the lapse of many years, unconsciously transferred it to herself,—that is, come to believe that she had been the percipient, instead of him. We have met with clear evidence of such a process taking place in at least one case,—that of an apparition reported to have been seen collectively by the narrator and her maid, which—on the evidence of the former's diary—turned out to have been seen by the maid only. In order to test whether a similar mistake could have been made in this case, some further enquiries were made both of Mr. F. and of Mrs. Briggs, who has spared no trouble to furnish us with all the information and evidence attainable. This is contained in the following letters, from which we must leave our readers to form their own conclusions.

*From Mr. F.*

*January 12th, 1899.*

I don't think I have ever seen Mrs. Briggs: then how did she hear of my experience and write to me for details? Either through her daughter, who visited us, or through some member of my own family; at least, I suppose these two are the only sources.

I do not remember having heard of my daughter's similar experience to mine in regard to the apparition of Mrs. P., my mother-in-law, until you mentioned it in your first letter. But in all ordinary matters of memory,

youth should always be credited with greater accuracy than old age; consequently, between my daughter and me you should advisedly give my daughter's statement the greater credence.

*From Mrs. Briggs.*

January 13th, 1899.

At this length of time I cannot undertake to say through which member of the F. family I heard of Mr. F.'s seeing the apparition. But this I am certain of, that Mrs. D.'s expressions of surprise were genuine. She may, of course, have entirely forgotten that her father had mentioned it to the family. She has had a great deal of sorrow and bad health since her marriage, and her temperament is nervous and sensitive . . .

It is very difficult—is it not?—to establish all points of evidence in such cases. I have almost come to the conclusion that when people see those things they are, unconsciously to themselves, in some curious mental condition which renders it difficult for them to give a clear account of their experience. It is one thing to talk, and quite another to write!—Yours faithfully,

MARGARET BRIGGS.

[P.S.] My daughters have just told me that Mrs. D. was married in *April, 1889*, and I believe [Mr. F.'s] letter is dated some time in *1891*, but I do not know who first told me.

*From Miss Briggs.*

January 21st [1899].

I am Mrs. Briggs' daughter and a school companion of Mrs. D. when she was Miss F. I am interested in your correspondence about the coincidence of Mrs. D. and her father apparently seeing the same apparition of her grandmother, his mother. I am trying to find out the date of my mother's meeting Mr. F., which she certainly did. I distinctly remember her talking of the circumstance in Yorkshire after her return from London when she was waiting for the *written* account of the apparition to be sent to Professor Sidgwick. I think this was between April and June, probably in 1890, from other attendant circumstances.

As I am writing to Mrs. D., however, I will ask her if she can find out when my mother was at their house after her marriage—an unmarried sister might remember.

Mr. F. my sister had spoken of when she stayed with the family as living a good deal aloof and saying little to them; so to us it seemed quite natural that Mrs. D. should not have told her experience, at least to him; to the other members of the family it *was* strange. We were surprised at my mother's extracting such an interesting story from Mr. F., usually so uncommunicative . . .

E. A. BRIGGS.

The following account of experiences in a "haunted house" (the address of which we are requested not to publish) near Londonderry,

was also obtained through the kindness of Mrs. Briggs from Mrs. D., who writes :—

*November 9th, 1898.*

As to the haunted house we lived in near Londonderry from June, 1889, to August 31st, 1892, it would take pages to mention all the different things that were seen and heard there. Every servant we had saw or felt "ghosts" about them, but there were intervals when all was normal. I often heard the crackling of bones and the rustle of non-material creatures, but as I never *saw* one—and I devoutly prayed that I should not—I leave my husband to give his version of what he saw there, and at one time there was no greater sceptic about apparitions than he was. . . .

The account enclosed from Mr. D. was as follows :—

In the year 1892 I was living in a house [near] the city of Londonderry. It was early in January that the following incident happened. I went to bed about 10.30 and shortly afterwards was sound asleep. During the night I heard loud talking in the room, but at first I did not open my eyes. As the talking continued, I looked up and distinctly saw an old lady standing at the foot of the bed, and gazing intently at me. To get a good view of her I sat up in bed and watched her for fully five minutes, she all the time looking quietly into my face. There was no light in the room at the time, but still I could see her quite distinctly, as there was a halo round her. After watching her for some time I reached out my hand to the match-box to strike a light, but as soon as I moved my hand towards the matches I saw the face getting more indistinct. I therefore drew back my hand and watched the figure getting more and more dim till it suddenly vanished.

Then a curious thing happened. Outside the house and within ten yards of the bedroom window I had two kennels, in which a bulldog and a fox terrier were chained. The moment the figure vanished these two dogs began to bark *furiously* and seemed terribly excited, as if they were trying to get at some one. I conclude that they must have seen the spirit after it left my room, for before it disappeared everything about the place was perfectly quiet. The dogs continued barking for a few minutes and then all was quiet again.

The following August I left this house and let it furnished. After [my tenant] had been in the house for about three months, I asked him one day if he ever saw or heard anything peculiar about the place. He laughed and said he did not believe in ghosts, but that their parlour-maid had seen something. I asked him what it was, and he told me that one night he and his wife were in the drawing-room and the servants had just gone upstairs to bed. A few minutes later the parlour-maid came into the room looking very frightened. She said that as she was passing the spare room (the one I was in the night I saw the spirit) an old lady suddenly walked out of the room, crossed the passage in front of her, and disappeared into the bedroom opposite. When I let the house I never mentioned to any one what I had seen, and the servants were entire strangers in the district, having come from Dublin.

I may add that a great deal of trouble came to us between the visit of the spirit to me and our leaving the house at the end of the following August. For one thing our only baby child died on the 1st of August, and on the night before the cook was too frightened, by hearing spirits around her, to go to her bedroom, but preferred to sleep at the foot of the nurse's bed, where they both heard the strangest sounds, as did the nurse on the following night just before the child died. After [my tenant] left, I put my gardener and his wife into the house to look after it, and although they had it rent free, nothing would persuade them to stay. They said they could not live in such a place, and detailed to us the strangest experiences.

The only other spiritual being I saw in the house (although I often heard them) was the day before we left, when about 6 p.m. I was standing under some trees about 100 yds. from the house. Then I saw a shadowy substance about 3 or 4 ft. high running quickly up the path beside me. I stepped out into the path to get a full view of it. It went very fast and I thought it was going to pass the house, but the moment it got opposite the hall door it suddenly bounded to the right through the doorway into the hall. The door was open and my wife came out a moment later, but had seen nothing.

After I had seen the first spirit of the woman, my wife asked a lady who had lived there previously if she had ever seen anything of the kind. She replied that their servant had on several occasions seen an old woman in spirit form, and from her account it was evidently the same as I had seen.

(Signed in full) — — —

We have not been able to obtain any further evidence about the apparitions alleged to have been seen in the house. Mrs. D. also sent us a description written by one of her servants of various noises heard there by them. There is no clear evidence, however, that these noises were in any way supernatural, and it seems not unlikely that the state of nervousness and expectancy produced by them may have led to the visual hallucinations experienced by some of the inhabitants.

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#### L. 1120. Collective (?) Apparition.

The following account was sent to us by the Rev. R. G. Milburn, an Associate of the Society, having been written—evidently with scrupulous care—on the day that the incident occurred.

It will be seen that the nature of the first incident described is and must remain doubtful, since Mr. Milburn could not be certain whether the horse and brougham that he saw were real or hallucinatory, and, under the circumstances, no further inquiries could possibly clear up this point afterwards. There are two reasons for thinking that they were hallucinatory: (1) The maid who shared Mr. Milburn's experience afterwards saw a brougham again, which was undoubtedly

hallucinatory, since other persons with her looking at the same spot saw nothing; and this suggests that her first experience was of the same nature; (2) it seems to have been very unlikely that a real brougham should have come into the front garden in the way described. Further, the witnesses thought that they recognised the brougham, horse and coachman (whose originals were certainly elsewhere at the time). Too much stress, however, cannot be laid on the recognition, as it might have been due to suggestion; it also occurred in an imperfect light, in which mistakes of identity might more easily have been made.

Mr. Milburn describes the occurrence as follows:—

Hollywood House, Wimbledon Common, *December 27th, 1899.*

To day, December 27th, 1899, my mother, brothers, and sister had taken some small cousins and two other children to the pantomime. Some of the party, including my mother, went in a brougham. During the performance the coachman seems to have taken more to drink than was expedient, for believing which there are reasons, though it cannot be proved that he was actually drunk. On the way home the brougham collided with an omnibus, and suffered some injury, though no one in it was hurt. The party started home from the theatre (the Lyceum) at about 5.10 or 5.15 p.m. At about 4.30 p.m. a maid saw the brougham waiting at the front door of this house. She saw the coachman's face, and says she could swear to its having been he. She also saw one of my cousins (who was not in the vehicle at the time of the accident) step out of the brougham and run up the steps toward the house. She heard no bell ring. A few minutes later she saw the brougham in the yard with the horse taken out and the coachman walking about in stable boots, as if cleaning the carriage. She told the housemaid what she had seen. She also told my grandmother. My grandmother told me at about 4.55 p.m. that Howe (the maid) had seen the brougham.

At about the time that the maid saw the brougham—I should say about 4.35 p.m.—I thought I heard a brougham draw up and some one get out and run up the steps. I heard no bell. I looked out of the window and saw a brougham drive out of the front garden. I assumed it to be ours, and watched it, wondering where it was off to; it did not take the direction I thought most probable. I then assumed it to have been the brougham of some visitor, but I subsequently found that the servants knew nothing of any one having called, nor did my grandmother. When the latter told me that Howe had seen the brougham (*i.e.*, our brougham) I said that it was a mistake and that it was some other brougham. When I came into the room where my grandmother was at about 5.30 p.m. I heard the maid saying something to her about going into the witness-box. My grandmother told me that the maid was positive she had seen our coachman.

My mother and those with her arrived home about 6.30. Those of the party who came by train arrived about 6.15. The maid told me what she had seen at about 7.15 p.m. When I cross-questioned her about it

a little later, she said the time was about half-past four or a little later—about twenty-five minutes to five. When she found that the brougham had not returned she was in a great fright, and was afraid my mother must have been killed. Nothing of the kind had happened to her before, but she knew of a case that had happened in her village. At about 10.30 p.m. I spoke to the housemaid, who told me that Howe had told her that she had seen the brougham and the coachman. It was about half-past four, or perhaps a little earlier, that she had told her this.

R. G. MILBURN.

*December 28th.*—All the servants deny that they saw or heard any brougham come yesterday. My grandmother heard a brougham come (she was with the maid Howe at the time, about 4.30) and saw the top of the brougham or the coachman's hat pass the window and then pass again as if driving away again. (This coincides with what I saw; a brougham would have to pass the window twice in turning round a flower-bed on the path before driving out again.) In the meanwhile Howe had left the room to tell the housemaid, and saw the brougham as described in the stable-yard. I asked her to-day whether she was very nervous when she found that the brougham had not really returned. She replied, "I was very frightened indeed." I then asked her whether she had prayed. She answered, "I committed Mrs. Milburn to God's care." It would take, I am told, three-quarters of an hour to drive from here to the Lyceum. I have asked the coachman's wife whether he was here yesterday afternoon; she says no. Howe recognised the brougham and horse as well as the coachman, but she doubts whether my grandmother, who is very old and has a very uncertain recollection, either saw or heard anything. The brougham which I saw drive out went in the direction of Kingston; not towards London.

The coachman, who has just returned from taking the brougham to be mended, denies that he was here yesterday afternoon, and declares that the horse was not put into the brougham again till 4.50.

R. G. MILBURN.

The above statements, so far as they relate to my experiences, are absolutely correct.

(Signed)

EDITH S. A. HOWE,

*December 28th, 1899.*

Mr. Milburn adds:—

This account should have stated that after telling the other servants, the maid Howe looked in the stable-yard a second time and still saw the brougham, etc. The other servants looked into the yard, but saw nothing.

It cannot be proved that no brougham came into the front garden by mistake, and after stopping a minute, drove out again.

Mr. Milburn writes later:—

*January 5th, 1900.*

Our coachman put up at Ward's, (jobmaster, etc.), Endel-street, Drury-lane. None of us here doubt this part of the story. Even if the coachman could have driven over here by 4.30 or 4.35, taken the horse out, cleaned the

brougham, put it in again and driven up in time (and they say the horse did not look as if it had just been driven when they started home)—it would have been so absolutely irrational and pointless a thing to do that it is incredible.

R. G. MILBURN.

The sceptical explanation is not that the coachman really drove over here, but that a brougham resembling ours drove in by mistake (and this cannot be disproved) and that the vision in the stable-yard was due to the maid's nervousness or "imagination."

The following letters from Mr. Milburn give further details of the incident, in answer to our questions :—

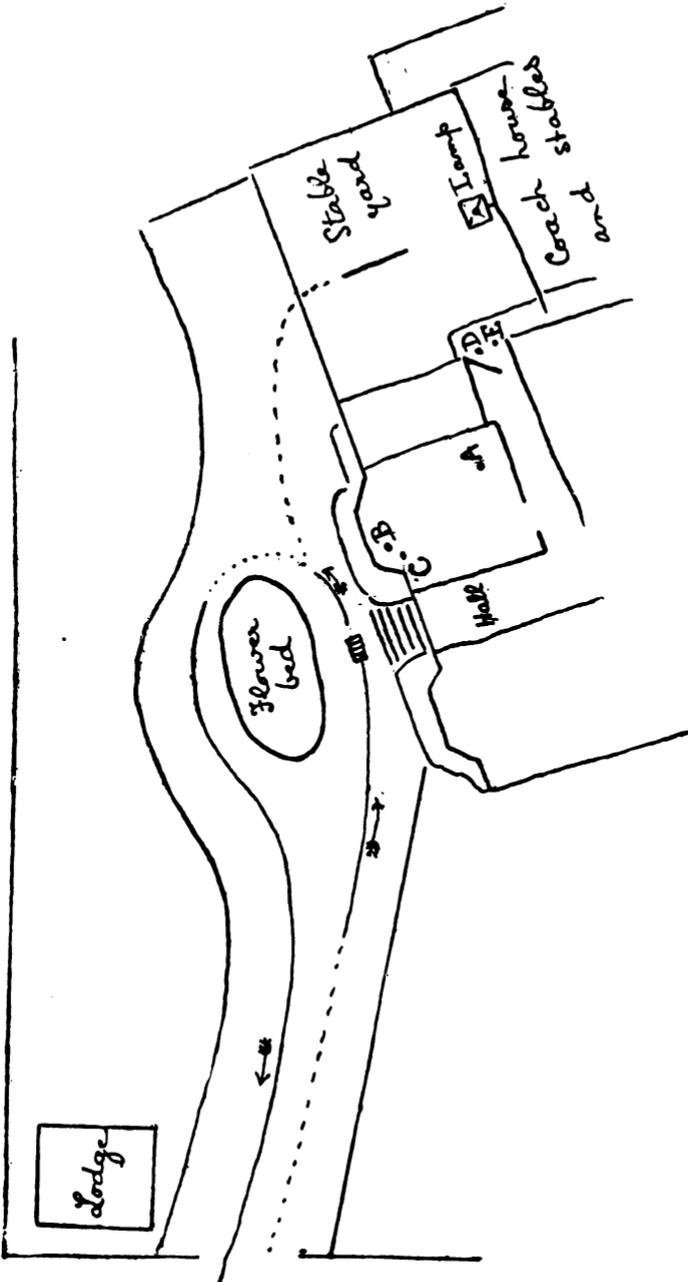
Hollywood House, Wimbledon Common, *January 23rd, 1900.*

I send you, as desired, a plan of the front garden, stable-yard, etc. [see p. 250]. The lines on the drive and stable-yard indicate the places where the brougham was seen ; the dots indicate the way it must have gone where its movements were not followed. The [dots] in the house indicate the movements of the maid. A is where she was sitting when she heard the brougham drive up. She then went to B to look out of the window and saw it drive up and stop, or that it had stopped, I forget which, at the front door. She then saw the carriage door open and a little boy (who was one of the party, but had not been in the brougham, at any rate on its way back) get out and come up the steps. Then she returned to A. Not hearing any ring, she went back to C (= B) and saw the brougham still there. It was just beginning to grow dusk then (about 4.30 or 35), and she could clearly see the coachman's face as well as the horse and the carriage. She then returned from the window, but, still hearing nothing, she went to ask whether the party had returned. Hearing from the other servants that they had not, she opened the side door and saw from point D the brougham straight in front of her in the yard. She then told the housemaid and parlourmaid, who both looked out from the same place, D, but could not see it. Then she came back herself and saw it again [at E] (E=D). The lamp in the stable-yard had been lighted. The room from which she saw it first was on the ground floor, as is also the door, D and E. I was two stories higher up above the same room. The lodge keeper was away.

The maid began to feel alarmed when she learnt that the party in the brougham had not returned, *i.e.*, after she had seen it in the front, but before she had seen it in the stable-yard.

*January 31st, 1900.*

I feel pretty sure that the maid could not have suspected that the coachman would get intoxicated. He has never, to our knowledge, taken too much since he has been with us before. He is an extremely good coachman ; the horse then in the brougham was by no means an excitable animal ; and since it is such an extremely common thing for my mother to go out in the brougham, and nothing dangerous, or alarming, or suspicious has happened before, it is most improbable that she should have developed sudden suspicions of possible insobriety. I feel sure she would have told me if she



had done so, when telling me the story, and when I asked her (see end of my last letter) whether or when she felt alarmed, she said that it was when the other servants told her the brougham had not returned, *i. e.*, after she had twice seen the coachman, and, according to her very positive account, recognised him plainly. She either said in so many words, or at least gave me the decided impression, that she had not been anxious before.

A point I might have mentioned was that the brougham I saw seemed to be walking very leisurely for one that had just discovered that it had got into the wrong garden. The horse was walking when I first saw it, though it was trotting when it went out of the gate. A coachman who had come in by mistake would probably have walked the horse smartly [round the flower-bed], and then trotted it out. But [at this point] it seemed to be proceeding very leisurely, and more as if it were empty. It looked, as I said, like our brougham, and I took it to be ours, but I could not speak very positively. The coachman I did not particularly notice. The horse was exactly like our horse to my eyes, but I could not swear that it was, and when it went off up the Kingston-road I assumed that it was only another very like ours. So my evidence cannot count as anything very clear and definite.

*February 21st, 1900.*

. . . I believe I stated in my last communication that the horse I saw was "exactly like" the horse of ours that actually was in the brougham. I should have said "the horse attracted a very fair amount of attention on my part, and when I saw our animal the next morning (in the same place and seen from the same room as the supposed apparition) I recognised that it was exactly like the horse then seen." As a matter of fact I had too vague an idea of the colour of the animal previously to be able to recognise anything as being "exactly" like it. . . . I believe [also that] I underrated my recognition of the coachman. I was not certain enough that the coachman seen by me was just like our coachman to make an argument about it from my point of view worth while, so I think I was a little inclined to disclaim too much all recognition of him for the sake of getting rid of the subject, while at the same time avoiding overstatement . . .

R. G. MILBURN.

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## A SUPPOSED CASE OF "SPIRIT-PHOTOGRAPHY."

BY PROFESSOR W. F. BARRETT.

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Although the readers of this *Journal* must, I am sure, be getting tired of the discussion on the case of supposed "spirit-photography," a few concluding words seem necessary in reply to the remarks made by Mr. McLachlan in the April number. These remarks are based upon a series of assumptions which, so far as they relate to my own experiments, are not only incorrect but the reverse of the truth. I entered upon the investigation with an entirely open mind and should

not have taken up the matter at all had it not seemed to me that a good *prima facie* case existed for investigation. When it became evident, from my correspondence and interview with the lady who took the photograph, that some one might have entered the room she was photographing during her absence from it, and whilst the exposure was taking place, my first object was to see if an appearance in any way resembling the so-called spirit-photograph could be produced by a casual intruder. I confess, though I am an old amateur photographer, that I was astonished to find how close a resemblance was produced to the legless and shadowy figure of the "ghost" in the very first photographic experiment I made. The actual length of exposure in the two cases, on which Mr. McLachlan bases so much, is simply a question of light and the kind of plate used. The exposure in my experiment, Mr. McLachlan assumes to have been "a minute or less"; it was actually about twenty minutes, one-third that of the "ghost" picture.

Though of no particular novelty to experienced photographers, my experiment showed clearly enough: (1) That during the exposure of a plate for an "interior" a person may leisurely enter and leave a room, coming well within the field of the lens in so doing, and yet leave no trace of his entrance or exit. (2) That the intruder seating himself in a chair for, say, about a sixtieth of the time of the total exposure, and casually crossing and uncrossing his legs and moving one arm, leaves an impression on the photographic plate sufficiently resembling that of the so-called "spirit-photograph" to suggest a not improbable explanation of the latter. The only point that remained was the apparent resemblance between the "ghost" and the deceased nobleman. The evidence on this point, however, was too slight and conflicting to be of any weight. It received nevertheless most careful and dispassionate investigation; in fact very much more time and care was spent on the inquiry than appears from the published record. Though there were some curious points of apparent resemblance noticed, yet when one takes into account the difficulty of avoiding reading some resemblance into a shadowy figure which is seen seated in the room habitually occupied by the deceased person when living, and the inevitable association of ideas suggested by the funeral of that person taking place close to the spot and at the time the so-called "spirit-photograph" was being taken, I think it is obvious how cautious we should be in drawing any inferences from the dubious and conflicting opinions that existed as to identification. I should have been extremely glad if Mr. McLachlan had been able to make an instructive contribution to the discussion of this interesting photograph, but I cannot feel that he has succeeded in doing so.

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OF THE

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### NEW MEMBER AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in **SMALL CAPITALS.***

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BEEBE, C. E., 408, West 9th-street, Chattanooga, Tenn.

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BRUCE, REV. JAMES M., Yonkers, N.Y.

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MARSHALL, MRS. L. C., East Walpole, Mass.

PINCOFF, P. A., c/o U. H. Dudley and Co., cor. Hudson and Duane-sts., New York, N.Y.

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SHARP, MRS. KATE, c/o J. S. Morgan and Co., 22, Old Broad-street,  
London, E.C.

STRICKLER, O. C., M.D., Post Office Block, New Ulm, Minn.

WHITE, MISS CATHARINE P., Grand Haven, Ottawa Co., Mich.

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### MEETING OF THE COUNCIL.

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The Council met at the rooms of the Society on May 18th. The President, Mr. F. W. H. Myers, occupied the chair. There were also present :—Professor W. F. Barrett, Sir William Crookes, Mr. J. G. Piddington, Mr. F. Podmore, Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Dr. A. Wallace.

The Minutes of the last meeting were read and signed as correct.

Two new Associates were elected. The election of one new Member and nineteen new Associates of the American Branch was recorded. Names and addresses are given above.

The Council recorded with regret the decease of Mr. A. T. Squarey, J.P., who had been an Associate of the Society for some years.

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

The Treasurer reported that the Society's bank account had been transferred to the Temple Bar Branch of the London and Westminster Bank, Limited.

The Council was informed that the Hon. Secretary had assumed the name of J. G. Piddington, instead of J. G. Smith.

Several other matters having been attended to, it was agreed that the next meeting of the Council should be on Friday, June 22nd, at 3 p.m., at the Westminster Town Hall, previous to the General Meeting arranged for that day.

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### GENERAL MEETING.

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The 105th General Meeting of the Society was held in the Westminster Town Hall on Friday, May 18th, at 8.30 p.m. The President, MR. F. W. H. MYERS, in the chair, delivered an Address, which is summarised in the following Argument :—

1. Psychological Research is no longer felt to need the recommendation of names independently eminent in other branches of study.

2. Yet if recognition is to be paid primarily to actual work performed for our Research, the name of Edmund Gurney must occur as that which all would fain have honoured ;—the man whose attitude towards our Research was of the loftiest, the most unselfish kind ; the man who felt most strongly the sheer moral need of discovering a future life, if the cruel injustices of this life are to be conceived as compatible with a First Cause worthy of love or worship.

3. For most men the quest of immortality will answer to a stronger element of personal desire ;—although such desire need not imply bias in the estimation of evidence.

4. No attachment to Christian tradition, no recognition of the need and value of high intuitions, should blind us to the fact that only on truths scientifically demonstrated can a world-philosophy or world-religion be based.

5. Yet the facts proved by Science have not thus far been adequate to satisfy the spiritual needs of mankind. May not Science discover further facts which may at any rate *prove the preamble of all religions* ?

6. Such is our attempt ;—for we believe that by maintaining unity of method in our search for every form of truth we have the best chance of discovering new facts of deep spiritual importance.

7. And, in fact, this line of inquiry has already pointed us to a hidden, subliminal world within us,—and through *that* world to an unseen, but responsive, spiritual world without.

8. And if the messages from that unseen world be felt at present to be inadequate to our desires, yet our faith in the coherence and intelligibility of at least the material universe should lead us to trust that clarity and dignity cannot be permanently lacking in any system of communications which may proceed from the Universe of Spirit.

9. We seem, indeed, to be awakening into a new consciousness of the living solidarity of the human race, in this world and the next, which will afford an adequate motive for utmost effort and highest hope.

10. But if we are thus to gain the advantage of scientific certainty for our deepest beliefs, we are bound in return to treat the scientific virtues as necessary to salvation.

11. The especial function of the Society for Psychical Research should be to insist upon this view, and to form an advisory centre for widespread investigation.

12. For aid in this task we can address our claim alike to the scientific and to the religious world ; our wider Science, of which Religion is the subjective aspect, must come not to destroy, but to fulfil.

## THE FOURTH INTERNATIONAL CONGRESS OF PSYCHOLOGY.

We desire to call the special attention of our readers to the International Congress of Psychology, to be held at Paris, August 20th to 25th, under the presidency of PROFESSOR TH. RIBOT. It will be seen that the schedule of subjects to be discussed includes many topics bearing more or less directly on our own special studies. Those who attended the previous Congresses of Psychology at Paris, London, and Munich, will remember how much there was of interest and instruction for psychical researchers in the papers and discussions that took place on those occasions, and we hope that many of our members will find an opportunity of joining in the present Congress.

We print below the provisional circular and programme issued some months ago, hoping to be able to give a more complete account of the scheme of proceedings in our next number.

Application for membership of the Congress is to be made by printed forms, which may be obtained from the General Secretary, PROFESSOR PIERRE JANET, Rue Barbet-de-Jouy, 21, Paris.

### IV<sup>E</sup> CONGRÈS INTERNATIONAL DE PSYCHOLOGIE.

(Paris, 20-25 Août 1900.)

MONSIEUR,—Dans sa séance du 7 août 1896, le troisième Congrès de psychologie, réuni à Munich, sous la présidence de M. le professeur Stumpf, nous a chargés d'organiser la prochaine réunion du 4<sup>e</sup> Congrès international de psychologie, à Paris.

Nous avons l'honneur de vous annoncer que ce Congrès aura lieu à Paris, dans le Palais des Congrès, installé près de l'Exposition universelle, du lundi 20 au samedi 25 août 1900, et nous vous invitons à vouloir bien prendre part à ses travaux.

Nous croyons que le souvenir de nos réunions à Paris en 1889, à Londres en 1892, à Munich en 1896, engagera les membres des précédents Congrès de psychologie à profiter de cette occasion pour se réunir de nouveau. Nous espérons que toutes les autres personnes, qui s'intéressent à un titre quelconque à l'étude de l'esprit humain, voudront bien se joindre à nous.

Professeurs de philosophie, physiologistes, médecins, jurisconsultes, naturalistes, étudiant, chacun de leur côté et avec des méthodes différentes, la pensée de l'homme; n'auraient-ils pas profit et plaisir à se connaître davantage les uns les autres? Ce Congrès pourra, comme les précédents, rendre un grand service aux études psychologiques, s'il permet à tous ceux qui, dans des pays divers et dans des situations différentes, s'intéressent aux mêmes recherches, de se rencontrer, de se connaître et de s'apprécier davantage.

Agréez, Monsieur, l'assurance de nos sentiments très distingués.

*Le Président, TH. RIBOT,*

Professeur de psychologie expérimentale et comparée au Collège de France, Directeur de la *Revue philosophique*, 25, rue des Écoles.

*Le Vice-Président, CHARLES RICHEL,*

Professeur de physiologie à la Faculté de médecine de Paris, Directeur de la *Revue scientifique*, 15, rue de l'Université.

*Le Secrétaire général, DR. PIERRE JANET,*

chargé du cours de psychologie expérimentale à la Sorbonne, professeur remplaçant au Collège de France, directeur du laboratoire de psychologie à la Salpêtrière, 21, rue Barbet-de-Jouy.

*Le Trésorier, M. FÉLIX ALCAN,*

libraire-éditeur, 108, boulevard Saint-Germain.

#### ORGANISATION.

I. L'ouverture du 4<sup>e</sup> Congrès international de psychologie aura lieu le lundi 20 août 1900.

Pourront prendre part au Congrès toutes les personnes qui s'intéressent au développement des connaissances psychologiques. Les dames y seront admises dans les mêmes conditions et avec les mêmes droits que les messieurs.

Les personnes qui désirent adhérer au Congrès sont priées de remplir le bulletin ci-joint et de l'envoyer sous enveloppe fermée et affranchie à M. le Dr. Pierre Janet, 21, rue Barbet-de-Jouy.

II. La cotisation des membres du Congrès est fixée à 20 francs. MM. les adhérents sont priés de joindre à leur bulletin un mandat-poste de 20 francs pour l'acquit de leur cotisation : ils recevront en retour la carte de membre du Congrès.

Les membres du Congrès recevront gratuitement le journal du Congrès, le programme des séances et un exemplaire des rapports officiels.

La carte de membre du Congrès donnera le droit d'entrée dans les divers établissements d'instruction, dans les musées, laboratoires, hôpitaux, ainsi qu'aux diverses réunions qui pourront être organisées.

Il est probable que des réductions de 40 p. 100 seront faites par les compagnies de chemins de fer, pour les voyages aller et retour pendant la durée de l'Exposition.

III. Les travaux du Congrès se feront soit dans des séances générales, soit dans des séances de sections dirigées par les présidents des sections.

Les sections seront au nombre de sept, et auront les titres suivants : 1<sup>o</sup> *Psychologie dans ses rapports avec l'anatomie et la physiologie* ; 2<sup>o</sup> *Psychologie introspective dans ses rapports avec la philosophie* ; 3<sup>o</sup> *Psychologie expérimentale et psycho-physique* ; 4<sup>o</sup> *Psychologie pathologique et psychiatrie* ; 5<sup>o</sup> *Psychologie de l'hypnotisme, de la suggestion et questions connexes* ; 6<sup>o</sup> *Psychologie sociale et criminelle* ; 7<sup>o</sup> *Psychologie animale et comparée, anthropologie, ethnologie*.

Les langues admises dans les discussions sont : l'allemand, l'anglais, le français et l'italien.

La durée d'une communication dans les sections est fixée à vingt minutes au plus.

Les personnes qui désirent faire une communication sont instamment priées d'indiquer le plus tôt possible, et au plus tard le 1<sup>er</sup> janvier 1900, le titre de leur étude et d'envoyer au secrétariat un extrait succinct, un résumé ne dépassant pas deux pages imprimées.

Ces extraits seront imprimés et distribués avant chaque séance à l'auditoire, afin de rendre plus facile l'intelligence de la communication.

Une exposition de documents et d'appareils de précision ayant rapport à la psychologie sera peut-être annexée au Congrès; les personnes qui désireraient présenter des documents ou des appareils sont priées de nous en faire part le plus tôt possible.

MM. les membres du Comité donneront volontiers tous les renseignements complémentaires qui leur seront demandés. D'ailleurs un programme plus complet sera envoyé prochainement aux personnes qui auront adhéré au Congrès.

#### PRÉSIDENTS DE SECTIONS.

##### I. *Psychologie dans ses rapports avec l'anatomie et la physiologie.*

MM.

DUVAL (Dr. Mathias), professeur d'histologie à la Faculté de médecine de Paris, professeur à l'École d'anthropologie et à l'École des beaux arts, cité Malesherbes (rue des Martyrs), 11.

##### II. *Psychologie introspective dans ses rapports avec la philosophie.*

SÉAILLES (G.), professeur de philosophie à la Sorbonne, rue Lauriston, 25.

##### III. *Psychologie expérimentale et psycho-physique.*

BINET (A.), directeur du laboratoire de psychologie de l'École des hautes études (à la Sorbonne), rue du Départ, à Meudon (Seine-et-Oise).

##### IV. *Psychologie pathologique et psychiatrie.*

Dr MAGNAN, médecin de l'asile Sainte-Anne, membre de l'Académie de médecine, rue Cabanis, 1.

##### V. *Psychologie de l'hypnotisme, de la suggestion et questions connexes.*

Dr BERNHEIM, professeur de clinique interne à la Faculté de médecine de Nancy, place de la Carrière, 24, à Nancy.

##### VI. *Psychologie sociale et criminelle.*

TARDE, chef du bureau de la statistique (Ministère de la justice), rue Sainte-Placide, 62.

##### VII. *Psychologie animale et comparée, anthropologie, ethnologie.*

DELAGE (YVES), professeur de zoologie et d'anatomie comparée à la Sorbonne, rue du Marché, 16, à Sceaux (Seine).

MM.

#### COMITÉ LOCAL DE RÉCEPTION.

BALBIANI, professeur d'embryogénie comparée au Collège de France, rue Soufflot, 18.

BEAUNIS (Dr), directeur honoraire du laboratoire de psychologie de l'École des hautes études (Sorbonne), villa Sainte-Geneviève, promenade de la Croisette, à Cannes (Alpes-Maritimes).

MM.

- BERGSON**, maître de conférences de philosophie à l'École normale supérieure, *boulevard Saint-Michel, 76.*
- BOURGET** (Paul), membre de l'Académie française, *rue Barbet-de-Jouy, 20.*
- BOUTROUX**, membre de l'Institut, professeur d'histoire de la philosophie à la Sorbonne, *rue Saint-Jacques, 260.*
- BROCHARD**, professeur d'histoire de la philosophie ancienne à la Sorbonne, *rue de Poissy, 13.*
- BUISSON**, professeur de science de l'éducation à la Sorbonne, *boulevard du Montparnasse, 166.*
- CRUPPI** (Jean), avocat général à la Cour d'appel, député de la Haute-Garonne, *rue Spontini, 68.*
- DARIEUX** (Dr), directeur des *Annales des sciences psychiques*, *rue du Belley, 6.*
- ESPINAS**, chargé du cours d'histoire de l'économie sociale à la Sorbonne, ancien doyen de la Faculté des lettres de Bordeaux, *rue du Ranelagh, 84.*
- FÉRÉ** (Dr), médecin de Bicêtre, *boulevard Saint-Michel, 37.*
- FOUILLÉE**, membre de l'Institut, *villa Fouillée, à Menton (Alpes-Maritimes).*
- FRANÇOIS-FRANCK** (Dr), professeur suppléant de physiologie au Collège de France, *rue Sainte-Philippe-du-Roule, 5.*
- GLEY** (Dr), assistant au Muséum, professeur agrégé de physiologie à Faculté de médecine, *rue Monsieur-le-Prince, 14.*
- JANET** (Paul), membre de l'Institut, ancien professeur de philosophie à la Sorbonne, *rue de Grenelle, 59.*
- JOFFROY** (Dr), professeur de la clinique de médecine mentale à la Faculté de médecine, *boulevard Saint-Germain, 195.*
- LACASSAGNE** (Dr), professeur de médecine légale à la Faculté de médecine, *place Raspail, 1, à Lyon (Rhône).*
- LACAZE-DUTHIERS** (H. DE), membre de l'Institut, professeur de zoologie à la Sorbonne, *rue l'Estrapade, 7.*
- LÉVEILLÉ**, professeur à l'École de droite, *rue du Cherche-Midi, 55.*
- LIARD**, membre de l'Institut, directeur de l'enseignement supérieur au Ministère de l'instruction publique, *rue de Fleurus, 27.*
- LYON**, maître de conférences d'histoire de la philosophie à l'École normale supérieure, *rue Ampère, 11.*
- MANOUVRIER**, professeur à l'École d'anthropologie, *rue de l'École-de-Médecine, 15.*
- PAULHAN**, ancien bibliothécaire, *rue de Châtillon, à Viry-Châtillon (Seine-et-Oise).*
- RABIER**, directeur de l'enseignement secondaire au Ministère de l'instruction publique, *rue de Fleurus, 27.*
- RAYMOND** (Dr), professeur de la clinique des maladies du système nerveux, médecin de la Salpêtrière, *boulevard Haussmann, 156.*
- SÉGLAS** (Dr), médecin de Bicêtre, *rue de Rennes, 96.*
- SOLLIER** (Dr), directeur de l'Institut hydrothérapique de Boulogne-sur-Seine, *avenue de Versailles, 145.*
- SOURY** (Jules), directeur des conférences à l'École des Hautes études (à la Sorbonne), *rue Gay-Lussac, 21.*
- SULLY-PRUDHOMME**, membre de l'Académie française, *rue du Faubourg-Saint-Honoré, 82.*
- WEISS** (Dr A.), professeur agrégé à la Faculté de médecine, *avenue Jules-Janin, 20.*

COMITÉ INTERNATIONAL DE PROPAGANDE  
Nommé par le Congrès de Munich le 7 Août 1896.\*

## ALLEMAGNE.

- Dr. Hermann EBBINGHAUS, Professor der Philosophie an der Universität, *Kaiser Wilhelmstrasse, 84, Breslau.*  
 Dr. Paul FLECHSIG, Kgl. Geheimrath, Prof. der Psychiatrie und Direktor der Irrenanstalt. *Psychiatrische Klinik, Leipzig.*  
 Dr. E. HERING, Prof. der Physiologie, *Liebigstr., 16, Leipzig.*  
 Dr. Th. LIPPS, Prof. der Philosophie an der Universität, *Georgenstrasse, 18, Munich.*  
 Dr. Frhr. von SCHENCK-NOTZING, prakt. Arzt, *Max Josephstrasse, 2/1, Munich.*  
 Dr. Carl STUMPF, Prof. der Philosophie an der Universität, *Nurnbergerstrasse, 14, Berlin, W.*  
 Dr. Wilhelm WUNDT, Prof. der Philosophie und Direktor der Instituts für experimentelle Psychologie an der Universität, *Leipzig.*

## ANGLETERRE.

- Dr. A. BAIN, Prof. of Philosophy, *Aberdeen.*  
 Prof. Dr. FERRIER, *34, Cavendish Square, London, W.*  
 Frederic W. H. MYERS, M.A., *Leckhampton House, Cambridge.*  
 Prof. Henry SIDGWICK, *Newnham College, Cambridge.*  
 Prof. James SULLY (of University College, London), *East Heath Road, Hampstead, London, N. W.*

## AUTRICHE.

- Dr. Sigm. EXNER, K. K. Hofrath, Prof. der Physiologie, *Physiol. Institut, Schwarzschanerstrasse, 15, Wien, IX.*  
 Dr. Anton MARTY, Prof. an der Universität, *Prague.*  
 Dr. Alexius MEINONG, Prof. der Philosophie an der Universität, *Heinrichstrasse, 7, Gratz.*

## DANEMARK.

- Dr. Alfred LEHMANN, Docent de psychologie experimentale à l'Université, *Osterbrogade, 7, Copenhagen.*

## ÉTATS-UNIS D'AMÉRIQUE.

- Prof. Mark BALDWIN, Prof. of Psychology at the Princeton University, *Princeton, New Jersey.*  
 Prof. STANLEY-HALL, Clark University, *Worcester, Mass.*  
 Prof. William JAMES, Harvard University, *Irving Street, 95, Cambridge, Mass.*  
 Prof. Edward Bradford TITCHENER, Prof. of Psychology, Cornell University, *Ithaca, New York.*

## ESPAGNE.

- Prof. Dr. RAMON Y CAJAL, prof. en la Universidad, *Madrid.*

## FRANCE.

- M. A. BINET, directeur du laboratoire de psychologie à l'École des Hautes Études (Sorbonne), *rue du Départ, à Meudon (Seine-et-Oise).*  
 Dr Pierre JANET, chargé du cours de psychologie expérimentale à la Sorbonne, professeur remplaçant au Collège de France, directeur du laboratoire de psychologie de la clinique à la Salpêtrière, *rue Barbet-de-Jouy, 21, à Paris.*

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\* Comptes rendus du Congrès de Munich, 1877, p. 164.

Prof. Th. RIBOT, professeur de psychologie expérimentale et comparée au Collège de France, directeur de la *Revue philosophique*, rue des Écoles, 25, Paris.

Prof. Ch. RICHET, professeur de physiologie à la Faculté de médecine, directeur de la *Revue scientifique*, rue de l'Université, 15, Paris.

#### ITALIE.

Dr. F. BRENTANO, prof. de philosophie à l'Université, Florence.

Dr. G. MINGAZZINI, prof. de psychiatrie, *Manicomio*, Rome.

Dr. ENRICO MORSELLI, prof. de clinica delle malattie mentali e di neuropatologia, direttore dell' Istituto psichiatrico nella R. Università, via Assarotti, 46, Gênes.

Dr. Mosso (Angelo), prof. de physiologie, Turin.

Dr. Guisepppe SERGI, prof. di antropologia alla R. Università, Istituto fisiologico, Rome.

#### RUSSIE.

Dr. GROTE, prof. à l'Université, président de la Société psychologique, Odessa.

Dr. S. KORSAKOW, prof. de psychiatrie à l'Université, *Devitschie pole Psychiatrische Klinik*, Moscou.

Dr. Nikolaus LANGE, prof. à l'Université, Odessa.

Dr. Maurice MENDELSSOHN, docent de médecine, *Galernaiastrasse*, 20, Saint-Pétersbourg.

#### SUÈDE, NORVÈGE.

Prof. HENSCHEN, à l'Université, Upsala.

Dr. J. MOURLY-VOLD, prof. de philosophie à l'Université, Christiania.

#### SUISSE.

Dr. Th. FLOURNOY, prof. de philosophie à l'Université, *Florissant*, 9, Genève.

Dr. August FOREL, prof. à l'Université, Zurich.

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## THE SECOND INTERNATIONAL CONGRESS OF HYPNOTISM.

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We have received the following preliminary programme of the International Congress of Hypnotism, to be held in Paris, August 12th-16th, 1900.

### II<sup>e</sup> CONGRÈS INTERNATIONAL DE L'HYPNOTISME EXPÉRIMENTAL ET THÉRAPEUTIQUE.

(Paris, 12-16 Août 1900.)

Monsieur, — Le premier Congrès international de l'Hypnotisme expérimental et thérapeutique qui s'est réuni en 1889, à l'Hôtel-Dieu, sous la présidence de M. Dumontpallier, membre de l'Académie de médecine, avait confié à une commission composée de MM. Dumontpallier, Bérillon, Gilbert Ballet, Bernheim, Grasset, Liégeois, Auguste Voisin, Ladame (de Genève), Masoin (de Louvain), le soin d'organiser le Congrès suivant.

Cette commission ayant délégué ses pouvoirs au bureau de la Société d'hypnologie, cette société s'est réunie en assemblée générale le 16 mai 1898, et a exprimé le vœu que le second Congrès de l'Hypnotisme expérimental et

thérapeutique eût lieu à Paris, au mois d'août 1900, immédiatement après la clôture du Congrès international de médecine.

Se conformant à ce vœu, la Commission supérieure des Congrès a décidé de rattacher le second Congrès international de l'Hypnotisme à la série des Congrès de l'Exposition et M. le Commissaire général a nommé une commission d'organisation.

Cette Commission, convoquée par M. le professeur Gariel, délégué principal pour les Congrès, s'est réunie le 17 avril 1899. Elle a constitué son bureau, institué un comité de patronage, mis à l'ordre du jour un certain nombre de questions générales et fixé l'ouverture du Congrès au dimanche 12 août 1900, à 3 heures, au Palais des Congrès de l'Exposition.

#### EXPOSÉ.

En conviant au deuxième Congrès international de l'Hypnotisme expérimental et thérapeutique les savants français et étrangers qui s'intéressent au progrès de l'Hypnotisme, les organisateurs rappellent que le premier Congrès a réuni en 1889 un nombre considérable de médecins, de professeurs de philosophie, de magistrats, d'avocats et de sociologues et que les communications ont donné lieu à des débats fort importants.

Tous ceux qui ont pris part aux travaux de ce Congrès se souviennent de l'esprit de concorde et de progrès qui a animé les congressistes pendant la durée de ces assises mémorables.

Le deuxième Congrès aura pour but principal :

1<sup>o</sup> De fixer d'une façon définitive la terminologie de la science de l'hypnotisme ;

2<sup>o</sup> D'enregistrer et de déterminer les acquisitions réelles faites jusqu'à ce jour dans le domaine de l'hypnotisme.

Pour conserver au Congrès son caractère exclusivement scientifique, le Comité n'acceptera que les communications se rapportant aux applications cliniques, médico-légales, psycho-physiologiques, pédagogiques et sociologiques de l'hypnotisme et des phénomènes qui s'y rattachent.

Le but du second Congrès de l'hypnotisme est ainsi nettement tracé.

Il est donc entendu que le Congrès de l'hypnotisme n'empiétera sur aucun des domaines réservés à d'autres congrès se réunissant vers la même époque. La réunion du Congrès suivra presque immédiatement celle du Congrès international des sciences médicales.

#### RÈGLEMENT.

##### *Article Premier.*

Le Congrès se réunira à Paris, du 12 au 16 août 1900. La séance d'ouverture est fixée au dimanche 12 août à 3 heures. Les séances auront lieu au Palais des Congrès.

Seront membres du Congrès :

1<sup>o</sup> Les membres de la Société d'hypnologie et de psychologie ;

2<sup>o</sup> Tous les adhérents qui auront fait parvenir leur adhésion avant le 5 août 1900.

##### *Art. 2.*

Les adhérents au Congrès auront seuls le droit de prendre part aux discussions.

*Art. 3.*

Le droit d'admission est fixé à 20 francs.

*Art. 4.*

Le Congrès se composera :

- 1° D'une séance d'ouverture ;
- 2° De séances consacrées à la discussion des rapports et aux communications ;
- 3° De conférences généraux (avec projections) ;
- 4° De visites dans les hôpitaux et hospices ;
- 5° D'excursions, de réceptions et de fêtes organisées par le Bureau.

*Art. 5.*

Les communications seront divisées en quatre groupes :

- 1° Applications cliniques et thérapeutiques de l'hypnotisme et de la suggestion ;
- 2° Applications pédagogiques et sociologiques ;
- 3° Applications psycho-physiologiques ;
- 4° Applications médico-légales.

*Art. 6.*

Les communications et les comptes rendus des discussions seront réunis dans une publication adressée à tous les adhérents.

*Art. 7.*

Les adhérents sont invités à adresser le plus tôt possible le titre de leurs communications à M. le Secrétaire général.

Les manuscrits des communications devront être déposés sur le Bureau avant la fin de la séance. Les orateurs qui auront pris la parole dans la discussion devront remettre leur argumentation au cours même de la séance.

Toutes les communications relatives au Congrès, demandes d'admission, ouvrages manuscrits et imprimés, etc., doivent être adressés à M. le docteur BÉRILLON, secrétaire général, 14, rue Taitbout, à Paris (Téléphone 224-01).

COMMISSION D'ORGANISATION.

*Président.*

M. le docteur VOISIN (Jules), médecin de la Salpêtrière, président de la Société d'hypnologie.

*Vice-Présidents.*

MM. DAURIAC (Lionel), professeur honoraire à la Faculté des lettres de Montpellier, professeur de philosophie au lycée Janson de Sully.

le docteur GRASSET, professeur à la Faculté de médecine de Montpellier.

LIÉGEAIS, professeur à la Faculté de droit de Nancy.

MELCOT, avocat général à la Cour de Cassation.

*Secrétaire général.*

M. le docteur BÉRILLON, médecin inspecteur des asiles d'aliénés de la Seine, directeur de la *Revue de l'Hypnotisme*.

*Secrétaire général adjoint.*

M. le docteur FAREZ (Paul), licencié en philosophie.

*Secrétaires.*

- MM. JULLIOT, docteur en droit.  
 le docteur LEMESLE (Henry), licencié en droit.  
 LÉPINAY, médecin vétérinaire.  
 le docteur REGNAULT (Félix), ancien interne des hôpitaux.

*Trésorier.*

- M. COLAS (Albert), président de la Société d'études philosophiques et sociales.

*Présidents d'honneur.*

- MM. le docteur AZAM, professeur honoraire à la Faculté de médecine de Bordeaux.  
 le docteur JOFFROY, professeur à la Faculté de médecine de Paris.  
 le docteur RAYMOND, professeur à la Faculté de médecine de Paris.  
 le docteur RICHET (Charles), professeur à la Faculté de médecine de Paris.  
 le docteur DURAND DE GROS.  
 le docteur LIÉBEAULT, de Nancy.  
 SOURY (Jules), professeur à l'École pratique des Hautes Études.

[The Committee of Patronage includes representatives of Austria, Belgium, England, Germany, Greece, Holland, Italy, Russia, Servia, Spain, Sweden and Norway, Switzerland, the United States. The English and American members are the following:—

- Mr. F. W. H. Myers, Cambridge.  
 Sir William Crookes, F.R.S., London.  
 Dr. Francis Cruise, Dublin.  
 Dr. C. Lloyd Tuckey, London.  
 Dr. J. Milne Bramwell, London.  
 Professor James Sully, University College, London.  
 Professor Dana, New York.  
 Dr. MacDonald, Bureau of Education, Washington.  
 Dr. Hamilton Osgood, Boston.  
 Dr. Henrik Petersen, Boston.  
 Professor Maurice Zéligson, Cleveland, Ohio.  
 Professor Stanley Hall, Clark University, Worcester.  
 Professor William James, Harvard University.]

## QUESTIONS MISES À L'ORDRE DU JOUR.\*

## I.

Rédaction d'un vocabulaire concernant la terminologie de l'hypnotisme et des phénomènes qui s'y rapportent.

*Rapporteurs*: M. le docteur BÉRILLON, M. le docteur FAREZ (Paul).

## II.

Les rapports de l'hypnotisme avec l'hystérie.

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\* Deux mois avant la réunion du Congrès, MM. les Rapporteurs devront adresser à M. le Secrétaire général le résumé et les conclusions de leurs rapports. Ces conclusions seront adressées à tous les adhérents, afin de permettre la discussion approfondie des sujets mis à l'ordre du jour.

*Rapporteurs*: M. le docteur MAGNIN (Paul), M. le docteur CROCQ (de Bruxelles).

## III.

Les applications de l'hypnotisme à la thérapeutique générale.

*Rapporteur*: M. le docteur MILNE BRAMWELL (de Londres).

## IV.

Les indications de l'hypnotisme et de la suggestion dans le traitement des maladies mentales et de l'alcoolisme.

*Rapporteurs*: M. le docteur TOKARSKY (de Moscou), M. le docteur LLOYD TUCKEY (de Londres).

## V.

Les applications de l'hypnotisme à la pédagogie générale et à l'orthopédie mentale.

*Rapporteur*: M. le docteur BÉRILLON.

## VI.

Valeur de l'hypnotisme comme moyen d'investigation psychologique.

*Rapporteurs*: M. le docteur VOGT (de Berlin); M. le docteur FAREZ (Paul), M. le docteur REGNAULT (Félix).

## VII.

L'hypnotisme devant la loi du 30 novembre 1892, sur l'exercice de la médecine.—Intervention des pouvoirs publics dans la réglementation de l'hypnotisme.

*Rapporteurs*: M. le docteur LEMESLE (Henry), M. JULLIOT (Ch.), docteur en droit.

## VIII.

La suggestion et l'hypnotisme dans leurs rapports avec la jurisprudence.

*Rapporteurs*: M. le docteur VON SCHRENCK-NOTZING (de Munich), M. le docteur JOIRE (Paul), (de Lille).

## IX.

Responsabilités spéciales résultant de la pratique de l'hypnotisme expérimental.

*Rapporteur*: M. le professeur BOIRAC.

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## A CASE OF DUPLEX PERSONALITY.

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The following is a case of duplex personality similar to those of which accounts have appeared from time to time in our *Proceedings* and *Journal*; see especially the case of Ansel Bourne, *Proceedings*, Vol. VII., p. 221. This account is taken from an article entitled "Duplex Personality: Report of a Case," by William F. Drewry, M.D., of Petersburg, Virginia, U.S.A., in the *Medico-Legal Journal* for June, 1896.

The following case, which came under my observation within the past year, and the details of which were kindly given me by an eminent practitioner of Virginia,\* who was the family physician of the patient, typifies the peculiar phases of duplex personality and periodic extinction of

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\* Dr. H. G. Leigh, Sr., of Petersburg, Va.

memory, and is interesting from a psychologic, as well as clinical point of view. It is also of interest as regards forensic medicine.

Mr. K. was a man fifty years old, of splendid physique, in good health, in fairly comfortable circumstances, doing a mercantile business, sober, moral and industrious, of affable disposition, popular with a large circle of friends, member of several secret benevolent orders, and happy and contented in his domestic relations. He was born and reared in the State; had resided and conducted business in——— for twenty or more years, and deservedly bore the reputation of being a correct, straightforward man in every particular. He had for years been one of the town officials.

One of his near relatives (an uncle, I think) at about the age of fifty, without any apparent reason whatever, went out West, leaving his wife and children, and was not heard of for many years. Finally he came back on a visit and remained a short time with his family and old acquaintances. No explanation was given of his strange conduct. It was thought that he had some form of mental disease. I mention this case to show that Mr. K. might have inherited some neuropathic taint or eccentricity.

One day, while apparently in perfect health, without any premonitory symptoms of mental derangement, Mr. K. went to a northern city to purchase goods for his store. While there two days he transacted a great deal of business, met many old friends and exhibited no indication of aberration of mind. Starting homeward he registered as a passenger on a certain steamer; feeling very tired he secured a state-room, to which at once he repaired, changed his linen, etc. When tickets were collected he was missing. He had suddenly and mysteriously disappeared. No one had seen him leave the boat, jump or fall overboard. An acquaintance, however, said that he was reasonably certain that he saw Mr. K. several hours after the boat had left, in one of the depôts in the city. He was sitting down, hat pulled over his face, and seemed to be in a "deep study," so he was not disturbed. Mr. K.'s open valise and all his clothes, except those he wore, were found in his state-room. The room door was open, but the key had been taken away.

Some suspected he had been robbed and thrown overboard; others thought he had (suddenly) become insane, or had had a fit and fallen into the sea; the suicide theory was also indulged in, and the opinion was entertained by some that he had absconded. But what had become of him, why, when and how he disappeared were mysteries. He had, unobserved, simply "stepped out into the great unknown." A vigorous search was made to find him, dead or alive, detectives were employed, the newspapers teemed with accounts of the strange and unaccountable going away of this well-known man, but no clue was to be had that would throw any light whatever upon his mysterious disappearance.

Finally search was abandoned, the theory that he was dead accepted, and the court appointed an administrator of his estate and a guardian for his children. His business was purchased by his son, and everything was moving along smoothly, when, *six months after* he was last heard of, he suddenly and unexpectedly appeared at the home of a relative in a distant

southern city. He was brought home in a composed, but partially dazed condition, able to recognise but few of his friends. He was an entirely changed man—the physical and psychical metamorphoses were quite complete. He was hardly recognised by his friends. He had reduced in weight from 250 to 150 pounds and was very feeble. He wore the same suit of clothes he had on at the time he disappeared, and had in his pocket the check and key which were given him on the boat.

He was at once put under treatment, and in four weeks he recovered his previous bodily and mental health, and has since conducted his same old business with his accustomed skill and industry. A day or two after his return home an abscess, deep down in the auditory canal, broke and discharged a large quantity of sanguino-purulent matter. Immediately thereupon improvement began and went on rapidly. *This was a remarkable fact, and is, I think, worthy of special note.*

Hear Mr. K.'s own account of his strange case: "I was feeling very tired—thoroughly fatigued—after a very busy day in the city, so went to my state-room immediately upon going aboard the boat and changed my clothes. Up to that time I was thoroughly conscious, but after that I recall nothing—all was oblivion—till six months later when 'I came suddenly to myself' in a distant city in the South, where I knew no one. I found myself driving a fruit-waggon on the street. I was utterly astounded. Why I was there, how and when I got there, where I came from, what I had been doing, were puzzling questions to me. Upon inquiry I learned that I had been there, and at work, for some time. My life since I was in that state-room had been an absolute blank to me. I can give no account of myself during that period of time. I started at once for Virginia, but on the way I again lost consciousness, though only for a day or two. When further on my way home, I felt so utterly worn out, I stopped in a certain town and went to the house of a very near relative. From there I was taken home. I was in a half-dazed, confused condition, and remained so some days longer. I am now feeling well and all right."

This case bears many striking resemblances to others that have been from time to time reported, but there are two points of special interest. First, the inherited tendency to eccentricity, if not to insanity. His mysterious disappearance occurred at the same age at which his progenitor so strangely disappeared. Second, the abscess in the ear, the discharge of which was followed by a rapid return to normal mentality. Is it not probable that this abscess had some etiologic connection with the mental trouble, by producing a maladjustment of the cerebral functions, a disturbance of the circulation, an endarteritis, which would induce a condition of encephalic anæmia, or a suppression of suppuration, which would effect a hyperæmia?

"Loss of memory," says Rosse, "following organic lesion, dynamic trouble, or any sudden metabolic disturbance of the brain, may recover rapidly." Certainly Mr. K. made a rapid, uninterrupted recovery after the abscess had discharged. His physician said that there was a perceptible change for the better just as soon as the ear was relieved.

## CORRESPONDENCE.

[*The Editor is not responsible for opinions expressed by Correspondents.*]

[The following letter in reference to the discussion printed in the *Journal* for April on Professor Hyslop's Report of his sittings with Mrs. Piper, was received too late for insertion in the May issue.—ED.]

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

The abstract of Mr. Podmore's remarks on my report, a part of which was read at the meeting of March 2nd, indicates a misapprehension both of my object and of my position in the discussion of my sittings, and disregards also in one important case the most distinct disavowals possible on my part. One would naturally suppose from his remarks à propos of the mental attitude and phraseology of the chief communicator, that I had laid great stress upon this feature of the case, when, as a matter of fact, I did nothing of the sort. I have been at great pains to deal with many minor characteristics, not because I regarded them as evidential, but because it was important to ascertain how far every little detail appeared consistent or inconsistent with the main question at issue, and because trifles often constitute corroborative incidents, while they have no intrinsic value if taken alone. Nowhere in the report do I attempt to decide at large the relative merits of the individual facts. I have left this to the reader with the expectation that he would understand the psychological problem sufficiently to render such an explanation unnecessary. I do not see that I am obliged in every case to say whether my picture is a horse or a cow.

The reader is also likely to misapprehend the statement about the names in the first sitting. One illustration impeaching the strength of the evidence is that "of the names given at the first sitting, only five out of seventeen were identified as correct." This absolutely ignores the fact that I had both emphatically disclaimed in more than one passage any importance for that sitting, and had actually isolated my account of it for that very reason. I may add also that I should not have claimed any importance for it spiritistically if the whole seventeen names had been correct. My experiments on identification, imitating the Piper case in some of its aspects, and already commented on in the *Journal*, show that personal identity can be established successfully *without giving names* on evidence as slight perhaps as is found in my first sitting, to say nothing of the later sittings. The real problem depends less on names than on incidents and psychological considerations that increase the difficulties of telepathy. On this latter point I had been especially emphatic, and it leaves a false impression to omit the fact from consideration while stating a truism about names.

J. H. HYSLOP.

Columbia University, New York.

April 20th, 1900.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBER AND ASSOCIATES.

*Names of Members are printed in Black Type.*

*Names of Associates are printed in SMALL CAPITALS.*

**Raikes, Mrs.**, Leat House, Malton, Yorkshire.

**SIVUDU, RAYASAM VENKATA, B. A.**, Bezwada, Madras Presidency, India.

**THORNHILL, B., M.I.C.E.**, Geldeston, Beccles, Suffolk.

**VILLIERS, MISS ADELA C.**, 44, Lennox Gardens, London, S.W.

### THE AMERICAN BRANCH.

**REID, DR. H. A.**, 133, Mary-street, Pasadena, Cal.

**ROBERTS, B. L.**, Canton, Miss.

### MEETING OF THE COUNCIL.

The Council met at the Westminster Town Hall on June 22nd. The President occupied the chair. There were also present:—Professor W. F. Barrett, Sir William Crookes, Mr. F. Podmore, and Dr. A. Wallace.

The Minutes of the last meeting were read and signed as correct.

One new Member and three new Associates were elected. The election of two new Associates of the American Branch was recorded. Names and addresses are given above.

Several other matters having been attended to, it was agreed that the next Meeting of the Council should be on Monday, July 16th, at 19, Buckingham Street, at 4.30 p.m., a General Meeting having been arranged for the evening of that day, at 8.30 p.m.

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#### GENERAL MEETING.

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The 106th General Meeting of the Society was held in the Westminster Town Hall on Friday, June 22nd, at 4 p.m.; the President, Mr. F. W. H. MYERS, in the chair.

The PRESIDENT read a paper on "Pseudo-possession," combining reviews of two recent French works, Professor Janet's *Névroses et idées fixes*, and Professor Flournoy's *Des Indes à la planète Mars*. Each of these works treated of cases where there was an apparent invasion or possession of a living human organism by an external spirit; although the cases in Professor Janet's book were frankly pathological, while with Professor Flournoy's subject there was no reason to assume any morbid taint.

Professor Janet's book was a record of cases observed at the Salpêtrière;—and especially of *idées fixes*,—memories or imaginations or emotions which somehow become hypertrophied and irremovable,—dominating the patient's mental life and resisting all ordinary attempts to meet them by argument. Professor Janet has shown once more how infinitely more potent is hypnotic suggestion than any other form of treatment in dealing with these "obsessions." For these fixed ideas are in truth obsessions of mind as a whole by a particular fragment of the mind. The man is obsessed by a memory or a passion of his own which constrains him as cruelly as though it were in fact a possessing devil.

In one case of Dr. Janet's, indeed, the morbidly remorseful memory of a past act did gradually assume for the sufferer the personality of an indwelling fiend. It was precisely the sort of demoniacal possession which in old days ecclesiastics healed with exorcisms, or when exorcisms failed, with the stake. Dr. Janet used gentler suggestions, and succeeded in gradually dispelling the morbid preoccupation, and restoring the poor man from his imagined hell to the existence of every day.

The book to which the speaker next turned had for readers of our *Proceedings* an even directer interest. It happened, no doubt, to any group which pursued for many years a somewhat unfamiliar line of

inquiry that those of their points which were first assailed got gradually admitted, so that as they became interested in new points they might scarcely observe what change had taken place in the reception of the old. The reader of early volumes of our *Proceedings* would often observe this kind of progress of opinion. And now Professor Flournoy's book indicated in a remarkable way how things had moved in the psychology of the last twenty years. The book,—a model of fairness throughout,—was, indeed, for the most part, critically *destructive* in its treatment of the quasi-supernormal phenomena with which it dealt. But what a mass of conceptions a competent psychologist now took for granted in this realm, which the official science of twenty years ago would scarcely stomach our hinting at!

One important point might be noticed at once as decisively corroborating a contention of the speaker's own made long ago, and at a time when it probably seemed fantastic to many readers. Arguing for the potential *continuity* of subliminal mentation (as against those who urged that there were only occasional flashes of submerged thought, like scattered dreams) he had said that it would soon be found needful to press this notion of a continuous subliminal self to the utmost, if we were not prepared to admit a continuous spiritual guidance or possession. Now, in fact, with Professor Flournoy's subject the whole discussion turned on this very point. There was unquestionably a continuous and complex series of thoughts and feelings going on beneath the threshold of consciousness of M<sup>lle</sup> "Hélène Smith." Was this submerged mentation due in any degree or in any manner to the operation of spirits other than M<sup>lle</sup> Smith's own? That was the broad question; but it was complicated here by a subsidiary question;—whether, namely, any previous incarnations of M<sup>lle</sup> Smith's,—other phases of her own spiritual history, now involving complex relationship with the past—had any part in the crowd of personalities which seemed struggling to express themselves through her quite healthy organism.

A detailed survey of the records of M<sup>lle</sup> Smith's phenomena seemed to show that they were all or almost all explicable by an unusually complex activity of her subliminal self.

The speaker concluded with a few general reflections which this remarkable case of Professor Flournoy's,—nay, which even some of Dr. Janet's morbid cases,—seemed to suggest to the psychologist who cared to look beyond either the narrowing hospital-walls or the perplexing séance-room.

"The chief reflection," he said, "is that we are as yet but in a childish or rudimentary stage of our use of the human brain. That

brain is in truth (as some one has said) but 'a virtual organ';—an organ *en voie d'acquisition*, which man is slowly learning to use,—but with very little notion either of how it came to be what it is, or of what it ultimately may be.

"No one, indeed, knows how it came to be what it is. No one has even plausibly explained that great difference between the simian and the savage organ which seems so incommensurate with any observable difference between the hairy chimpanzee and the hairy Aino. Some naturalists argue that much of the savage's brain-power must lie dormant;—must somehow be a mere reserve for the later calls of a more complex existence. If this be admitted, we must surely go on to admit that a large proportion of the brain's capacity is dormant still.

"I do not mean to predict that our race will necessarily include in the future individual minds more powerful than any minds in the past. This question ultimately depends upon that unknown factor,—the nature of the sources from which spiritual life is infused into mortal organisms. Let us admit that judging by the last two thousand years we have little ground for confidence in any such advance of the highest individual level. Let us not be rash enough to prophesy that there will ever be a sculptor better than Praxiteles, or a lyric poet better than Pindar. Yet the important fact is that the great spirits of the past made use only of certain portions of the human brain which had through some historic cause been the first to be developed. The spirits of Pindar or Praxiteles dwelt, so to say, in the palace-chambers of their mysterious habitation; they knew nothing of the foundations on which the City of Mansoul was builded, or of its treasure-houses in the living rock.

"Of course Héléne's intellect, though serviceable enough in common life, is not of a calibre to confer new knowledge or delight on educated men; but for Héléne's one-in-a-hundred mind substitute the one-in-a-million mind of Louis Stevenson;—let him dream—not Héléne's insipid tale of "Esenale," but 'Dr. Jekyll and Mr. Hyde,' and one sees at once the advantage of relegating voluntary ends to automatic execution,—and so at once saving brain-centres from expensive friction and getting the needed thing done (like those reaction-time measurements of Dr. Janet's during ecstasy), with a verve and a completeness which conscious effort finds it hard to rival. May not that effortless concurrent utilisation of all elements of the personality hold ultimately somewhat the same relation to our present painful thought as multiplex telegraphy holds to the old slow and single transmission along the wire?

“ Let us frankly confess that we cannot in the least tell what the brain will do till we try. The assumed balance of our faculties and our environment is altogether chimerical. The environment is unknown and infinite, and the faculties have simply got to go as far in every direction as they can. We have attained no position of permanent stability, and we have nothing to tell us *à priori* what will be the next faculties which our race will evolve. And yet popular science sometimes speaks as though nearly everything in human nature had been observed already!—as though normality had been defined, aberrations classified, a mass of experience acquired which our successors will only have to work out in detail! A vain conceit! a monstrous prematurity! Rather let us remember that only by an abiding consciousness of our own inevitable childishness can we prevent those successors from looking on our religions with pity, and on our science with contempt;—while they analyse with a smile our rudimentary efforts at self-realisation,—remarking ‘how hard a thing it was to found the race of man.’ ”

PROFESSOR BARRETT said he felt it was difficult to discuss the suggestive paper which they had listened to with so much interest without a careful perusal of it beforehand. Perhaps it might be found possible—following the custom of some other scientific societies—in the case of a paper being already in type, that a proof of it should be sent beforehand to any member who asked for it with a view to joining in the discussion of it at a meeting.

As regards the influence of suggestion which had been referred to in the paper, he had frequently noticed how much more potent an indirect than a direct suggestion was in the whole group of phenomena which came under the head of human automatism. Here he might perhaps mention that in a letter which was published in 1875 he had pointed out that before we could hope to study with advantage the complex psychical phenomena of “spiritualism,” we must first know more of the part played by suggestion and thought-transference in these phenomena: for at that time the action of mind upon mind, independently of the recognised channels of sense, was ridiculed by scientific men and not considered by spiritualists. Subsequent experience had, however, shown, as the President has pointed out, the importance of these factors in a critical study of the various phenomena investigated by this Society. Having referred to one or two other points, Professor Barrett concluded by moving a warm vote of thanks to the President for his instructive and suggestive paper.

[For some further discussion of this paper, see the “Correspondence” below, p. 288.]

## FOUNDATION OF A PSYCHICAL INSTITUTE IN PARIS.

We desire to call the attention of our readers to an important scheme which has just been completed for the foundation of an International Psychical Institute in Paris, the intention of which is to provide all possible facilities for the study—both experimental and theoretical—of psychical phenomena. The programme of the Institute, which we reprint here, is signed by Professor Pierre Janet and an influential *Comité de Patronage*, among whom are to be found men eminent throughout the civilised world for their services to psychology, psychical research, and other branches of learning.

## SOCIÉTÉ INTERNATIONALE DE L'INSTITUT PSYCHIQUE.

Le siècle qui va finir a vu toutes les sciences qui étudient le monde physique faire des progrès considérables, et il est impossible d'énumérer les bienfaits de toutes sortes dont l'humanité est aujourd'hui redevable aux découvertes de ces sciences. Mais les sciences qui ont pour objet la pensée de l'homme, les lois de l'esprit humain, les rapports du physique et du moral, n'ont suivi que bien lentement la marche rapide des connaissances qui s'appliquent à la matière.

Il est certain cependant que les sciences de l'esprit pourraient être aussi utiles et peut-être plus précieuses encore que les sciences des phénomènes matériels. Elles pourraient expliquer bien des lois de la société et permettre peut-être de mieux établir les relations sociales. Elles devraient jouer un grand rôle dans notre jurisprudence criminelle et préparer peut-être une véritable prophylaxie du crime. Les études de pédagogie ne seraient qu'une annexe des recherches psychologiques et celles-ci seules permettraient de réformer, en connaissance de cause, nos méthodes d'éducation et d'enseignement. Un domaine où les sciences psychologiques plus avancées rendraient des services incalculables est celui de la médecine mentale. Si l'on en juge par les progrès que quelques connaissances scientifiques relatives aux phénomènes du somnambulisme, de la suggestion, de la division de conscience ont déjà fait faire à la thérapeutique de quelques maladies nerveuses, on peut deviner qu'un grand nombre de névroses, de si tristes et de si terribles maladies de l'esprit, ne sont aujourd'hui incurables qu'à cause de notre ignorance.

Enfin, n'est-il pas évident que la science de la pensée est, plus que toute autre, capable de satisfaire la curiosité inquiète de l'esprit humain ? Sans doute il est peu probable qu'une science puisse jamais nous expliquer complètement le problème de notre nature et de nos destinées, mais cependant aucune ne touche d'aussi près à ces questions insolubles que l'étude de l'esprit. On en voit facilement la preuve dans l'intérêt passionné qu'ont suscité certains faits qui sont en réalité des faits psychologiques, tels que les phénomènes décrits sous le nom de dédoublement de la conscience, de suggestion mentale, de télépathie, de lucidité, de médiumnité. Ces faits ont évidemment préoccupé au plus haut point bien des esprits, parce qu'ils semblèrent se rattacher aux puissances les plus profondes de la pensée. Leur étude impartiale, quelle que soit la solution à laquelle elle parvienne,

n'aiderait-elle pas beaucoup à l'interprétation de la nature humaine ? Plus qu'aucune autre science, la psychologie se rapproche des problèmes philosophiques et des problèmes religieux, c'est là sans doute ce qui fut la grande difficulté de son étude, c'est aussi ce qui en augmente l'intérêt.

Bien des efforts ont été faits, surtout depuis la seconde moitié de ce siècle, pour aborder des études si intéressantes et si fécondes. Il est incontestable que, de tous côtés, on a essayé d'appliquer à la psychologie les méthodes expérimentales et inductives qui ont amené le merveilleux développement des sciences physiques. La mesure mathématique a été appliquée à la psychologie dans les recherches de psycho-physique et de psychométrie. Sous l'influence de méthodes nouvelles, l'anatomie et la physiologie du système nerveux se sont métamorphosées. L'étude des malades a permis d'analyser bien des fonctions mentales. Les phénomènes du somnambulisme naturel et artificiel, ceux de la suggestion, de l'écriture automatique, beaucoup de délires étranges, ont été soumis à une analyse minutieuse. Bien des cas singuliers se rapportant aux phénomènes qui ont soulevé le problème de la suggestion mentale, ont été recueillis avec précision et jusqu'à un certain point interprétés.

On est cependant forcé de reconnaître que ces études sont restées sur beaucoup de points bien incomplètes. Elles sont loin d'avoir donné les résultats pratiques que l'on pouvait en espérer et n'ont pu trancher d'une manière suffisamment précise dans un sens ou dans l'autre les problèmes qui inquiétaient les esprits. Une des raisons qui, en outre de la difficulté des recherches, a considérablement retardé le progrès des sciences psychologiques, c'est que pendant longtemps on n'a pas suffisamment compris leur importance et leur utilité et qu'elles sont loin d'avoir rencontré partout l'appui et les ressources dont elles avaient besoin pour se développer. D'innombrables laboratoires et instituts de toutes sortes étaient ouverts aux savants qui s'occupaient de physique, de chimie, de sciences naturelles ; les laboratoires de psychologie très peu nombreux, très pauvres pour la plupart, surtout en France, ne pouvaient faire que quelques études sur des points très limités.

N'est-il pas possible d'obtenir pour ces sciences si utiles et si passionnantes un appui du public éclairé, qui n'a jamais été refusé aux recherches désintéressées ? En Amérique particulièrement, de tels appels ont toujours été bien entendus. Les grandes universités de l'Amérique du Nord ont pour la plupart été fondées, entretenues et magnifiquement développées à l'aide de dons particuliers. N'avons-nous pas vu l'Université de Chicago, fondée d'hier à peine, dotée déjà de plus de 65,000,000 de francs ? N'est-ce pas une femme de grand esprit et de grand cœur qui va consacrer 100,000,000 francs à la fondation en Californie d'une Université modèle, pour laquelle un projet grandiose vient d'être établi par un architecte français ? Plus près de nous, l'Institut Pasteur, l'Institut Solvay, le Musée social, ne montrent-ils pas la puissance de semblables générosités ? Sans ambitionner de telles libéralités trop au-dessus de nos espérances, ne peut-on pas penser que beaucoup d'esprits intelligents et curieux des problèmes psychologiques pourront se trouver dans les différents pays du monde pour vouloir collaborer à une œuvre éminemment internationale : *le développement des sciences de la pensée ?*

C'est pourquoi nous avons voulu fonder une société qui aurait pour titre "*Société Internationale de l'Institut Psychique*," destinée à recueillir et à coordonner toutes les bonnes volontés qui pourraient apporter une protection ou une aide efficace à ces études. Cette société réunirait des dons, des cotisations annuelles, accepterait tous les secours, à la seule condition de les employer pour le développement des sciences psychologiques. Les ressources réunies par cette société seraient employées par le Conseil d'administration pour établir un *Institut International des Sciences psychiques*, un *Institut Psychique*, véritable centre auquel pourraient s'adresser pour demander aide et conseil les travailleurs de tous les pays.

Suivant les circonstances et suivant le développement de la Société qui lui donne naissance, cet Institut aura les divers objets suivants :

(1) Réunir dans une bibliothèque et un musée, tous les livres, travaux, brochures, appareils et documents de toutes espèces concernant les sciences psychiques.

(2) Mettre à la disposition des travailleurs soit par des dons, soit par des prêts, suivant les circonstances, ces instruments, ces livres, ces documents nécessaires à leurs études, qui auront été réunis par l'Institut.

(3) Fournir des ressources à tous les laboratoires, à tous les chercheurs, réunis ou isolés, qui pourraient montrer qu'ils ont besoin de cette aide pour une recherche ou une publication intéressante. Cette œuvre si bien remplie pour les sciences physiques par la Société pour l'Avancement des Sciences, devrait être accomplie de même pour les sciences de la pensée.

(4) Provoquer des études et des recherches sur certains faits qui paraîtraient mériter son attention.

(5) Organiser autant que possible une série de cours et d'enseignements sur les différentes branches des sciences psychiques.

(6) Organiser autant que possible des laboratoires permanents, une clinique, où seraient effectuées par quelques-uns de ses membres, les recherches jugées les plus utiles.

(7) Publier des *Annales de l'Institut psychique international de Paris*, qui comprendraient tous les travaux de nature à contribuer aux progrès de la science et dans lesquels les membres de l'Institut auraient pris une part.

Les lignes principales de l'organisation ainsi posées ne sont d'ailleurs que des indications très générales destinées à être modifiées par la Société de l'Institut Psychique, qui doit être constituée tout d'abord.

DR. PIERRE JANET.

Chargé du Cours de Psychologie Experimentale à la Sorbonne,  
 Directeur du Laboratoire de Psychologie de la Salpêtrière,  
 Professor suppléant au Collège de France.

Programme approuvé à l'unanimité et signé par le *Comité de Patronage* suivant :

MM. d'ARSONVAL, Membre de l'Académie des Sciences, Membre de l'Académie de Médecine de Paris ; Comte ETIENNE APRAXINE, Gentilhomme de la Chambre de S. M. l'Empereur, St. Pétersbourg ; ALEXANDRE AKSAKOFF, Directeur de la Revue *Psychische Studien*, à Leipzig ; BACLÉ,

Ingénieur; JAMES MARK BALDWIN, Professeur de Psychologie à l'Université de Princeton; D<sup>r</sup> BARADUC; W. F. BARRETT, F.R.S., Prof<sup>r</sup> at the Royal College of Science, Dublin; Mgr. BATANDIER, de Rome; BERGSON, Professeur de philosophie au Collège de France; D<sup>r</sup> BERNHEIM, Professeur à la faculté de médecine à Nancy; S. A. I. le prince ROLAND BONAPARTE; E. BOIRAC, Recteur de l'Université de Grenoble; le prince GIOVANNI B. BORGHÈSE; P<sup>r</sup> BOUCHARD, Membre de l'Académie des Sciences, Membre de l'Académie de Médecine de Paris; D<sup>r</sup> EDMOND BRANLY, Professeur de Physique à l'Institut catholique à Paris; Chanoine BRETTE; BRUNOT, Maître de Conférences à la Sorbonne, Paris; CAILLETET, Membre de l'Académie des Sciences de Paris; Capitaine SADI CARNOT, Paris; SIR WILLIAM CROOKES, F.R.S., London; D<sup>r</sup> DUCLAUX, Membre de l'Académie des Sciences, Membre de l'Académie de Médecine, Directeur de l'Institut Pasteur à Paris; D<sup>r</sup> DURAND (DE GROS); DUSSAUD, Docteur ès-sciences, Ingénieur-Conseil; EFFRONT, Directeur de l'Agence Télégraphique du Nord; LOUIS FEINE, Architecte, Paris; D<sup>r</sup> FERRIER, Professeur de Neurologie à l'Université de Londres; CAMILLE FLAMMARION, Astronome, Secrétaire Général de la Société Astronomique de France; TH. FLOURNOY, Professeur de Physiologie-Psychologique à l'Université de Genève; GABRIEL, Membre de l'Académie de Médecine, Professeur à la Faculté de Médecine, Paris; GASC-DESFOSSÉS, Professeur de Philosophie, Paris; D<sup>r</sup> ELMER GATES, Laboratoire Psychologique à Washington; PROFESSOR JAMES H. GORE, Juror in chief and in charge of the International Congresses for the Commissioner General of the United States to the Paris Exposition of 1900; Comte ARNAUD DE GRAMONT, Docteur ès-sciences; BOGDAN P. HASDEU, Membre de l'Académie des Sciences, Professeur à l'Université de Bukarest; D<sup>r</sup> HÉRICOURT, Chef du Laboratoire de Physiologie à l'École de Médecine, Paris; Professeur GIOVANNI HOFFMANN, Rectore Instituto Orientali di Napoli; CONSTANTIN ISTRATI, Membre de l'Académie des Sciences, Professeur de Chimie organique à l'Université de Bukarest; D<sup>r</sup> PIERRE JANET, chargé d'un cours de Psychologie expérimentale à la Sorbonne, Directeur du Laboratoire de Psychologie de la Clinique de la Salpêtrière, Professeur suppléant au Collège de France; D<sup>r</sup> PAUL JOIRE, Président de la Société de Psychologie Expérimentale à Lille; Prince BOJIDAR KARAGEORGEWITCH; D<sup>r</sup> LABORDE, Membre de l'Académie de Médecine, Directeur des travaux pratiques de Physiologie à l'École de Médecine de Paris; D<sup>r</sup> LIÉBEAULT, de Nancy; J. LIÉGEOIS, Correspondant de l'Institut, Professeur de l'Université de Nancy; D<sup>r</sup> LLOYD-TUCKEY, de Londres; PROFESSOR OLIVER J. LODGE, F.R.S.; D<sup>r</sup> CESARE LOMBROSO, Professeur de Psychiatrie à l'Université de Turin; MAREY, Membre de l'Académie des Sciences, Membre de l'Académie de Médecine; JEAN MASCART, Docteur ès-Sciences, Astronome à l'Observatoire de Paris; MAXWELL, Substitut du Procureur Général à Bordeaux; D. T. MENDÉLÉIEFF, Professeur émérite, Directeur de la Chambre Centrale des Poids et Mesures de St-Pétersbourg; MENDELSSOHN, Professeur de Psychologie à l'Univer-

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La Société Internationale de l'Institut Psychique se compose :—

- (1) de membres fondateurs qui versent une somme de 10,000f. et au-dessus ;
- (2) de membres donateurs qui versent une somme de 1,000f. et au-dessus ou un cotisation annuelle de 100f. et au-dessus ;
- (3) de membres titulaires qui versent la somme de 250f. ou une cotisation annuelle de 20f.

All communications are to be addressed to the *Secrétaire général* de l'INSTITUT PSYCHIQUE, 19, Rue de l'Université, Paris.

## OBITUARY.

## MARY H. KINGSLEY.

The death of Miss Mary Kingsley, the African traveller, has called forth a wide recognition of her remarkable qualities both of character and of intellect ;—of her courage, her unselfishness, her endurance, and of the solid services which her collections and her writings have rendered both to natural science and to the sympathetic comprehension of the peoples of that Dark Continent where so much of her energy was spent. Miss Kingsley was not a member of our Society ; but her interest in primitive beliefs brought her into contact with one side of our subject ; and the striking paper on “The Forms of Apparitions in West Africa,” which she contributed to Part XXXV. of our *Proceedings*, will be fresh in the memory of those who read it,—and especially of those who heard it. I believe that Miss Kingsley looked quite simply and naturally at home among the “squatting crocodiles,” and the “soughing hippos,” and the “miscellaneous devils” of the Ourounougou Swamp, “which haunts me and calls me,” she said, “more than any other thing I have ever seen.”

But personally I met her—and preferred to meet her !—amid less remarkable scenes ;—scenes where her slender modest figure,—her gentle humorous face,—her quiet, old-fashioned dress,—all suggested a maiden lady from *Cranford* ;—while, nevertheless, every now and then something in the tone of her words or the look of her eye flashed through me the incongruous thought—“What a mate for a hero !”

I should call Mary Kingsley and her uncle Charles the *youngest* eminent persons whom I have ever met. Charles Kingsley’s muscular Christianity struck me as a delightful kind of fourth-form swagger ;—the small boy’s naïf exultation in the glory of his great school. He seemed to look boisterously out over human history with shouts of “Well done, our side !” and he would talk of Christian saints and heroes in the half awe-struck, half familiar tone in which the schoolboy talks of “fellows in our Eleven.” And Mary Kingsley, on her part, showed already, as quite a little girl, exactly the qualities which afterwards carried her so far ;—playing at adventures with an infinite power of make-believe ;—laying mines in the back garden, or superintending her favourite fighting cocks, whom she did not allow to fight ;—studying keenly in the midst of onerous domestic duties all sorts of out-of-the-way things ;—and sallying forth alone into the world when her turn came, with a mind bent upon fetich-worship and fresh-water fishes, but a heart liable to be diverted from any study by the sight of the unsuccoured woes of men.

Here was a soul which showed that absolute selflessness, unalterable serenity, indomitable daring, are no monopoly of apostle, or crusader, or saint. Here was a delicate lady, with no mission and no pretensions, who would simply go anywhere and do anything from sheer scientific ardour and human sympathy.

Her earthly end befitted her career : going out to Africa to collect her fresh-water fishes, and protesting that she did not know *how* to nurse, and would not think of nursing anybody,—she was drawn into that service by the desperate need of our wounded enemies ;—and caught the terrible fever ; and proceeded to the death-agony with her wonted *bonhomie*.

Death, as death, is surely the merest bugbear ;—the young child made portentous by ghastly trappings, as in *Gareth and Lynette*. If Mary Kingsley, by sheer native courage, met the last fate with steady soul, it would ill become those who believe that they have proof of human survival to weep and mourn for her now. Rather is one disposed to wave the hand to her cheerily across the narrowing abyss ;—with the great words of Rabbi Ben Ezra sounding in the deep of the heart—

And I shall thereupon  
Take rest, ere I be gone  
Once more on my adventure brave and new ;—  
Fearless and unperplexed,  
When I wage battle next,  
What weapons to select, what armour to indue.

F. W. H. M.

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#### CASES.

##### M. Aut. 100.

The following case was sent to us a short time ago by Dr. H. D. R. Kingston, of Macra, Eltham, Kent, an Associate of the Society, with the explanation that he had intended to send the papers at the time he received them, but they had accidentally been mislaid, and only quite lately come to light. Of the narrator, Mr. F. Hodgson, he says :—

Mr. F. Hodgson was then (1889) a photographer at Wynberg. He had at one time been employed as photographer to the *Challenger* expedition during part of the voyage, and he had also gone in the same capacity with Mr. Palgrave on a Commission to Great Namaqualand and to Damaraland. I have copies of many of the photographs he then took, the negatives of which are the property of the Colonial Government. I found him a careful and competent man in developing some scientific photographs of my own,

and also particularly intelligent, and I should say perfectly trustworthy as a witness. You will see that he has made up the case with some care. . . .

HENRY D. R. KINGSTON, M.D.

The narrative was enclosed in a letter to Dr. Kingston, dated Wynberg, July, 1890, and is as follows:—

Statement *re* curious manifestations in house of Mrs. Kamp, beginning on night of June 14th, and still continuing, though greatly diminished in power.

On Saturday night, June 14th, 1890, Alida Sophia Kamp, widow, residing in Wolfe Street, Wynberg, her daughter, Sophia Alida Kamp, and Catherine Mahoney, who resides in the same house, retired to rest at a little before eleven p.m., and, from the time of retiring to rest until that of rising, were unable to sleep on account of strange and unearthly noises, for which they could find no explanation, although they instituted a rigorous search for the cause. The noises, as they described them to me next morning, resembled the dragging about of chairs in their bedrooms and the dragging about of heavy boxes over an uneven floor in the loft over their heads. This loft, which I know, having been in it, contains absolutely nothing which could account for the noises, even had there been any one upstairs to drag anything it contained about, but owing to the way in which this loft is fastened up, it would have been quite impossible for any one to enter it. I could not on the Sunday morning, from their description of what they had heard, find any rational solution of the mystery, and, at their request, consented to occupy one of the bedrooms that night (*Sunday, 15th*).

Before retiring, however, I suggested that we should hold a *séance* in the room in which I was about to sleep. This was agreed to, and we formed a circle consisting of Christian Kamp (son of Alida Sophia Kamp), Alida Sophia Kamp, Catherine Mahoney, and myself, and Janet Kamp, wife of Christian Kamp (seating ourselves around a small table). The table very shortly showed an inclination to move about, and in fact did sway about considerably, but this was all we could obtain, so we dropped the sitting.

We, however, decided after deliberation to hold a *séance* in the adjoining bedroom, but this time Catherine Mahoney declined to sit, so that we had only [four] out of the former [five] sitters. The results were, however, better, as we soon had distinct raps and at once asked the communicating influence to rap three times if it could communicate its name to us if we established an easy code. The three raps came at once, and I (who acted as conductor) then asked it to give *one rap* at each letter forming its name on my going audibly through the alphabet. The result was L E W I S, which caused Mrs. A. S. Kamp to think it was her departed husband, whose name had been Louis. This hypothesis, however, I was not inclined to accept, as I thought her husband, if present, would not have wrongly spelt his name. We, however, could not get the influence to change his orthography, so we had to proceed to ask if it would spell out any message by the same code, to which three raps responded, and we again proceeded. The result was T O W A R N, at which stage of the proceedings Mrs. Kamp showed signs of great uneasiness, thinking the message

was a warning of her coming death, and being still persuaded that her late husband was communicating. As I did not know positively to the contrary and was afraid some unpleasant communication was about to be given, we dropped the séance, I intending to resume it at some future time with sitters not related to the family.

Shortly after we all retired to our beds, and I kept a candle burning in my room until past midnight, as I had an interesting novel to read. I then blew it out and was asleep in a few minutes. Shortly after two a.m. (Monday) I was awakened by the sound of a chair being dragged over the floor of the room in which I slept, followed almost immediately by a sound as of some very heavy body being dragged about in a room overhead (a very loud noise which would have awakened anybody). Miss Kamp then called out from the adjoining room, which was only divided from mine by a wooden partition, "Do you hear the noise? What can it be?" Just after she had spoken I heard a sound like a half full box of matches falling on the floor. I decided it was about time to get up and investigate, so sprung out of bed and felt for the matchbox in the candlestick and [found] it was not there. I had carefully placed it there on going to bed and was at a loss to account for its disappearance. I had some others, however, in the pocket of my waistcoat, and knowing where I had hung this garment, I went to it and taking the matches out of the pocket, struck a light and lighted the candle. I then found the other box of matches lying on the floor about two feet from the candlestick. It seemed to me also that a chair in the room occupied a somewhat different position to what it had done when I fell asleep, but of this I could not be sure; but, to be sure whether it moved again, I placed some empty scent bottles, which I found on a shelf, one against each leg of the chair. I then went to sleep again and on again waking, found the chair had been moved quite four inches to the N.W., as all the legs were away from the bottles I had placed against them. Of course, as regards the falling of the matchbox and the actual change of position of the chair, I can only give you my unsupported testimony, but those who slept in the next room will be able to testify to having heard the apparent moving of the chair in my room before they heard me jump up to investigate. This occurred on Sunday night, June 15th.

Now comes the strangest part of the affair. Up to this time none of us could make out why any one of the name of Lewis should disturb our rest, as none of us were or had been intimately acquainted with any one of that name, unless we were prepared to accept the very hypothetical idea that it was the late Mr. Kamp, who had forgotten how to spell his name properly (a theory which would not have said much for the educational establishments of the shadowy land).

On Monday morning, June 16th, I got my copy of the *Cape Times* as usual, and, among other items of news found an account of the death of a man, NAME UNKNOWN, who had been killed by an engine, on the night of the 14th, near Woodstock, at about 8.45 p.m. None of us at the time in any way connected this with the noises which had disturbed us, as there was no apparent connection.

In Tuesday's issue of the same paper there was the account of the inquest on this man (*still name unknown*). On Tuesday evening I was sitting in Mrs. Kamp's shop, when a coloured woman came in and in the course of conversation said, "Did Mrs. Kamp hear of the man that was killed on the railway on Saturday night?" "Yes!" said Mrs. Kamp, "I see they don't know who he was." "Oh, yes!" said the coloured woman, "his name is *Jim Lewis*. I know him, because he lived with my sister." This set us all on a quite new track, and we began to wonder what connection there might be between the events. In favour thereof of the facts were these:—

1. This man had been killed at 8.45 p.m. on the night of the 14th.
2. Mrs. Kamp did not close her shop till ten that night, and retired to rest about eleven, and from that hour the noises commenced.
3. None of us heard of the accident until we read of it on the 16th.
4. Never until the night of the 14th had any nocturnal disturbances occurred in the house.

5. The disturbing spirit on the evening of the 15th gave the name of *Lewis*.

I should have mentioned perhaps that on Tuesday night, 17th inst., we held another séance, at which Christian Kamp, Mr. Hay, and myself sat. On this night also we got the name of *Lewis* spelt out, and the message, "*I am unhappy because they do not know who I am.*" On being interrogated further, he stated that he was the spirit of the man *Lewis* killed on the railway. At the time I did not attach much importance to this séance, as we got scarcely anything fresh, but it is as well to mention it.

Thursday's (19th) issue of *Cape Times* contained the completion of the inquest on this man, and stated that his name was RICHARD YOUNG. Mrs. Kamp then had another interview with the woman (his sister-in-law) who had told her (Mrs. Kamp) previously that the man's name was *Jim Lewis*, and asked her why she had said his name was *Lewis*, when it turned out his name was *Young*. On this the woman got quite indignant, and declared positively that his name was *Jim Lewis*, no matter what name the paper might give him; that she had known him a long time, as he was her brother-in-law.

I am finishing this on July 24th, 1890, and the nocturnal disturbances still continue in the house of Mrs. Kamp, and no amount of investigation can assign any but a spiritual origin to them.

We, the undersigned, having read the above, declare it to be a true account of the occurrences therein described.

FREDERICK HODGSON.  
SOPHIA ALIDA KAMP.  
ALIDA SOPHIA KAMP.  
KATE MAHONEY.

We, the undersigned, declare that we sat at a séance in the house of Mrs. Kamp (Alida Sophia Kamp) on the night of June 15th, 1890, and that we heard raps which spelt out the name of *Lewis* and the words T O W A R N .

F. HODGSON.  
ALIDA SOPHIA KAMP.  
C. F. KAMP.  
J. S. KAMP.

We, the undersigned, sat at a séance in the house of Mrs. Kamp (Alida Sophia Kamp) on the night of Tuesday (June 17th), and the name of *Lewis* was then spelt out by raps, and the message, "I am unhappy because they don't know who I am," and the communicating influence further stated that he had been killed by an engine on the night of the 14th.

FREDERICK HODGSON.  
C. F. KAMP.

We, the undersigned, sat at a séance on the night of Wednesday, June 18th, in the house of Alida Sophia Kamp, and the communicating influence rapped out the name of *Lewis*, and stated that it was the spirit of a man of that name who had been killed by an engine on the night of June 14th.

FREDERICK HODGSON.  
J. P. CRUSE.  
C. A. LIETHAR.  
C. F. KAMP.

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M. Aut. 101.

The following account is translated and abridged from the *Vessillo Spiritista* for June, 1900, where it appeared under the title of "A Good Proof of Spirit Identity."

On the evening of January 12th, 1900, during the usual weekly sitting, in the presence of Sig. G. V. de Simone, his wife and two young daughters, C. Orsini and the present writer, a good proof of identity which had been asked for was received from the spirit of Arturo de Capua. It had been asked for under conditions which excluded every possibility of voluntary or involuntary, conscious or unconscious suggestion, as it was impossible that what was unknown and always had been unknown to all present should be suggested, and this makes it of more value than a volunteered proof, which might have been prepared beforehand by the medium.

This spirit of Arturo has given in many sittings many moral and intellectual proofs of his personality which were recognised by his mother and brother Avo. G. de Capua. The Neapolitan verses which he improvised (and I say improvised, because the suggestion was made at the moment), written with extreme rapidity through the medium Signorina O. de S., resemble closely in form and matter those written by him during his life on earth.

Proofs of this sort, however, although perhaps convincing to those present, are of little value to strangers, who want records of facts which exclude any such hypothesis as telepathy or self-suggestion on the part of the medium. Therefore on this evening I asked the spirit of Arturo if he had any precise recollections of his earthly existence and if he could give me some fact, of his own choice.

He answered me by automatic writing thus:—"My dear Cavalli, I have it is true, advanced; but I recognise you, in a state of calm which I have acquired and which formerly I did not possess; as for my remembrances, know

that not only does it give me great fatigue to recall them, but it also causes me great pain ; and it is for this reason that I rarely seek to revive them."

Then I replied that I did not wish to cause him pain, and would content myself with asking him to give the names he remembered of his dearest friends.

None of those present had known Arturo when living, much less the persons or names of persons with whom he was acquainted. So this would be a good proof. The spirit willingly assented. After a short time he wrote with his accustomed rapidity :—" Emilia, Paolo, Elena, Annina, and the lady who gave me the cigarette and whose name I cannot recall. Those are the people of whom I was very fond, after my intimate friends, and who are still dear to me." "So far good, but the best part is still wanting,"—I observed,—"the surnames. Do you remember them?" "Yes." "Can you and will you give them?" "I cannot." "At least tell me if the four names have different surnames." He answered that the two first had different surnames, and the two last the same. Immediately afterwards he expressed a desire to write again and wrote, "I add to these Carlo Ricci, whom I still love so much ; do not be so exacting, do you understand?" The spirit insisted that all this was correct and expressed anger when I doubted it.

As soon as I saw his brother, Guglielmo, I showed him the communications. They were *all* absolutely *correct*, the names given, and the lady of the cigarette, but Carlo Ricci struck him above everything! "He was Arturo's dearest friend," his brother told me.

Although older than Arturo, Carlo Ricci and his father had always had the greatest consideration for him, and Arturo was devoted to them both and preferred their company to any other.

Arturo's mother, whom I also questioned, confirmed everything that her son Guglielmo had said. . . .

But to return to the communication given by the spirit of Arturo on the evening of the 12th;—we can add another valuable particular. He gave the names of four persons, as we have said ; among these was one Paolo. When asked about him at a following sitting he answered by automatic writing :—"Paolo is the father of the lovely Nanninella." This was correct, and when asked for some further particulars of the lady who gave him the cigarettes,—amongst other things, whether there were dear friends of the lady's living in the same place with her,—he answered : "The lady has dear friends near her and they are of my family." Both these facts had been absolutely correct at the time of his death. But the interesting point is this,—that when asked to name friends living in the same place as the lady, he named his family. Those present at the sitting and all who knew Arturo's family, knew that for some months they had changed their home. The spirit, however, apparently judging from the past, did not think of their present changed habitation and concluded that they were still living near the lady.

V. CAVALLI.

Naples, January 20th.

As witness of the facts narrated above, I affirm that they are perfectly true.

C. ORSINI.

Similar testimonies are given by—

VINCENZO DE SIMONE and  
GUGLIELMO DE CAPUA.

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### MRS. PIPER'S PRESENT TRANCE CONDITION.

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The following account of the present conditions of Mrs. Piper's trance was addressed by Dr. Hodgson to Dr. G. Stanley Hall, Editor of *The American Journal of Psychology*, and appeared in that periodical for April, 1900. We reprint it here for our own readers, partly on account of its intrinsic interest, and partly because it serves to explain why Dr. Hodgson has not thought it desirable at present to prepare another Report on the subject, since that published by him in February, 1898.

The following letter, written without thought of publication, is printed by the author's permission. It was the second addressed to the editor in response to a second urgent letter from him requesting a sitting with Mrs. Piper. It is printed here with the thought that it may interest and inform other psychologists who may seek interviews.

Boston, Mass., *February 24th, 1900.*

DEAR DR. HALL,—In reply to your further letter of February 23rd, I fear that my previous letter, perhaps owing to its brevity, did not sufficiently explain the situation as regards Mrs. Piper. I shall describe it in further detail as it purports to be from the point of view of the communicators through Mrs. Piper's trance.

In the attempt to get proof of personal identity from the Rev. W. Stainton Moses, who died in 1893, I came into relation with certain intelligences that claimed to have been the chief spirit instructors of Stainton Moses for some years during his life time, and whom he called by the names *Imperator, Doctor, Rector*, etc. Imperator was alleged to be the leader and general supervisor in connection with the supernatural experiences of Stainton Moses, accounts of which will be found in the *Proceedings S.P.R.*, Parts XXV. and XXVII. Imperator, communicating through Mrs. Piper's trance, very soon claimed and assumed the supervision of the trances. I definitely agreed to this supervision. For a number of years prior to this time I practically made such arrangements as I pleased as regards the introduction of fresh persons to sittings with Mrs. Piper. Imperator stated that it was impossible that the best work could be achieved from their side under such conditions, that Mrs. Piper's organism regarded as a machine had been "battered and worn," that it needed much repairing, that the utmost care must be taken as regards the persons introduced on the earthly side, and the persons allowed to use the machine from the so-called

spirit side. For the purpose of securing proper conditions, Imperator claimed that they on their side could alone decide what persons should be allowed to communicate, as they alone could determine what conditions might be beneficial to, and what injurious to the machine. General experimenting by persons on this side was prohibited. Opportunities have been given for the introduction of fresh persons to the trance. These, however, have been few in number. The introduction of fresh persons at the present time has been absolutely prohibited. Imperator has stated that the conditions are such that it would interfere with the work which they have to do in improving the machine and in other matters if fresh sitters were now introduced. All this has been explicitly laid down without any doubt, and I am bound by my agreement.

This Imperator *régime* began at the latter part of January, 1897, and I refer you to section 7 of my report in Part XXXIII. of our *Proceedings*, entitled "Recent Changes in Mrs. Piper's Trance," pp. 407-12.

During my year's absence in England, from September, 1897, to September, 1898, various fresh persons were allowed to have sittings besides a group of persons who were previously familiar with Mrs. Piper's trance. Later on, however, after my return here, a much closer restriction was exercised by Imperator. Only about half a dozen fresh persons were allowed to go at all during last season, and at the present time no fresh persons are allowed to be introduced.

I have had, I think, hundreds of applicants for sittings during the past year. I have had four new applications besides your own this week.

Several persons have had the opportunity of having sittings about once a fortnight, and Mrs. Piper goes into trance now usually only three times a week. It is probable that later on even this small group of persons will be restricted.

Briefly, once more then, the situation is that the matter at present is out of my direct control. I have agreed, so to speak, to let Imperator manage the machine. Absolutely explicit instructions have been laid down by Imperator that no persons shall be admitted to the sittings except as appointed by him. It is not likely that any fresh persons will be allowed to have sittings in the future at any time, except such as are in special grief for the recent loss of near friends or relatives.

As to the general wisdom of this management by Imperator, I have myself personally no doubt. It would, however, take me too long to explain my view of the situation at length in a letter. I refer you again to section 7 of my report in Part XXXIII. for some suggestions in this direction, which I expect to work out more fully in later reports.

From my own point of view, Mrs. Piper's organism as a medium of communication from the other side to this represents an extremely delicate machine, which is likely to get out of order unless the utmost care is taken as regards the conditions. This is not realised by the ordinary person; and yet we know well that even in cases which are probably enormously less complex, absolute exclusion is necessary. There are, *e.g.*, machines used in physical experiments which are isolated in such a way that observers are not

permitted to even enter the room in which the machine is placed. And yet persons who are completely ignorant of the conditions, both general and special, under which the communications through Mrs. Piper come, actually feel aggrieved that they cannot in succession try their apprentice hands and the apprentice hands of their spirit friends at the working of such a complicated and delicate machine as Mrs. Piper's organism.—Yours sincerely,

R. HODGSON.

### CORRESPONDENCE.

[*The Editor is not responsible for opinions expressed by Correspondents.*]

The following letter has been received from an Associate of the Society, Miss H. A. Dallas, in reference to the paper read at the General Meeting on June 22nd and reported above.

#### PSEUDO-POSSESSION.

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

No one who listened carefully to Mr. Myers's paper on "Pseudo-Possession," and who has given thought to it since, can have failed to be impressed by a sense of its value, and its profound suggestiveness and significance. There is one question which arose out of it and which I should like to have asked, but with so many present whose ideas were so well worth hearing, one grudged to occupy time with a question of more elementary character. Perhaps I may be allowed to state it in the pages of the *Journal*, in the hope of eliciting some reply.

On the hypothesis that many forms of automatism claiming spiritistic origin (including M<sup>lle</sup> Smith's) emanate from the subliminal consciousness, we find ourselves confronted by an unexplained anomaly. Mr. Myers's remarks lead us to the conclusion (which we know is amply justified by evidence) that the mediumistic faculty is a healthy faculty of high order; and that the subliminal self is in contact with a wider field of knowledge than is the supraliminal; that it seems to be capable of forming clearer and correcter judgments than does the latter; so much is this the case that I believe medical diagnoses and prescriptions given in trance have been accepted and found correct.

But if I understand our President aright, he also attributes to this subliminal self the statements concerning the Martian language, concerning previous incarnations as Marie Antoinette, etc., and also presumably, the assertions so generally made in automatic script claiming that it originates with discarnate entities. Are we then to believe that the subliminal self is both wiser and more foolish, truer and more false, more understanding and more ignorant, more reliable and more untrustworthy than the normal self? The mere statement of the question turns one mentally a little giddy, so that one feels in danger of losing one's bearings, and not knowing which way one is facing; but that may be due to weakness of head.

The spirit hypothesis offers difficulties too, but not quite of this bewildering nature. On the spirit hypothesis we may presumably regard the

medium's organism as comparable to a piano at the disposal of any performer who can unlock and manipulate it. I say *unlock* and manipulate, because the organism is by no means free to all comers, and the limitations which restrict its use are probably of more than one kind.

If the medium's organism is thus, within certain limits, freely accessible, there would be nothing surprising in the fact that the operations of the control should at one time result in messages above the normal capacities and moral character of the medium, and at another in messages below both. Secret aspirations, lofty ambitions and admirations would give access to spirits of superior quality, and latent weaknesses might render him accessible to the influence and suggestions of those of inferior attainments, mental and moral.

The advantage of this hypothesis is that it is simple (too simple, some may think) and that it presents no inexplicable anomalies. What explanation can be offered of the seeming anomaly which confronts us with the other hypothesis? Perhaps it exists only in seeming and may be cleared by a few words.

H. A. DALLAS.

[In reply to the above, Mr. Myers writes :—]

#### THE RANGE OF THE SUBLIMINAL.

The difficulty which Miss Dallas's letter points out is a very real one; and although her questions can, I think, be in some measure answered, the answer cannot be as short or as simple as I could wish.

I must begin by pointing out that the distinction between supraliminal and subliminal,—between intra-marginal and extra-marginal;—in short between the thoughts and sensations which fall within our ordinary waking consciousness and those which find place beneath or outside it,—cannot possibly be a distinction at once applicable to practical ends;—as though (for instance) one were able to say at once that the subliminal idea or impulse was always wiser than the supraliminal. On the contrary, the basis of the distinction is a purely psychological one: it is founded on the attempt to analyse the relation of one chain of memory to another chain of memory, of one type to another type of human perception and faculty. Our simplest observation indeed must be that *that* which extends *beneath* the threshold, *beyond* the margin of a field of consciousness specialised for our ordinary needs, will probably be both more extensive and more miscellaneous than *that* which is contained within those limits. The spectrum of our subliminal mentation, (to recur to an old metaphor,) is more extended than the spectrum of our supraliminal. At one end of the scale we find *dreams*,—a normal subliminal product, but of less practical value than any form of sane supraliminal thought. At the other end of the scale we find that the rarest, most precious knowledge comes to us from outside the ordinary field,—through the eminently subliminal processes of telepathy, telæsthesia, ecstasy. And between these two extremes lie many subliminal products, varying in value according to the dignity and trustworthiness of the subliminal mentation concerned.

This last phrase,—inevitably obscure,—may be illustrated by reference to that hierarchical arrangement of *supraliminal* action and perception which Dr. Hughlings Jackson has so used as to clear up much previous confusion of thought. Following him, we now speak of highest-level nerve-centres, governing our highest, most complex, thought and will; of middle-level centres, governing movements of voluntary muscles, and the like; and of lowest-level centres (which from my point of view are purely subliminal), governing those automatic processes, as respiration and circulation, which are independent of conscious rule, but necessary to the maintenance of life. We can roughly judge from the nature of any observed action whether the highest-level centres are directing it, or whether they are for the time inhibited, so that middle-level centres operate uncontrolled.

Thus ordinary speech and writing are ruled by highest-level centres. But when an epileptic discharge of nervous energy has exhausted the highest-level centres, we see the middle-level centres operating unchecked, and producing the convulsive movements of arms and legs in the "fit." As these centres in their turn become exhausted, the patient is left to the guidance of lowest-level centres alone;—that is to say, he becomes comatose, though he continues to breathe as regularly as usual.

Now this series of phenomena,—*descending* in coherence and co-ordination from an active consensus of the whole organism to a mere automatic maintenance of its most stably organised processes,—may be pretty closely paralleled by the series of subliminal phenomena also.

Sometimes we seem to see our subliminal perceptions and faculties acting truly in unity, truly as a Self;—coordinated into some harmonious "inspiration of genius," or some profound and reasonable hypnotic self-reformation, or some far-reaching supernormal achievement of clairvoyant vision or of self-projection into a spiritual world. Whatever of subliminal personality is thus acting corresponds with the highest-level centres of supraliminal life. At such moments the *subliminal* represents (as I believe) most nearly what will become the *surviving* Self.

But it seems that this degree of clarity, of integration, cannot be long preserved. Much oftener we find the subliminal perceptions and faculties acting in less co-ordinated, less coherent ways. We have products which, while containing traces of some faculty beyond our common scope, involve, nevertheless, something as random and meaningless as the discharge of the uncontrolled middle-level centres of arms and legs in the epileptic fit. We get, in short, a series of phenomena which the term *dream-like* seems best to describe.

In the realm of genius,—of uprushes of thought and feeling fused beneath the conscious threshold into artistic shape,—we get no longer master-pieces but half-insanities,—not the Sistine Madonna but Wiertz's Vision of the Guillotined Head;—not *Kubla Khan*, but the disordered opium dream. Throughout all the work of William Blake (I should say) we see the subliminal self flashing for moments into unity, then smouldering again in a lurid and scattered glow.

In the realm of hypnotism, again, we sink from the reasonable self-suggestion to the "platform-experiment,"—the smelling of ammonia, the

eating of tallow-candles ;—all the tricks which show a *profound* control, but not a *wise* control, over the arcana of organic life. I speak, of course, of the subject's *own* control over his organism ; for in the last resort it is *he* and not his hypnotiser who really exercises that directive power. And I compare these tricks of middle-level subliminal centres to the powerful yet irrational control which the middle-level centres ruling the epileptic's arms and legs exercise over his muscles in the violence of the epileptic attack.

And so again with the *automatisms* which are, one may say, the subliminal self's peculiar province. Automatic script, for instance, may represent highest-level subliminal centres, even when no extraneous spirit, but the automatist's own mind alone, is concerned. It will then give us true telepathic messages, or perhaps messages of high moral import, surpassing the automatist's conscious powers. But much oftener the automatic script is regulated by what I have called middle-level subliminal centres only ;—and then, though we may have scraps of supernormal intelligence, we have confusion and incoherence as well. We have the falsity which the disgusted automatist is sometimes fain to ascribe to a devil ;—though it is in reality not a devil, but a dream.

And hence again, just as the epileptic sinks lower and lower in the fit,—from the incoordinated movements of the limbs down to the mere stertorous breathing of coma,—so do these incoherent automatisms sink down at last through mere fragmentary dreams, or vague impersonal bewilderment, into the minimum psychical concomitant, whatever that be, which must co-exist with brain-circulation.

Such is the apparent parallelism ; but of course no knowledge of a hierarchy of the familiar forms of nervous action can really explain to us the mysterious fluctuations of subliminal power. When we speak of the highest-level and other centres which govern our supraliminal being, and which are fitted to direct this planetary life in a material world,—we can to some extent point out actual brain-centres whose action enables us to meet those needs. What are the needs of our cosmic life we do not know ; nor can we indicate any point in our organism (as in the “solar plexus,” or the like), which is adapted to meet them. We cannot even either affirm or deny that such spiritual life as we maintain while incarnated in this material envelope involves any physical concomitants at all.

For my part, I feel forced to fall back upon the old-world conception of a *soul* which exercises an imperfect and fluctuating control over the organism ; and exercises that control, I would add, along two main channels, only partly coincident ;—that of ordinary consciousness, adapted to the maintenance and guidance of earth-life ; and that of subliminal consciousness, adapted to the maintenance of our larger spiritual life during our confinement in the flesh.

We men, therefore, *clausi tenebris et carcere cæco*, can sometimes widen, as we must sometimes narrow, our outlook on the reality of things. In mania or epilepsy we lose control even of those highest-level supraliminal centres on which our rational earth-life depends. But through automatism and in trance and allied states we draw into supraliminal life some rivulet

from the undercurrent stream. If the subliminal centres which we thus impress into our waking service correspond to the *middle-level* only, they may bring to us merely error and confusion; if they correspond to the highest-level, they may introduce us to previously unimagined truth.

And finally, though this be explaining *obscurum per obscurius*.—I think that we can trace the same fluctuation in a spirit's control of an organism when that spirit is no longer that organism's habitual denizen, but an invader from without. Observing the trances of Mrs. Piper or of Mrs. Thompson (of which latter lady I hope shortly to offer some account to our Society). I seem sometimes to see highest-level centres kept in operation by a clear controlling power. Sometimes that control weakens, and one must watch the spiritual grasp slipping downwards to middle-level centres alone. Then comes the dream-like incoherence of speech, the inchoate or meaningless gesture. When "Phinuit," or whoever the "control" may be, sinks into nonsense; when the sensitive's own ideas interfere with the utterance; when the inspired vision or message degenerates into grotesque triviality;—in all such cases we are experiencing the operation of middle-level subliminal centres;—whether those centres be set in motion by our own or by some extraneous spirit.

From all this it follows that there is and can be no infallible criterion by which we can guess what intimations are wisest, what internal or external promptings we had best obey. Nay, we cannot even feel sure that there exists only one true solution of any complex problem of our life. We do not know whether all even of our sanest and clearest impulses are directed towards the same end. The objects of the subliminal may legitimately differ from the objects of the supraliminal self. I am not here speaking of the two conflicting wills in man,—the one making for immediate pleasure, the other for a more distant and truer good. I say that the intimate dissidence may be on a higher level still. Man is even now living in two worlds; and who shall affirm that either his supraliminal or his subliminal intelligence can always reconcile the earthly with the spiritual ideal? He must choose as best he may among his own essential elements; sometimes, perhaps, he must obey a guidance which leads him he knows not whither. *Maior agit deus, atque opera in maiora remittit.*

F. W. H. M.

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#### THE FOURTH INTERNATIONAL CONGRESS OF PSYCHOLOGY.

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As announced in the *Journal* for June, the Fourth International Congress of Psychology is to be held in Paris, August 20th to 25th, under the presidency of PROFESSOR TH. RIBOT.

PROFESSOR PIERRE JANET writes to us that he will be very glad to furnish information about the Congress to any of our members or associates who may wish for it. Applications for membership of the Congress should also be addressed to him at

21, Rue Barbet de Jouy, Paris.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

### Obituary.

#### PROFESSOR HENRY SIDGWICK.

Henry Sidgwick, born May 31st, 1838, died August 28th, 1900; Knightbridge Professor of Moral Philosophy in the University of Cambridge; President of the Society for Psychical Research, 1882-1884, and 1888-1892.

The next Part of the *Proceedings* will consist of a commemorative address which the Council have invited the President, Mr. F. W. H. Myers, to deliver on October 29th.

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#### NEW MEMBER AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in **SMALL CAPITALS.***

MCLEAN, MRS., Hyde Park-court, Albert-gate, London, S.W.

PERDICARIS, Ion, El Minzah, Tangier, Morocco, North Africa.

#### THE AMERICAN BRANCH.

CLARKE, MRS. ALICE J., 506, North 7th-street, Vincennes, Ind.

EMERSON, C. W., Emerson College of Oratory, Boston, Mass.

JONES, FRANCIS R., 27, State-street, Boston, Mass.

TOWER, MISS ELLEN M., Lexington, Mass.

#### MEETING OF THE COUNCIL.

The Council met at the Rooms of the Society, 19, Buckingham-street, W.C., on July 16th. The President occupied the chair. There

were also present :—Dr. Richard Hodgson, Mr. St. George Lane Fox Pitt, Mr. H. Arthur Smith and Dr. A. Wallace.

The Minutes of the last meeting were read and signed as correct.

One new Member and one new Associate were elected. The election of four new Associates of the American Branch was recorded. Names and addresses are given above.

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

After the discussion of some other matters, it was agreed that a General Meeting of the Society be held at the Westminster Town Hall, on Monday, October 29th, the chair to be taken at 4 p.m.

The next meeting of the Council was fixed for October 5th, to be held at 19, Buckingham-street, at 4.30 p.m.

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#### GENERAL MEETING.

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The 107th General Meeting of the Society was held in the Westminster Town Hall on Monday, July 16th, at 8.30 p.m.; the President, MR. F. W. H. MYERS, in the chair.

THE PRESIDENT read a paper on "Trance-utterance and other Phenomena observed with Mrs. Thompson," giving a general account of her trances, with a few illustrations of information given at sittings, the full reports of some of which we hope to publish shortly.

DR. R. HODGSON said that he had not yet had any sittings with Mrs. Thompson, and could not speak of their evidential value from the point of view of personal experience. He had, however, had the opportunity of reading over a large number of records of her manifestations, and had been impressed especially by what seemed to be the later developments of her trance phenomena, though he had not been able to study the records in detail. The earlier phenomena of Mrs. Thompson, chiefly physical, had not been performed under very stringent conditions, according to the accounts which appeared in *Light*, but the records of her later trances suggested resemblances to Mrs. Piper's phenomena as they were some years ago under the *régime* of the control known as Phinuit. The speaker then proceeded to enumerate several points, general and special, in which the utterances of "Nelly," the control of Mrs. Thompson, seemed to resemble those of Phinuit. The information supplied to the sitter was apt to be given somewhat fragmentarily; it concerned both living and deceased persons; it tended, perhaps, to prove the existence of supernormal faculty of some kind; but there was lacking the clearer evidence for the personal identity of a specific communicating friend or relative of the sitter.

There seemed, however, to be more of this "personal identity" quality in a few of the most recent sittings, and he hoped that there might be a rapid development of Mrs. Thompson's phenomena along this line. According to the records, Mrs. Thompson had experiences of several types which had never been exhibited by Mrs. Piper. Mrs. Piper had no experiences in her ordinary waking state, obtained no manifestations of the ordinary "physical phenomena" type, and recollected no experiences of her own during the trance state. Passing over Mrs. Thompson's experiences on these lines, and taking the records of her ordinary trance utterances, it seemed that there were occasional complete failures with sitters, there was often a mixture of correct and incorrect statement, and there were apparently statements which suggested disturbances by previous communicators; analogous cases were found in the records of Mrs. Piper's earlier trances. The speaker gave specific instances of the difficulty in getting proper names, and in ascertaining the precise source of apparently supernormal information, as where knowledge seemed to be shown of events occurring elsewhere at the time of the sitting,—mentioning cases from the records of Mrs. Thompson in connection with cases which had come under his own experience with Mrs. Piper. He referred also to some statements that he had noticed in the records of Mrs. Thompson as made by the control "Nelly" concerning her own use of the left side of Mrs. Thompson's brain, and the use by other controls of the right side of the medium's brain. He thought it was desirable to keep in mind that in connection with trance manifestations generally, problems of the utmost importance arose from an empirical point of view concerning the relations between mind and body, and entirely independent of such questions as that of a future life or the spiritistic hypothesis. The primary consideration for us was to understand more of the conditions of such trance manifestations, to ascertain more definitely the causes of incoherence and obscurity and failure, and, as far as possible, to remove them.

MR. ST. GEORGE LANE FOX PITT said that the evidences of supernormal agencies shown by the phenomena of Mrs. Piper, Mrs. Thompson, and others seemed to be absolutely overwhelming, and the investigations of Mr. Myers and Dr. Hodgson were of great interest and value; but he urged that the use made by them of the "Spirit hypothesis" was unfortunate, inasmuch as it offered no real explanation of the phenomena, while, on the contrary, it might tend to prejudice scientific inquiry by shirking difficulties instead of explaining them. It was as though, in answer to a question as to how something was produced, we were told that it was "made by machinery." This kind of answer, although it might satisfy the average mind, was, of course,

no explanation at all. The use of words and phrases to cover our ignorance of the *modus operandi* of phenomena was a danger against which we ought to be constantly on our guard. It should be born in mind, too, that "telepathy," "clairvoyance," "the subliminal consciousness," and "spirits" were not of necessity mutually exclusive theories; but were merely indicative of certain aspects of the phenomena, or the psychic processes that were involved in them. Thus it might be that the agencies underlying the phenomena might include all these; and that the "intelligences" manifesting might be the outcome of a combination of psychic influences, just as were the creatures of our dreams. The fact that they appeared to have an independent existence beyond the limits of certain conditions was no proof of such independence.

In spite of Mr. Myers' voluminous and lucid expositions of the subject, the idea of a subliminal consciousness or mind was usually quite misunderstood, for it was really a most complex and comprehensive idea. Broadly it might be said to include that over-shadowing destiny of the individual with all its immense ramifications and affinities, as well as that mere fragment of its potentiality which happened to come under observation on some particular occasion. One function of the subliminal mind was comparable to that of a *reservoir* for the conscious self,—to take in and give out memories and influences, increasing the resources and preventing waste of mental effort. Now the derangement of this function might well account for many of the eccentricities and contradictions of its manifestations.

MR. COLLINGWOOD said that according to certain physiological investigations in connection with localisation of functions in the brain, the centres for language were located in the left hemisphere of the brain in the third frontal convolution, and it might be interesting to inquire what occurred when the alleged control was using the right hemisphere only.

One or two other questions were asked, and the President read a brief account of another sitting with Mrs. Thompson.

The meeting then adjourned.

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## THE INTERNATIONAL PSYCHOLOGICAL INSTITUTE AT THE INTERNATIONAL CONGRESS OF PSYCHOLOGY.

*Paris, August, 1900.*

BY OSWALD MURRAY.

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DR. OCHOROWICZ delivered an address at the third meeting of the Congress, on the International Psychical Institute, the foundation of

which was noticed in a previous number of this *Journal*. Dr. Ochorowicz gave a rapid sketch of the growth of psychology during the last century and referred to several abortive efforts that had been made on different occasions to establish a centre for comparative study in the several branches of this science. The only successful achievement in this direction consisted in the International Congresses that had been held, at the fourth of which he was then speaking. These Congresses only met, however, at intervals of four years, and during the intervening period no permanent centre existed where the collective work which constituted so valuable a feature of the Congresses could be carried on. Dr. Ochorowicz then referred to the Institute which had been recently founded in Paris for the purpose of meeting this requirement and of facilitating research in the several branches of experimental psychology. This Institute already had the support of most of the leading psychologists and philosophers of France, as also of several other countries. He urged the members of the Congress to give their support to this movement.

PROFESSOR RICHTER supported the appeal made by Dr. Ochorowicz in an eloquent speech, in which he urged the members of the Congress to give their support to the Institute, to make its foundation known in all the countries they represented on their return to their respective homes, and to endeavour to obtain adherents to it.

PROFESSOR SEAILLES dwelt on the utility of the project from the point of view of speculative philosophy.

PROFESSOR FLOURNOY stated that, being looked upon as an "official scientist," students often came to him with the request that he would express an opinion with regard to problems pertaining to the domain of the "supernormal." It would be unscientific for any man to express an opinion under such circumstances with regard to phenomena of that nature which he had not had an opportunity of examining. "We want opportunities of research," said Professor Flournoy. "Experimental observation should be facilitated. Our ignorance of to-day might then become replaced by some degree of knowledge."

MR. F. W. H. MYERS remarked that the S.P.R. already aimed at being international in its humble way, but that in the things of the mind it was desirable that everybody should be as international as possible, and he heartily wished success to the new venture.

The Committee of the Institute held a reception the same evening in the rooms of its temporary offices. Over two hundred members of the Congress attended, and the object and aims of the Institute were further discussed.

A meeting of the International Council and the executive committee was held subsequently.

It was decided to alter the title of the Institute to "the International Psychological Institute," in order to meet the views of many members of the Congress, expressed during the discussion of the address by Dr. Ochorowicz and subsequently at the reception.

It was also decided to undertake no experimental work and not to publish a journal till a fund commensurate with the importance and international character of the enterprise had been raised.

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### CASES.

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#### G. 242 (*continued*). Apparition.

Readers of the *Journal* may remember an account given by Miss M. W. Scott, of Lessudden House, St. Boswell's, Roxburghshire, of an apparition seen several times by herself, and occasionally by others, on a country road near her home. (See the *Journal S.P.R.* for November, 1893; Vol. VI., p. 146.) Her first experience was in May, 1892, when, walking down a short incline on her way home, she saw a tall man dressed in black a few yards in front of her. He turned a corner of the road, being still in view of her, and there suddenly disappeared. On following him round the corner, Miss Scott found a sister of hers, also on her way home, who had just seen a tall man dressed in black, whom she took for a clergyman, coming to meet her on the road. She looked away for a moment, and on looking towards him again could see no one anywhere near. Miss Scott on overtaking her found her looking up and down the road and into the fields in much bewilderment. It appeared that they had not seen the man at exactly the same moment nor in exactly the same place, but from their description of the surroundings it seems impossible that it could have been a real person, who had contrived to get away unnoticed.

In July of the same year at about the same place, Miss Scott walking with another of her sisters saw approaching them a dark figure dressed in black, with a long coat, gaiters and knee-breeches, a wide white cravat and low-crowned hat; the sister also saw the upper part of the figure, which seemed to fade away into the bank by the side of the road as they looked at it.

Again, in June, 1893, walking alone on the road in the morning, Miss Scott saw a dark figure some way in front, which she recognised as the apparition when she got nearer to it. She made a determined effort to overtake it, but could not get nearer than a few yards, as it then seemed to float or skim away. At length, however,

it stopped, turned round and faced her; then moved on a few steps, and turned and looked back again, finally fading from her view by a hedge. She was able to notice fully the details of the dress,—knee-breeches, black silk stockings and shoe-buckles,—like the dress of Scottish clergymen about a century ago.

The apparition was also said to have been seen at different times by some children and other persons in the neighbourhood; but of this no first-hand accounts were forthcoming. There was also a legend that a child had been murdered close by; “but,” Miss Scott wrote, “this fact is quite beyond the recollection of the oldest inhabitant of the neighbourhood,” and it seems not unlikely that it was invented to account for the ghost.

Since the narrative was printed we have received several other accounts of a similar apparition having been seen by various persons at different times in the same place; and we now give all the further evidence on the subject that has so far reached us.

The first account is given in a letter from Miss Louisa Scott—the sister who shared Miss M. W. Scott's first experience—to Miss Guthrie, the lady through whose kindness we received the original narrative in 1893. This letter is as follows:—

Lessudden House, St. Boswell's, *August 14th, 1894.*

DEAR MISS GUTHRIE,—As I know you are interested in the movements of our ghost, I am writing to tell you another little anecdote about him. A young lady, who is a governess in this neighbourhood, told me this afternoon of a meeting she had had with him this spring. She was returning home along the haunted road at about a quarter past four in the afternoon, when she was attracted by seeing in front of her a rather tall old man, dressed in a long black cloak, with one cape which came to a little below his shoulders; his hat, as on the occasions when my sisters and I saw him, was low-crowned, and the brim slouched over his eyes. My informant was much interested in this peculiar-looking person, and did not take her eyes off him, whilst she watched him walk backward and forward between the turn of the road and a heap of stones about a hundred yards lower down; he repeated this six times, the last time stopping as if he were speaking to a man who was cutting the hedge at the time. What struck Miss Irvine as peculiar was that the man who was hedge-cutting did not look round, and seemed quite unconscious of the other's presence. Miss Irvine walked on, and was going to pass the old man, when, to her astonishment, he vanished when she was only about three yards from him.

I know that you will think it foolish of Miss Irvine not questioning the hedger to whom the apparition looked as if he were speaking. I asked her why she had not, and she answered that she had not liked doing so, as the labourer would undoubtedly have thought her mad, as he clearly did not see any one.

I am sure you will think this story most interesting, knowing all our experiences in days gone by. The extraordinary part of this man is that he always frequents the same part of the road, and yet does not vanish twice on the same spot; when my sister and I saw him he became invisible on the left side of the road, and when Miss Irvine saw him he vanished on the right. Miss Irvine is most positive about all she told us, and says she will be delighted to send her account to Mr. Myers.

I do wish we could see "our man" again. I have passed along that road hundreds of times since he was first seen, and at all hours of the day. I think he cannot have liked the way I stared at him the last time. Another thing we think funny is the variety of coats which he seems to possess, and all of an antique cut. He has the long black cloak with the cape in which Miss Irvine saw him, and the clerical-looking cloak with the large deep pockets in which we met him; then on the other occasion, when the village girls saw him, he had round him the filmy-looking sheet. My sister has written to Sir George Douglas to ask him if he can tell her the exact spot on this road where an old man was murdered by gipsies coming from St. Boswell's fair many years ago. Sir George Douglas tells his story among a number of other old border tales, which no doubt you have read. I hope some day to be able to tell you more about the ghost. At present I am afraid he is underground. With kind regards, yours sincerely,

LOUISA SCOTT.

In reply to our inquiries, Miss Irvine sent soon after her own account of her experience. By an unfortunate accident, the first sheet of her letter was lost and has not been recovered; but we print here the latter part, which gives some of the details at first-hand.

Greycrook, St. Boswell's, Roxburghshire.

This seemed to me stranger than ever and I wondered what I had seen, for he was nowhere in the field. On returning home I described the old gentleman to some friends who were likely to know if a person answering my description lived in the neighbourhood, but was told, "No." He was dressed rather like a clergyman, wore a long black cloak with cape and slouched hat, his hands in his coat pockets. I had never seen anything of the kind before, though I had frequently walked the same road and at all hours. This happened about four o'clock in the afternoon. I have not again seen him. . . .

MARY BLAMIRE IRVINE.

In August, 1898, Miss M. W. Scott wrote to Mr. Myers as follows:—

. . . Our apparition . . . is still seen . . . My latest experience was about a fortnight ago, when coming down the haunted road in the dusk I distinctly heard footsteps walking beside me, but could see nothing, though I am sure there must have been an unseen presence around from the state of nervous terror which generally makes itself felt on such occasions.

Last autumn, and again in the dusk, I was walking down the little wood adjacent to the road with my sister. We were both talking upon indifferent subjects and putting the ghost as far from our thoughts as possible, when suddenly I was carried spell-bound by distinctly seeing the apparition walking alongside of us on the other side of the hedge. My sister saw me gazing vacantly on space when I suddenly exclaimed "The man!" When we came to the gate which divides the wood from the road there was no one to be seen either way, though "he" had walked within three feet of me the whole time; he was invisible to my sister. It is a strange phenomenon altogether. He had the same countenance we have always seen, but I did not seem to have the power to look beyond his face. This ghost always appears when our thoughts are bound up in something else, but if the opposite, then we are sure not to see him, and many persons who have accompanied up [and] down the road in hopes of seeing him have, like ourselves, failed to do so. . . .

M. W. SCOTT.

In answer to inquiries made later, Miss Scott writes.—

Lessudden House, St. Boswell's, N.B.,

October 16th, 1899.

. . . In reply to your first question, it was my second sister Susan, (the one who had only seen the apparition in a vague way before) who was with me in the autumn of 1897. In this instance we both saw it distinctly, as also did a lady friend who was further down the road at the same time. I sent an account of this before, so doubtless you will have seen the particulars.

About the other question; my sister Louisa and myself positively affirm that we were both looking at the same object; it was perfectly visible to me at the very moment that it was invisible to her, and standing only a few yards distant; it was bright daylight, I think between five and six on a May afternoon, and the road perfectly clear and dry. At the place where we saw the man, no one could possibly escape without our perceiving it, except by supernatural ways. There were two gates further down; had he been a real man he must have passed where my sister was, as no one would ever think of attempting to jump over the hedges; they were both far too high. A Miss Irvine, once a resident in St. Boswell's but now married, sent an experience she had with this same ghost to Mr. Myers, and was so much upset by the incident that she went into the house not far off and took hysterics. Her story varied a little from ours in point of detail as regarded costume; still I believe we all saw one and the same person. This ghost is now well authenticated and our friends often greet us with the question, "Well, have you seen the man lately?" To this I can only add in conclusion that none of my family have seen him for some time. . . .

M. W. SCOTT.

In later letters, Miss Scott says that she thinks she was mistaken about the date of the first occasion mentioned above, when she and her sister Susan and another lady saw the apparition, as on making further

inquiries from her sisters, it appeared that neither of them had seen it since 1893. Not having kept any notes of the accounts which she sent to us, her recollections of the different occasions had—not unnaturally—become a little confused; and it seems likely that this was the occasion, previously described, of July, 1892. The other witness was an old lady, who was a long way down the road, and who declared in December, 1899, that she certainly remembered having seen a dark figure in the distance between them and herself. She was too far off to distinguish it clearly, but took it for a woman dressed in black going to the churchyard. She promised Miss Scott to write her recollections, but owing to illness and troubles in her family, has hitherto been unable to attend to the matter.

There appears to be another legend of a murder in the neighbourhood, which, however, there were no grounds for connecting in any way with the apparition, and it was also said that a clergyman of the parish—since dead—had “seen something.” Miss Scott afterwards met one of his daughters, but could only learn that he had objected on conscientious grounds to speaking of his experience.

In December, 1899, Miss Scott sent the following fuller account of the second incident described in the letter given above, when she was accompanied by her sister Louisa. Here again her recollection of the dates seems to vary; but the main features of the two accounts correspond closely, except that in the first she says that it was bright daylight and in the second that it was beginning to be dusk.

. . . Our experiences [of 1892 and 1893], after having become the talk of the town and a nine days' wonder, gradually subsided, and, personally, we had no further manifestations till the spring (April, I think) of 1897. My sister and myself were paying an afternoon visit at a friend's house situated near the haunted road, and having rather overstayed our time, the dusk was just beginning to fall over the landscape around; it being then suggested that we should take a shorter cut home, we gladly availed ourselves of the permission to walk through the park and wood which open out of and enter the evil-reputed road. Upon coming to the end of the park, there is a small gate and narrow pathway, separated from the road by a hedge and some trees; the space between being only a few yards, a pedestrian on the other side is distinctly visible. At the other end of the wood, again, there is another gate, which [leads to] the small incline and angle of the road, and, looking either way, the whole expanse is clearly defined. Just about this time we had nothing supernatural in our thoughts and were talking and laughing gaily together. Suddenly by some magnetic influence our conversation seemed gradually to cease, for when we were quite half-way down the wood, I noticed a man's figure walking alongside of me between the hedge on the other side, which, either real or unreal, I was determined not to lose sight of. As though cast over by a spell

my gaze became fixed, as in a moment I recognised the ghastly features of the apparition. I cannot tell how he was clothed, or if he wore a hat; my eyes seemed fixed only on the profile from just below the forehead. Instinctively I felt he moved beside me, but heard no sound or footsteps of any kind. My sister saw nothing, and not being equal to the occasion, I made no remark, until we had almost reached the end of the boundary, then exclaimed in French, "*L'homme!*" At that moment the ghost must have vanished, for when we opened the gate to pass through, not a living soul was there; had it been a person of either sex, we were perfectly certain to have met. It was very strange my companion should perceive nothing unusual, though she remarked about me "staring into space." It is quite impossible to account for this phantom—it is no illusion formed by a disordered brain or based upon imagination or defective light; the sun had certainly set, the dusk slightly fallen, but giving quite sufficient power for mutual recognitions. The man had walked calmly on, looking straight in front of him, never appearing to notice anything, as though engaged in deep meditation.

The remainder of the account describes again in fuller detail Miss Scott's hearing the footsteps walking beside her on the road, when she could see no one there, as described in her letter of August, 1898. She gives also a rough plan of the locality (see below, p. 305).

On August 17th, 1900, Miss Scott wrote to say that she had recently seen the apparition twice, the most recent occasion having been "only last night." She describes it as follows:—

*July 24th, 1900.*—I am writing to let you know the dates that I have again seen the apparition that haunts a road near St. Boswell's. The locality has been described before, so that it is not necessary for me to enter into further details regarding it. On the evening of July 24th I was standing speaking to a friend, exactly upon the part known as the property of that "mysterious he." I had forgotten the very existence of our supernatural neighbour, and while we conversed upon indifferent subjects, I inadvertently glanced carelessly down the expanse beyond, when I perceived the tall black figure walking on in advance with his back towards us. How he came to be there I had not the faintest idea, not having remarked his advent. I made no comment to my companion, but, wishing her a hasty adieu, hurried away as quickly as possible to try and make up upon him, but he instantly vanished;—there was no one to be seen either high or low. It was just eight o'clock in the evening, as I heard the hour chime in the village almost at the same time. He was dressed in the same way, namely, all in black, and was only proceeding about twenty yards away.

I have not since ascertained if my companion at the moment saw any one, as she is an unbeliever in such manifestations, and says it is all imagination, and often laughed me to scorn when I said anything about the ghost on the road; but, believing or not believing, it is certainly an unpleasant sensation to see a long figure clothed in sable raiment appear and so quickly vanish again without any apparent reason on a lonely thoroughfare.

My second illustration of last night, *August 16th, 1900*, can tell you something more definite than the previous one, for I certainly believe the man to be a clergyman of the ancient school, but why this "Father of the Church" frequents *that* road is an unexplained mystery. On this occasion the outline of his head and shoulders were completely visible—all black, with a wide white muffler-looking thing wound round his throat; his hair seems light, face clean-shaven and very pale, but he was not quite near enough for the features to become clearly defined; the hat looked like an ordinary clerical wide-awake, only the crown seemed much higher than those used in the present day. The lower part of his body [was] overshadowed, as he was advancing towards me up the incline, while I was on the level above.

There was a man with a pony and trap cutting grass by the roadside within a few feet of where I saw the apparition appear, who had his back to the worker; yet, the most wonderful part of it all is that when I questioned the man, he declared he had seen "no one." "But," I said, "he was close beside you." He still declared he saw "no person there," so I let the matter end, though I expect that he, like the whole village, knows well the reputation of the road, for he looked slightly nervous and remarked "it was not a safe place to come down alone."

This completes the tale of my latest encounter . . .

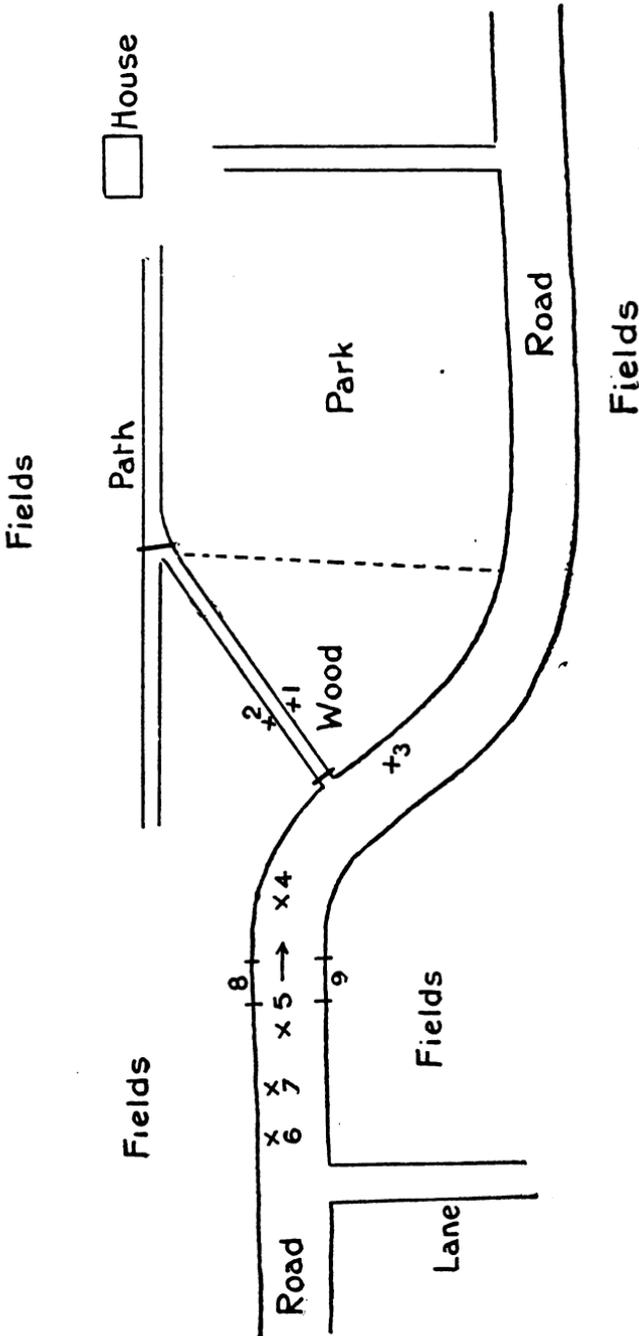
M. W. SCOTT.

The following letter gives some further details of this last occasion, in answer to questions:—

*August 26th, 1900.*

. . . Last evening I went down the road with my two sisters and some friends, but the "ghost" did not make his presence apparent; neither did he upon our return; so I had time to make a few more definite observations which will form the answer to your question. The apparition and I were walking *towards one another*. I was too much taken up watching the proceedings of the supernatural to notice the operations of the working man, until the vision of the other had died away, when I then turned my attention to the real subject, who was then *facing the road* and actually *looking at* the place where the spectre had disappeared a few seconds before. The pony and trap had evidently moved on a little from the part where the owner was occupied and afterwards stood still; the movements of all being such that the entire expanse beyond was an unobstructed view to any person coming or going upon it; thus, the animal was really nearest the apparition, whose back was close to its head as he advanced. It may only have been a coincidence, but the pony gave itself a violent shake in its harness just at the time. Horses have been known to exhibit signs of fear on such occasions, but as they frequently go through such antics for other causes, this fact can be no criterion for judging the point.

If you are in possession of the letter written to Mr. Myers by a Miss Irvine, who used to live in St. Boswell's a few years ago, you will remark that this incident is almost on a parallel with her account of seeing the apparition standing beside the man cutting hedges, yet, when questioned, he



PLAN OF LOCALITY.

1, 2, 3, respective positions of Miss M. W. Scott, Miss L. Scott, and the apparition in 1897.

The other figures refer to the positions on August 16th, 1900.

4, Miss Scott; 5, the apparition, its head and shoulders appearing above the incline; 6, man on road; 7, his pony and trap; 8 and 9, gates into the fields on either side,

too declared that he had seen nothing. We have interrogated different persons employed on the road, and one in particular who has occasion to pass along that way every morning and evening and to the village in all seasons, but he has never noticed any one answering to the description given. . . .

M. W. SCOTT.

The accompanying rough plan is a combination of two sent by Miss Scott to show the localities where she and her sister saw the apparition in 1897 and where she alone saw it in August, 1900. From the house at which they were calling in 1897, a footpath leads through the park and wood, the part through the latter having a gate at each end as shown, and passing out into the "haunted road." This part of the road is an incline, the arrow in the plan pointing up the slope. Out of the road opens a lane, in which the child is said to have been murdered by gipsies. The fields on each side of the road are bordered by high hedges. The numbers on the plan show the positions of the various persons as explained underneath it.

L. 1121. A<sup>d</sup> P<sup>n</sup> Apparition.

The following account was sent to us by an Associate of the Society, Mr. W. B. Fotheringham, of 19, St. John's-road, Westcliffe-on-Sea, Essex. It will be seen that the case is not first-hand, and cannot now be improved on, since the percipient—Mr. Phillips—is no longer living. But it is an instance of what was called in *Phantasms of the Living*, "the sort of second-hand evidence which can on the whole be placed on a par with first-hand,"—the evidence, namely, of a person who knew of the experience of the percipient while the latter was still unaware of the corresponding event, and had had equal opportunities with the percipient for learning the truth of that event and confirming the coincidence.

It is remarkable that few or no narratives of apparitions seen at the time of death have reached us during the last few years. This can hardly be because the incidents no longer occur;—it seems probable, therefore, that our members are under the impression that we have published enough evidence of the kind, and do not care to have any more of it. This, however, is very far from being the case; it is, on the contrary, highly desirable to keep up a constant supply of such evidence, so long as it is well authenticated, and especially when it relates to recent occurrences. It is partly in the hope of impressing this on our readers that we print the narrative sent by Mr. Fotheringham. He writes:—

19, St. John's-road, Westcliffe-on-Sea, July 24th, 1900.

I do not know that the enclosed statement has any evidential value, but am sending it to you for what it is worth. Mrs. Phillips is a sister of my

housekeeper, and, as the latter has been with me more than fourteen years, I know the family very well, and can vouch for their being entirely trustworthy. Still, with the most reliable of witnesses, it is, of course, necessary to make some allowance for possible errors of memory.

Although Mrs. Phillips has not been able to recall the exact date at which this occurrence took place, she is confident that the month was either April or May, and she believes that the time of day was early in the afternoon. At all events she is quite sure the apparition was seen in broad daylight. . . .

W. B. FOTHERINGHAM.

The statement enclosed is as follows :—

*July 20th, 1900.*

The following occurrence took place about three years ago, but it has not been possible to fix the date with greater precision. Mr. Phillips, the immediate percipient, has since died, but I have received the statement personally from Mrs. Phillips who, it will be clear from the circumstances attending the case, knew of the apparition at the time of its appearance and before there could have been any knowledge of the actual death.

Mrs. Robotham and her husband had lodged for four years with Mr. and Mrs. Phillips at their house, No. 4, Underhill Street, Camden Town, which they had occupied for more than forty years, and which is still tenanted by Mrs. Phillips. Mrs. Robotham was, consequently, particularly well known to Mr. and Mrs. P., who were the less likely to be mistaken in her identity. Some three years before her death, Mrs. Robotham and her husband left the house of Mr. and Mrs. P. and took rooms elsewhere, but the intimacy between the parties still continued, Mrs. Robotham frequently coming into the shop kept by her former landlord. Finally, upon one occasion Mrs. Robotham called at the shop to say good-bye, her husband having obtained work in the country and wishing her to go to him. She was seen upon that occasion by Mrs. Phillips, who says she then looked very ill, and seemed quite unfit to travel.

About a fortnight later, Mr. Phillips was at work in his shop, being at the time alone, when, happening to look up, he distinctly saw the face of Mrs. Robotham, who seemed to be standing outside in the passage and looking round the edge of the door. The face disappeared almost immediately, but Mrs. Phillips says that her husband was absolutely convinced that Mrs. Robotham had actually been there. To put it as nearly as possible in her own words :—

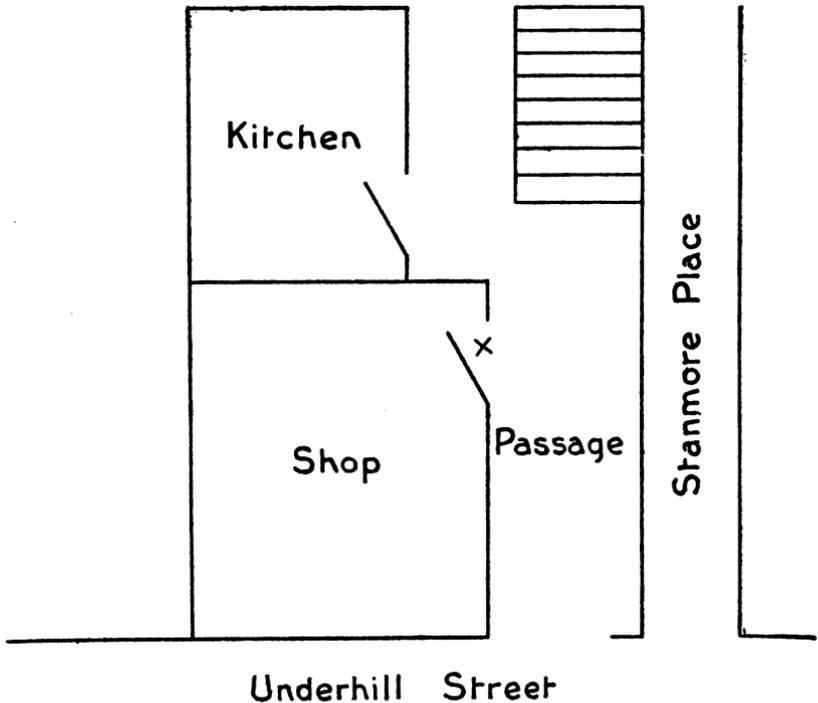
“ He (Mr. Phillips) came out and asked me whether Mrs. Robotham had come into the kitchen, as she had just looked into the shop and gone away again. I said I had not seen her, and that he must certainly be mistaken, as we knew she had gone away into the country. He was quite positive, however, that she had looked into the shop, and said he was certain he could not have been mistaken. So sure was he that he went to the street door and looked up and down the street in the full expectation of seeing her somewhere about. I asked him how she was dressed and he said, ‘ Like she always is—in her black bonnet.’ He had only seen the head and face. We

waited several hours, expecting her to come back. When we found she did not do so, I said to Mr. Phillips that if he had really seen her it must have been her spirit and she must certainly be dead, as I knew she would never come to Camden Town without coming to see me.

“About a week afterwards Mr. Robotham came into the shop. I saw that he was in mourning, and at once said, ‘You need not tell us. We knew a week ago that Mrs. Robotham was dead. We saw her spirit.’ Mr. Robotham told us when his wife had died, and we reckoned that we had seen her on the same day or the day after.”

I have read the above statement, and certify it to be in every way correct.  
(Signed) M. A. PHILLIPS.

I remember hearing from my sister and brother-in-law of the above occurrence shortly after it happened. They were both much impressed by it at the time.  
(Signed) E. HUTCHINS.



Mr. Fotheringham sends a rough plan of the shop, which we reproduce. He writes:—"This was originally a private house, and access to the shop is obtained only through the passage." The place where the apparition seemed to stand is indicated by the cross (x).

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in **SMALL CAPITALS.***

- 
- ASHER, MISS KATE, High Laggary, Row, Dumbartonshire, N.B.  
 HOME, MRS. ROBERT, Beaufort House, Cheltenham.  
 HOSKING, WILLIAM H., M.R.C.S., L.R.C.P., Masterton, New Zealand.  
 MILLER, REV. J. PRIEST, Surlingham Vicarage, Norwich.  
 PALLISER, ARTHUR, JUNR., 52, Mount Ararat, Richmond, Surrey.  
**Raikes, His Honour Judge, Q.C.**, The Leat House, Malton.  
 ROWE, ALFRED, 5, Crossley-terrace, Newcastle-on-Tyne.  
 SMITH, W. JOHNSON, Godmanstone Manor, near Dorchester.  
 SPENCER, CYRIL E., Nicosia, Cyprus.  
 STANSFELD, MISS, The Sesame Club, Dover-street, Piccadilly, W.  
 WALKER, MISS MADELINE J., 28, Norfolk-st., Hyde Park, London, W.  
 WILLIAMS, J. FISCHER, 7, New-square, Lincoln's Inn, London, W.C.  
**Worsley-Roberts, Mrs.**, c/o Messrs. Lewis and Newton, 14, South-square, Gray's Inn, London, W.C.

### THE AMERICAN BRANCH.

- BURGESS, DR. O. O., 373, Geary-street, San Francisco, Cal.  
 CARD-CATLIN, MRS. LOVISA, 726, French-street, Erie, Pa.  
 CHARD, R. J., 347, West 87th-street, New York, N.Y.  
 COX, MRS. ROWLAND, 310, West 7th-street, Plainfield, N.J.  
 DODGE, EDWIN L., 6 and 8, Friend-street, Boston, Mass.  
 DONALDSON, JAMES W., Ellenville, N.Y.  
 PACE, PROF. E. A., Catholic University of America, Washington, D.C.

## MEETING OF THE COUNCIL.

The Council met at the Rooms of the Society, 19, Buckingham-street, W.C., on October 5th. The President occupied the chair. There were also present:—Sir William Crookes, Dr. Richard Hodgson, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mr. H. Arthur Smith, Dr. C. Lloyd Tuckey, and Dr. A. Wallace.

The Minutes of the last meeting were read and signed as correct.

Two new Members and eleven new Associates were elected. The election of seven new Associates of the American Branch was recorded. Names and addresses are given above.

Under a deep sense of the loss which the Society has sustained, the Council recorded the death of Professor Henry Sidgwick, who filled the office of President from the formation of the Society in 1882 to 1884, and again from 1888 to 1892. A letter was read from Professor Oliver J. Lodge, in which he said:—"It must be a universal feeling among the active members of the S.P.R. that it is impossible adequately to express our indebtedness to the extraordinary wisdom and guiding power of Henry Sidgwick." Professor Lodge proceeded to urge that Mr. Myers be asked to prepare a commemorative address to be delivered at an early meeting of the Society. In pursuance of the general view expressed by Professor Lodge in his letter, it was resolved, on the proposition of Sir William Crookes, seconded by Dr. Hodgson, that the Council invite the President to deliver a commemorative address at the Meeting to be held on October 29th. The President expressed his willingness to carry out the wishes of the Council.

The Council also recorded with regret the death of Viscount Encombe, of the Rev. R. J. Clarke, S.J., and of Mrs. Bullock, all of whom had been Associates of the Society for some years.

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

Various other matters having engaged the attention of the Council, it was agreed that the next meeting be at 3 p.m., on Monday, October 29th, at the Westminster Town Hall, previous to the General Meeting arranged for that day.

### Obituary.

#### THE MARQUIS OF BUTE, K.T. (VICE-PRESIDENT S.P.R.)

*Magnus civis obit.* The death of the Marquis of Bute has removed from earth a great chieftain, a great magnate, a great proprietor, yet withal a figure, a character, which carried one back into the Ages of Faith. Many will mourn the close of that life,—magnificent at once

and munificent;—far-governing, and yet gently thoughtful in minute detail. Some will miss in more intimate fashion the massive simplicity of his presence;—the look in his eyes of trustfulness at once and tenacity;—that look which we call doglike, when we mean to imply that dogs are nobler than men. The youth whose vast wealth and eager religion suggested (it was said) to Lord Beaconsfield the idea of his *Lothair* had become constantly wealthier and more religious as years went on. Amid the palaces of his structure and of his inheritance he lived a life simple and almost solitary; a life of long walks and long conversations on the mysteries of the world unseen. To a fervent Roman Catholicism he joined a ready openness to the elements of a more Catholic faith. That same yearning for communion with the invisible which showed itself in his Prayer-books and Missals, his Byzantine Churches restored, his English Churches built, showed itself also in the great crystal hung in his chapel at St. John's Lodge;—as it were the mystic focus of that green silence in the heart of London's roar;—and in the horoscope of his nativity painted on the dome of his study at Mount Stuart;—and in that vaster, strange-illuminated vault of Mount Stuart's central hall.

Ἐν δὲ τὰ τεῖρεα πάντα τὰ οὐρανοῦ ἐστεφάνωται.—

Hardly had such a sight been seen since Hephæstus wrought in flaming gold the Signs of Heaven, and zoned the Shield of Achilles with the firmament and the sea. For in like manner at Lord Bute's bidding was that great vault encircled with a translucent zone which pictured the constellations of the Ecliptic;—the starry lights represented by prisms inserted in that "dome of many-coloured glass." Therethrough, as through a fictive Zodiac, travelled the sun all day; with many a counterchange of azure stains or emerald on the broad floor below, and here and there the dazzling flash of a sudden-kindled star. It seemed the work of one who wished, by sign at least and symbol, to call down "an intermingling of heaven's pomp" upon that pavement which might have been traversed only by the paces of earthly power and pride.

Through such scenes their fashioner would walk; weary and weighted often with the encumbering flesh; but always in slow meditative brooding on the Spiritual City, and a house not made with hands. "A cruel superstition!" he said once of those who would presume to fetter or forbid our communication with beloved and blessed Souls behind the veil. A cruel superstition indeed! and hardly with any truer word upon his lips might a man pass from the company of those who listen, to those who speak.

F. W. H. M.

## FIRE-WALKING CEREMONIES IN INDIA.

Mr. Andrew Lang's article on "The Fire Walk" in *Proceedings*, Part XXXVI., pp. 2-15, will be fresh in the memory of our readers; and since its publication we have received the following account of the same ceremony in India from Mr. Henry K. Beauchamp, M.R.A.S., F.R.H.S., Fellow of the University of Madras. Mr. Beauchamp lives in Madras, having edited the chief daily paper there—the *Madras Mail*—for the last twelve years.

Colonel Welsh, in his *Reminiscences*, published early in the present century, has a long and detailed account of fire-walking as performed by the Sepoys of his regiment. They passed safely over glowing ashes strewn in a pit, and also carried their children across with them. One small child actually fell in amongst the ashes, but was quickly pulled out by his relatives. When examined, it was found that the little fellow had sustained no injuries, nor did he give any evidence of suffering after his fire-bath. Fire-walkers claim exemption from burning, and, as do all other miracle-workers in the East, claim to be able to perform their wonders through the supernatural powers conferred on them on account of their merit. Such merit is acquired and accumulated by multitudinous acts of self-denial, by fastings, pilgrimages and various religious ceremonies. Hence a fire-walker claims exemption from burning not only for himself, but also for others by his self-acquired, miraculous virtue, of which he has a sufficient stock for himself and others.

A curious fact about fire-walking in India is that it is countenanced and thought much of even amongst the higher castes of Hindus, whose attitude towards rites of an extravagant and public nature, such as the hook-swinging and devil-dancing ceremonies of the South, is usually marked by a certain haughty tolerance and studied aloofness. The particular fire-walking performance which attracted so much attention in India some months ago took place at the very hub of the Brahmin universe, in the Sacred City of Kasi, *i.e.*, Benares.\* It was under the direct patronage, too, of Maharajah Bahadur Sir Jotendro Mohan Tagore, K.C.S.I., a Brahmin of the Brahmins, who traces his descent back for over 1,000 years to one of the five famous Brahmin prophets of Kanauj. It was in his palace that the *Agni Yajna*, as the ceremony is called, took place, and a brilliant gathering was present, including a party of Europeans, who had been specially invited. From the account given by one of the latter, it appears that the fire-pit was, as usual in India, an oblong trench about 27 feet long, 8 feet wide, and 4 feet deep—not a circular pit as in the Fiji ceremony. Furthermore, only about a-third

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\* This appears to be the first of the three occasions described by Dr. Th. Pascal, under the title of *Les Dompteurs du Feu*, in the *Annales des Sciences Psychiques* for July-August, 1899. The date of that occasion was October 26th, 1898; the two other cases described by Dr. Pascal occurred in the same place on December 7th, 1898, and in February, 1899.

of the entire length of the pit-floor lay at the full depth of 4 feet, as the sides at the two extremities sloped gently inwards from the outside ground level in order to enable the fire-walker to enter and leave the pit glidingly instead of plungingly.

Another marked difference between the Fijian and Indian paraphernalia is that in India no big stones are placed in the pit. The Hindu fire-walker merely passes across incandescent cinders more or less quickly, and does not perambulate slowly and deliberately over big red-hot water-worn boulders, as the Fijian is described as doing. Indeed, as suggestive of the supernatural element the Indian ceremony does not bear comparison with the Fijian, if the description of the latter can be implicitly trusted. At Benares the actual length of the fire layer was not more than 10 feet; its width was the full width of the pit; and, being very thin, its surface was quite  $3\frac{1}{2}$  feet below the outside ground-level. Shielded in this way from all currents of air, with no natural breeze or artificial draught to animate the embers, the fire is described as having become somewhat inert, though undoubtedly alive. Moreover the layer was nicely smoothed and then beaten down, so as to present as clean and as firm a surface as possible to the sole of the foot.

The fire-walking proper was preceded by an elaborate ritual of incantations and solemn pantomime, including sword brandishing, idol parading, circuit processioning, incense scattering, coconut smashing, plume waving: all intended to subdue and render temporarily harmless the demon of the fire. Then, when all the grotesque rites had been finished, the chief performer, attired in gorgeous silks and a huge turban, and holding a sword aloft, walked barefooted, calmly and with apparent ease, down the entrance slope, across the glowing floor of the pit, and then up the exit slope. His pace was quick and his step light, but it was a deliberate walk.

But the interest of the *Agni Yajna* is not primarily in the immunity which the conjurer claims for himself, but in the immunity which he guarantees to any one following him through the fire-pit. In the Benares performance, according to the eye-witness's account, unfortunately not a single individual followed the leader at a *walk*. Each dark-skinned venturer before coming into contact with the fire, took pains to acquire a swift momentum by dint of a flying start down the sloping side: hence the run over the incandescent layer was the work of three seconds—a mad rush. Each foot touched the surface of the fire not more than three times; and when it is remembered that a running man moves on the ball of the foot, the extent and the duration of the actual fire contact may be easily judged. As a matter of fact, however—hasty and light as the touch upon the red charcoal was—not every runner escaped quite unhurt, though it was, of course, impossible for the scamperers' feet, with thick horny soles half insensible from lifelong wear on rough ground surfaces, to feel acute pain under such conditions. It was noted also that the crowd was for the most part under the influence of religious excitement, and runners were therefore in no frame of mind to notice, or at any rate make a fuss about, small burns.

At last one or two of the European visitors expressed a desire of "trying it," but when at length, as soon as the general excitement had partially

abated, they were able to make this wish known, they were greatly disappointed to be informed that they were too late; the sacred influence having ceased to be operative! However, one gentleman, a Frenchman, labouring under linguistic difficulties, was somehow led to understand that the fire was still ready to receive him, and baring his feet he quietly ran the gauntlet. In the result he was burnt—though not at all badly; the duration of contact was too momentary for that; but he promised himself some blisters next day. It was then apologetically explained to him that the magic influence had evaporated a quarter of an hour previously; and “walkers” could no longer enjoy immunity. Nevertheless, many natives, who had only just managed to elbow their way to the front, continued for quite ten minutes afterwards to run over the still incandescent charcoal—with exactly the same result to all appearances as when the magic influence was fully operative; that is to say, most of them showed no consciousness of pain, while a few who put their feet down awkwardly while traversing the fire-zone sustained slight burns.

The eye-witness who testifies to the above facts does not attempt to explain or hazard conjectures upon the cause of the immunity from burning. Other eye-witnesses of similar ceremonies elsewhere in India have, however, given various possible explanations. Thus, an English Missionary who was present at a similar ceremony in a village near Madras not long ago—the object of the ceremony in this case being to secure the favour of the village goddess Varakhiyamman—found that at each end of the trench there were small puddles of wet mud, which the devotees stepped into both before and after crossing the glowing embers. These opportune mud-puddles, and the dust round the fire-pit, to say nothing of the fact of the soles of their feet being as tough as leather, must have been some protection to the devotees in their short journey across the fire. Moreover, there were no flames to scorch the more tender skin of their legs; and no doubt, the excitement of the occasion, and their own professional pride, helped them to bear without wincing any burns that they might receive. That they did not feel pain was clear from the conduct of the leader, who, with a great sacrificial jar balanced on his head, went over thrice, as coolly and deliberately as though he was on a made road.

Another explanation of the immunity from burning is that a decoction of the *Aloe indica* is used. It is said that the fleshy part of the leaves is taken and bruised and then squeezed through a piece of flannel. A glutinous juice is thus extracted not unlike castor oil in consistency. This is rubbed well into the skin on the soles of the foot and the palms of the hands. The hair, beard and eyebrows are also well saturated with it. After a careful and thorough anointing the devotee is able to pass over glowing embers—there must be no flame—and he will suffer no hurt. He is even able to drag a red-hot chain through his hands, to comb his hair and beard with a red-hot metal comb, and take other liberties with the dreaded element which, under ordinary circumstances, would assuredly cause his permanent injury. Those who wish to “pass through the fire” under his protection are similarly prepared beforehand. He, of course, mutters *mantras*, or incantations, over them

as he anoints them with the magical medicine, and they believe that highly inflammable oil is under his divine influence able to render them fire-proof.

I must leave it to my readers to choose which they like of these explanations; and if they believe that none of them is satisfactory, to account for the phenomenon in their own way, be it natural or supernatural.

On the night of Sunday, July 23rd, [1899] I was present myself at a fire-walking ceremony in connection with a small Hindu temple, dedicated to the goddess Draupati, at St. Thomas' Mount, a Military Cantonment eight miles south of Madras. The scene of action was a large open piece of ground within a stone's throw of the Cantonment railway station. In the middle of this open space there was a raised platform of earth, about 4 feet high and about 12 yards square, which I learned had been erected many years ago for the express purpose of the fire-walking ceremony, which takes place nearly every year. The arrangements for the performance were extremely simple. A shallow trench had been dug at one end of the platform. In this a ton of wood and two cartloads of charcoal were burnt until the whole was one big mass of glowing embers. The embers were then raked out of the trench and spread evenly to a depth of 3 or 4 inches over a space, some 5 yards square, marked out for that purpose in the centre of the platform. The trench, when cleared of the embers, was partially filled with water, and all round the area of red-hot cinders water was sprinkled freely. Just when everything seemed ready, the noise of the procession of the idols from the temple was heard, and soon the temple cars, with attendant priests and worshippers, were seen wending their way amidst the braying of brass instruments and the vivid glare of torches, across the railway line and through the dense crowd that surrounded the platform. Arrived at the platform the cars were placed in a row close alongside at the further end, where the fire trench had been dug. From here the idols, decked in gorgeous apparel, fanned by little acolytes, and surmounted by huge yellow and gold umbrellas, overlooked the whole scene of action. Then, when all the spectators were on the tiptoe of expectation, the *pujari*, or chief priest, after seeing that everything was in order, walked through the glowing embers towards the idols in measured steps and quite calmly, dipping his feet in the water in the trench at the other side. Almost immediately afterwards there was a stir on the outskirts of the densely packed crowd beneath, and a way was cleared for a band of some 50 devotees, who approached, chanting and shouting, up to the platform. These men had all been preparing themselves for the ordeal for days beforehand—fasting and bathing and worshipping under the guidance of the priests of the Draupati temple. The light of religious fervour was in their eyes and their gestures and attitudes and cries all suggested the utmost nervous excitement and enthusiasm. Ascending the platform by a ramp left for that purpose, they paused for a moment at the edge of the fire, and then, headed by the *pujari*, they surged into the embers, some walking slow and some fast, but none of them rushing through. At the farther side the fire-walkers dipped their feet in the trench and then put on new cloths which had been brought for them by their relatives, who were waiting ready to receive them.

The fire-walkers were of all ages and several different castes. An interesting feature of the performance was that a boy of about eight years also walked over the fire, while a still smaller child was hurried over, hanging on the hand of its father. A few other performers, too, carried children across on their shoulders. It was certainly a weird sight, and one that I shall never forget. I saw every single incident of the performance, for there was a full moon at the time, and flaring torches also lit up the scene. I stood, too, on a bench close to the ramp of the platform, above and not more than a few yards from the fire area itself. After the performance I went and stood over the embers, and the heat was absolutely unbearable for more than a second or two. What struck me most was that the glowing embers were loose, not beaten down or flattened in any way; and the feet of the fire-walkers, as they went through, actually sank into the bed of loose fire. This was particularly noticeable in the case of the *pujari* during his first calm and deliberate passage. Neither he nor any of the devotees lifted their feet high: they seemed rather to wade through the fire, as through shallow water. I confess I was completely nonplussed; for the theory that the protection is due merely to the hardness of the soles of the devotees' feet was obviously untenable under the circumstances.

A few of those who took part in the ceremony were interviewed subsequently as to whether they felt any pain in walking over the fire, or whether they protected their feet by rubbing them with any juice of plants, as asserted by some people. The suggestion was received with resentment and considered profane. One young man asked in astonishment what greater protection could be needed than the protection of the goddess. He explained, however, that the majority of the performers at the time of the actual fire-walking are beside themselves with religious fervour and feel absolutely no burning sensation while crossing the fire. In the fulness of their faith any mishap in the process is attributed by the devotees to their own frailties rather than to any want of saving power in the goddess, and they gave instances of accidents in past years to people who did not abide by all the rules necessary to be observed for a safe fulfilment of the vow.

An account of the Fire Walk at St. Thomas' Mount almost identical with the above appeared in *The Mission Field* for February, 1900, under the title of "Fire-Walking in Madras. By a Brahmin Eye-witness." From a foot-note it appears that the account was reprinted from the *Madras Mail* of July 24th, 1899, of which paper, as already stated, Mr. Beauchamp has been Editor for many years. In reply to inquiries about this account and the cases referred to at the beginning of his own article, Mr. Beauchamp writes:—

Teignmouth, S. Devon, August 1st, 1900.

MADAM,—I have received your letter *re* my fire-walking experiences.

The date of the ceremony I witnessed was July 23rd, 1899.

The similarity between my paper and the account of the Brahmin arose in this way. The Brahmin in question is one of my shorthand reporters on

the *Madras Mail* staff—a man of remarkable intelligence and learning. I took him with me when I went to the ceremony, and being very busy myself told him to write an account for next day's issue of the *Madras Mail*. This he did, and I "touched up" the *style* of his MS. and added a few sentences of my own, though all the *facts* were correctly stated by him, and I did not alter them in any way, as we were both in absolute agreement about all of them. In writing my own paper, about three weeks later, I drew upon his account to the extent noticed by you.

I cannot give you the exact references to the account of the Benares ceremony: but it appeared in the *Pioneer* newspaper, published at Allahabad, "from an eye-witness," and was written, I believe, either by Dr. Pascal or by some other member of the Theosophical Society, several of the leaders of which were then at Benares, including Colonel Olcott, who on subsequent inquiry from me, confirmed the facts as stated. I wrote to Colonel O. asking him if there any photos of the ceremony to be had, as I wanted to write an illustrated paper, and enclosed I send his reply, which please return to me.

With regard to the English missionary's account, it appeared in the *Madras Mail* shortly after the Benares ceremony, and was written by a well-known and very intelligent Wesleyan, who has made a close study of Hindu customs. I enclose the full account that he sent me for the *Madras Mail*. . . .

I also send another account of another fire-walking ceremony near Madras, witnessed and described by the same Brahmin who described the one at Alandur (St. Thomas' Mount). . . .

I may mention that my wife was with me at the ceremony; also Captain W. E. Norris (Suffolk Regt.), now secretary of the Madras Club, and Mrs. Norris.

I shall be glad to answer any further questions you may wish to ask.—  
Yours truly,

HENRY BEAUCHAMP.

The following is the missionary's account sent by Mr. Beauchamp:—

From certain paragraphs which have appeared in some of the papers in the North-West Provinces, I see that the minds of some people have been not a little exercised by the performance of some devotees, who not only walked over fire themselves, but led some of the spectators to do the same. I cannot enter into the question of what really took place on that occasion, because there is a want of prosaic matter-of-fact about the accounts that I have seen, and it is risky to criticise the statements of enthusiasts. But even the Madras Presidency has its fire-walkers, and not very many years ago, nor very far from Madras, I saw a spectacle that was very interesting; but the onlookers discreetly took no part in the performance.

In a village called Sélei, in the Tiruvallur Taluq, or else at the next village called Dundkanpettei—I forget at which of the two—there was a little Saivite temple that lacked name and fame, and it was to secure these and the favour of the goddess, Varakhiyamman, that the fire-festival was held. I remember riding over with the idea that I was about to see a palpable fraud, but just outside the village, by the temple, there was such a bonfire blazing, that it

was clear that there was to be very genuine fire. The hearth was a six-sided and shallow excavation, and seemed to be fourteen or sixteen feet across. When I reached it, about four o'clock in the afternoon of a hot July day, a great pile of logs was flaming in the centre of this pit. There was a long delay before the ceremonial commenced, and we were told that the fire-walkers were preparing themselves for the ordeal. At last, about half-past five or six o'clock, a procession emerged from the courts of the temple. This consisted of the usual drums and clarionets and a most skilful dancer. This man poised a huge painted jar on his head, and danced backwards and forwards, whirled round on his toes, and even climbed on to the shoulders of his attendants, keeping the great pot most beautifully balanced on his head all the time. Every moment it seemed as though a hasty movement must bring it to the ground with a crash, but the dancer's skill was perfect, and the jar remained in equilibrium, no matter how his body swayed. This man was supposed to be filled with the spirit of the goddess, and the crowd was immensely impressed. A priest of the temple then recited some long and tedious psalms in praise of the goddess, and besought her to protect her devotees in the penance they were about to perform. The dancer with the jar on his head never stopped at all.

Meanwhile some of the temple servants had broken up the fire of logs, and spread the glowing ashes over the whole of the hearth, so that it looked like a little lake of fire. Over this they scattered powdered charcoal, and then, taking the leaves of the palmyra for fans, they vigorously fanned the glowing surface till it quivered almost at white heat. Others poured jars of water on the earth at each side of the hearth, so that on each side of the hearth there was a pool of wet mud. Then with a frantic blare of horns and a great crash of music and drums, a new procession came from the little Saivite temple. This contained the man with the jar, who still poised it on his head, several others dressed in the dirty salmon-coloured dress of the professed devotee, and the veiled image of the goddess riding on a car shaped like a griffin, and shaded by great scarlet umbrellas. This procession was the one for which there had been so much waiting, and the crowd edged in towards the hearth to get as clear a view as possible of what took place. The devotees and the attendants of the goddess marched round the glowing hearth once, partly to allow the multitude to see them all, and partly, as I thought, that they might step in the mud puddles that had been so thoughtfully prepared. In this way a thin coat of mud formed on the soles of their feet. Having completed their circuit of the fire, the whole party, including the man with the jar, and the image of the goddess, rushed across the glowing surface, starting from the mud on one side, and landing in the mud on the other. I noticed this, and I noticed, too, that they darted over as quickly as possible. Again they went round, and amid great enthusiasm and immense shouting from the excited crowd, and with the name of the goddess on their lips, they fled across a second and a third time, and then went back to the temple. As far as I could tell, none of them were hurt.

Now, I do not think that there was any fraud or deception about what was done ; but on the other hand, there was not anything very wonderful

about it, and owing to the courtesy of a Hindu official, I had a very good opportunity of seeing all that was to be seen. It is very unlikely that any one of those who passed over the fire had ever worn shoes in his life. The soles of their feet were as tough as leather. Moreover, their long journeys on white dusty roads—roads so hot under the Indian sun that a European's foot would be blistered from toe to heel before he had walked a furlong on them—had necessarily deadened the sense of heat. And the opportune mud-puddles, and the dust round the hearth, must have been some protection to them in their short, very short, journey across the fire.

We give next the account of the Brahmin eye-witness, dated August 21st, 1899.

“FIRE-WALKING” AT PERALUR.

Last evening another interesting “fire-walking” ceremony took place in the village of Peralur, within a furlong of the Perambur Railway Workshop, the goddess in whose honour the ceremony was observed being known as Thanthoni Amman, the tutelary deity of the village of Peralur. Though, as was recently explained by a Brahmin correspondent in these columns, “fire-walking” is generally held in honour of Draupati, still in several South Indian villages the saving power of the heroine of the *Mahabharata* is attributed by people also to their respective local goddesses, and fire-walking ceremonies are held also in their honour periodically. Since the mythological origin of these ceremonies has already been described in connection with the ceremony held recently at Alandur, near St. Thomas' Mount, there is no need to repeat it here.

The “fire-walking” itself was done at Peralur in much the same manner as at Alanpur. A large piece of level ground opposite the Thanthoni Amman temple was formed into an enclosure, in the middle of which a shallow pit nearly 16 feet square was dug. In the centre of this pit over three tons of fuel was formed into a heap and set fire to about 4 o'clock in the afternoon, the flame being kept well fed from this hour till near the hour of the actual ceremony. A Dubash of a leading firm of European merchants in Madras provided a ton of fuel for this ceremony, as a vow he had taken in the name of Thanthoni Amman was fulfilled to his entire satisfaction, through the power, he believes, of the goddess.

From an early hour in the afternoon hundreds of village folk began to gather about the scene of the ceremony, and about 9 o'clock the procession of the goddess, who was seated on a grandly decorated conveyance, started from the temple to where the fire-walkers—otherwise known as *kumara makkal*—were assembled, to conduct them to the fire pit. The party of fire-walkers, who, it must be remarked by the way, were in no sense “professionals,” met the procession about half-way in advance and escorted the goddess to the fire pit, accompanied by hundreds of villagers. A noteworthy feature of last night's ceremony was that the party of fire-walkers included among them a product of modern English education. Mr. Rajagopal Moodelliar, who is well known as an excellent cricketer and tennis player in Madras, and who till recently was a teacher in Pachaiyappa's College, was among those who took part in the actual fire-walking. He was, as it were,

leader of the party and carried a *karagam*, or gorgeously decorated pot, over his head. The procession first went round the enclosure and then entered it by an opening on the western side. The goddess, seated on the conveyance and supported by a number of bearers, stood at the entrance, while the fire-walkers went round the pit to a spot just opposite the place where the goddess was seated. From there they entered the pit, which had by this time been well filled with the glowing cinders evenly spread over it about three inches deep, and walked over them to the other side, where, however, unlike at Alandur, there was no puddle of water to wet their feet in. They again went round to the other side, walking over the ordinary ground by the side, and crossed the fire pit again. They repeated this for a third time, after which the goddess left the place and was carried in procession round the principal streets of the village.

There were twenty-five people in all who walked over the fire yesterday, about ten of whom were boys ranging between ten and sixteen years of age, who went through the fire unaided by their elders. There was also one old man nearly seventy years of age. While at Alandur the party were reported to have gone over the red-hot cinders only once, at Peralur they walked through the fire not fewer than three times. A young boy, however, tripped and fell down, but succeeded in getting up immediately and was found to be none the worse for the accident. Within a few minutes after the fire-walking was over, one of the party, when questioned about the effect of the fire on his feet, replied with quite a cheerful face that it had had absolutely no effect, a statement amply supported by an examination of his feet, which bore no marks of burning.

Another important point of difference between the Alandur ceremony and the Peralur one was that, while at Alandur the permission and sanction of the goddess to conduct the ceremony was obtained or ascertained by means of several tests, at Peralur a direct appeal was made to the goddess by the *pujari* in the presence of the assembled villagers. The *pujari* sang the praises of the goddess for some hours before she (as it was said) descended on one of her favourite devotees, and through his mouth gave them words of assurance that all would go well with them in connection with the fire-walking. At one stage of the Peralur celebration the people had almost abandoned the idea of performing the ceremony, as it was feared that the goddess would be slow to sanction it, owing to some hitch in the performance. To the immense satisfaction and relief of the villagers, the goddess, however, gave them assurance of protection a few hours before the actual fire-walking and enabled them to bring the ceremony to a successful termination.

From the fire pit to the cricket field is a long jump, and Mr. Rajagopal Moodelliar, who took part in last night's fire-walking, plays at to-day's cricket match at Chepauk. His fire-walking performance is one instance which goes to establish the truth of the observation often made, that the average Hindu, while keeping abreast of modern times and benefiting by the civilising agencies of the West, holds fast to his ancient superstitious practices.

Of the numerous accounts of the Fire Walk in different countries which have been published, a few are provided with illustrations reproduced from photographs of the scene. That these are not, however, always to be relied on as infallible testimony of what was taking place at the moment is suggested by Colonel Olcott's reply to Mr. Beauchamp's inquiry about photographs, which was as follows :—

Theosophical Society, Adyar, Madras, *July 6th, 1899.*

DEAR MR. BEAUCHAMP,—I have never seen a photo of the fire-treading ceremony, and I fancy there is none. It would have to be taken by flashlight. But Harmsworth's people can easily make up one from the descriptions given in the press. A trench with ends sloping upward, a bed of glowing embers reflecting its light upward on the bronzed faces and figures ; a wild, naked yogi, naked to the langouti, flinging his arms about and contorting his face like a lunatic, dancing through the *brasier* and followed by an equally excited throng of Hindus, some rushing through and kicking up the embers as they run, some walking quietly and observing their sensation (like Dr. Pascal, of France, who did just that and *without being scorched*). The scene, as we saw it at Benares, is most picturesque and would make two or three fine illustrations. Let the artist remember that there is no smoke nor flame at the time of the ceremony, nothing but live coals. It just happens that we have a good article on this subject in the July *Theosophist* by an Australian veteran journalist, so I send you a copy. If Harmsworth will pay the cost, he can have a fire-treading function almost any time and arrange locally for photographing it by applying to Professor A. Richardson, Principal, Hindu Central College, Benares. R. is a well-known English professor of chemistry, for twelve years at Bristol University College. . . . The same Hindu gentleman who got up the tarosta for us last October might be induced to do it for Harmsworth and you if you asked.—Yours truly,

H. S. OLCOTT.

A vivid description of the rite as practised in Japan is given by Mr. Percival Lowell in his book, *Occult Japan* (pp. 48–62). On the occasion when he witnessed it, the fire was sprinkled with a large quantity of salt by the priests, and a mat at either end of it was spread with salt, in which they rubbed their feet before entering the fire. After the priests had passed through, many of the bystanders followed them. The salt, no doubt, as the priests admitted, mitigated the heat to some extent, and, as Mr. Lowell observes, “the far Oriental inherits a much less sensitive nervous organisation than is the birthright of a European, and his cuticle is further calloused to something not unlike leather by constant exposed use.” Still, he says, “it is not open to [the looker-on] to doubt the difference of perception of that heat in the man's normal and abnormal states of consciousness,”—the feat being performed in a state of abnormal excitement.

## CORRESPONDENCE.

[The Editor is not responsible for opinions expressed by Correspondents.]

DR. LEHMANN'S CRITICISMS OF SIR WILLIAM CROOKES' EXPERIMENTS  
WITH D. D. HOME.\*

38, Sergievskaja, St. Petersburg, September 8th, 1900.

A foot-note in Professor Flournoy's book, *Des Indes à la planète Mars*, having called my attention to some criticisms of Sir W. Crookes' celebrated experiments with Home, made in Professor Lehmann's *Aberglaube und Zauberei* (pp. 271-273), I have found these critical remarks of sufficient interest to lay them in an abridged form before the readers of our *Journal*; —not, be it understood, because I must be supposed to agree with them, but merely because it seems to me highly desirable that an authoritative reply should be, if possible, made to them by persons more competent than myself.

Sir W. Crookes's experiments with D. D. Home have hitherto been justly considered as the foundation stone of the evidence in support of the reality of the so-called "Physical Phenomena," and it is noteworthy that not even so severe a critic as Mr. F. Podmore (in *Studies in Psychical Research*) does find fault with them. Therefore it is the more to be wished, it seems to me, that an authoritative refutation of Dr. Lehmann's criticisms should be forthcoming.

The Danish *savant* begins by quoting from the *Quarterly Journal of Science* for 1871 Sir W. Crookes' account of his first experiments (on the alteration in weight of a partially suspended board and of the accordion experiment), and says that, as then described by Sir W. Crookes, they seemed to have been rigorously scientific and most carefully planned. The apparatuses had been devised and applied by Sir W. Crookes himself, D. D. Home merely playing the part of a dynamic machine which can be placed hither and thither so as to be tried under different conditions. The room seemed to be sufficiently lighted for everything that was going on to be visible, and many competent scientists were apparently watching the course of the experiments.

"There seem to be here evidently all possible guarantees that the results obtained were perfectly reliable," adds Professor Lehmann; and he further says: "Such a supposition [that of fraud] seems to be altogether out of place so far as the experiments here described are concerned, if it be admitted that this description be correct.

"But this is precisely not the case. On the contrary, so much is it the production of Crookes' fancy, that it could be adduced as evidence of the fact that a scientist who is prominent in his own sphere may become the victim of self-delusion when he dares enter another which he does not know. Such an assertion might, of course, seem very rash had not Crookes himself supplied us with proofs of its justice. Eighteen years after this first account

\* For further discussion of the same subject, see Mr. F. C. S. Schiller's review of Dr. Lehmann's *Aberglaube und Zauberei* in *Proceedings*, Part XXXVIII., p. 437.

he gave another description of those same experiments, from which it appears that the whole thing looked somewhat different. Every one who reads the above quoted accounts of 1871 will be under the impression that the said experiments were made at a few séances where everything went on quite smoothly. Men of science are superintending everything ; there are no intervals, no hindrances, no unsuccessful experiments, no suspicious movements on Home's part ; his psychic force is acting as exactly as if it were not proceeding from a man, but from a well-arranged machine. But when you read Crookes' notes on these experiments in his diary, the impression will be undoubtedly different. These notes, which were partly made during the sittings, partly directly after, were published by Crookes in the *Proceedings of the Society for Psychical Research*, Part XV. (Vol. VI.), 1889. A small extract only from his notes is published there ; but the sittings mentioned are described in every detail."

Professor Lehmann then reproduces Sir W. Crookes' account of a part of the sitting of June 21st, 1871\* (*Proceedings S.P.R.*, Part XV., pp. 110, 111, up to line 12) and proceeds as follows :—

"Some other remarkable things took place at the same séance, but they have less interest ; for us it is only important to know under what conditions the experiments with the above-mentioned apparatus were made. As for that, we have received sufficient indications, which are very instructive, in one respect at least. I shall only add that the sitting just described has been chosen from among others at random and may be considered quite typical. What happened there had happened at all previous séances, notes of which have been published by Crookes. It is easy to see that the notes of this diary present us with an altogether different picture of the experiments from the previous accounts. Many of the sittings, or at least some parts of them, were almost dark séances ; this term may be applied to them, as only those sitting nearest [to the medium] could watch what was going on. We see further that it was by no means Crookes, but Home, who directed the experiments by his orders. Crookes and the other sitters only obey and keep the seats which have been assigned to them until something takes place. Home, on the contrary, walks freely about, comes to the apparatuses of his own accord, moves his chair, etc."

Professor Lehmann also points out that now the gas is turned low, now the reverse ; that the hands of the sitters have to be sometimes on the table and sometimes not, and concludes : "All this shows that these famous Crookes' séances are in no wise different from other spiritistic séances. . . . This is at any rate true (he further says) with regard to those sittings, the original notes of which have been published by Crookes. It is possible that he may have made other experiments besides which were carried on under more reliable conditions. Still it is improbable that he should have chosen from among his notes those least convincing, whilst omitting the conclusive ones. We are therefore fully entitled to conclude that all his experiments were made at séances which were of a character completely similar to

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\* Apparently the one described in the *Quarterly Journal of Science* for October, 1871.

those described above. Consequently his first account, that of 1871, is no exact description of what really occurred, but merely an abstract in which only certain definite phenomena are mentioned, all accompanying accessory circumstances being omitted. We shall not examine here precisely how far those things which Crookes thought it possible not to insert in his account may have been important. . . . Here we note two facts only : (1) Crookes' experiments are not strictly scientific investigations ; they were made at common spiritistic séances, and precisely in such a way as suited the medium who played the leader's part. . . . (2) Crookes had hardly suspected all the importance of the circumstances which he passed under silence in the account of 1871. Otherwise he could never have given the description above quoted without committing an act of conscious deception."

Believing, as I do, that Sir W. Crookes *did* observe supernormal phenomena with the late D. D. Home, I cannot but see with much regret such criticisms as those of Professor Lehmann approvingly quoted by other *savants* otherwise favourably disposed even towards the "Physical Phenomena of Spiritualism," like, *e.g.*, Professor Flournoy. Surely this is enough to show that those criticisms have not passed unnoticed ; surely it is worth while for those most concerned if possible to kill in the bud the rising legend of the unreliability of Sir W. Crookes' experiments with D. D. Home—that *alpha* and *omega* of the scientific evidence in the question of mediumistic phenomena. Professor Lehmann's criticisms have more than once proved unfounded\* ; I trust they will prove once more so in the present case.

M. PETROVO SOLOVOVO.

[To Mr. Solovovo's letter, Sir William Crookes allows us to add the following note:—]

For nearly twenty-five years I have been attacked on account of these experiments, and I have not replied. All the attacks I have seen have been criticisms of one or two isolated experiments or statements I made, with an entire avoidance of other passages which would explain the former. They have been written more with the object of showing I was wrong and untrustworthy than with the object of getting at the real truth. From what I have read, Dr. Lehmann's criticisms appear to be of the same character. When the "higher criticism" appears, in which *all* I have written on the subject is compared, collated and reviewed, I have no anxiety as to the result.

WILLIAM CROOKES.

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\* I may refer the reader, *e.g.*, to *Proceedings*, Vol. XII, pp. 298-314, where certain criticisms of his directed against Professor and Mrs. Sidgwick's thought-transference experiments are conclusively disposed of by Professor Sidgwick. And to return to the subject that concerns us now : it is obvious that Professor Lehmann's disparaging remarks cannot affect Sir W. Crookes' *very first* experiments (those described in the July number of the *Quarterly Journal of Science* for 1871) since no reference to them is to be found in Sir W. Crookes' *Notes* published in *Proceedings*, Vol. VI., Part XV., 1889, and since we have for the sitting in question Serjeant Cox's and Dr. Huggins' corroboration. Still this does not apparently prevent Professor Lehmann from considering that his criticisms apply to that sitting also. An instance of the same *savant's* inaccuracy is afforded, by the way, by another passage in *Aberglaube und Zauberie*, where he incidentally remarks that Slade has himself admitted the fraudulent character of all his manifestations, including the *Leipzig experiments*, and refers the reader to *Proceedings* S.P.R., Vol. V., p. 261 (which I find is Mr. Myers' quotation of a passage in the Seybert Commission's *Report on Spiritualism*). I have no particular sympathy with Slade, but I still think that here Professor Lehmann's statement on a subject so calculated to impress the reader's mind is strangely inaccurate.

# JOURNAL

OF THE

## SOCIETY FOR PSYCHICAL RESEARCH.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type.***

*Names of Associates are printed in SMALL CAPITALS.*

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 HUSTED, A. D., M.D., 73, Allen-street, Pittsburg, Pa.  
 JONES, C. H., c/o J. P. Willis and Bro., Galveston, Texas.  
 NEELD, A. D., 1300, Locust-street, Allegheny, Pa.  
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 TAYLOR, REV. ELBERT B., The Rectory, Westminster, Maryland.  
 TUCKER, JAMES W., Cooperstown, New York.  
 WADSWORTH. E. A., Grinnell, Iowa.  
 WEEKS, RUFUS W., Pocantico Hills, N.J.

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#### MEETINGS OF THE COUNCIL

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Meetings of the Council were held at the Westminster Town Hall on Monday, October 29th, and on Friday, November 16th. At the first, Mr. H. Arthur Smith was voted to the chair, and there were also present, Professor W. F. Barrett, Dr. Oliver Lodge, Mr. C. F. G. Masterman, Mr. J. G. Piddington, Mr. St. Geo. Lane Fox Pitt, Mr. F. Podmore, Dr. C. L. Tuckey, and Dr. A. Wallace. At the meeting on November 16th, the President occupied the chair, and there were also present, the Hon. E. Feilding, Mr. J. G. Piddington, Mr. F. Podmore, Mr. Sydney C. Scott, Mr. H. Arthur Smith, Dr. C. L. Tuckey, and Dr. A. Wallace.

At each meeting the minutes of the previous one were read and signed as correct.

At the two meetings two new Members and thirteen new Associates were elected; and the election of eighteen new Associates of the American Branch was recorded. Names and addresses are given above.

The Council recorded with great regret the death of the Marquis of Bute, who was a Vice-President of the Society, and who had taken a deep interest in various branches of its work. An Obituary Notice has already appeared in the *Journal*.

PROFESSOR BARRETT brought forward a suggestion that it would be desirable that Local Centres of S.P.R. work should be formed, and that the Council should approve of the reading of Papers at the meetings of such Local Centres before they were read at the General Meetings of the Society. The subject was informally discussed, and it

was suggested that Professor Barrett should bring forward a definite proposal for Dublin.

Dates were provisionally fixed for four General Meetings, subsequent to that already arranged for December 14th at 8.30 p.m., subject to the completion of the agreement with the newly constituted Westminster City Council.

It was agreed that the next Meeting of the Council should be held at 19, Buckingham-street, on Friday, December 14th, at 4.30 p.m.

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#### GENERAL MEETINGS.

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The 108th General Meeting of the Society was held in the Westminster Town Hall on Monday, October 29th, at 4 p.m.; Mr. H. Arthur Smith in the chair.

The papers announced for this meeting were postponed on account of Mr. Myers being prevented by illness from coming to London and of difficulties caused by the march of the City Imperial Volunteers through London on that day.

At the request of the Council, therefore, PROFESSOR W. F. BARRETT kindly gave an account of some of his investigations into the Divining Rod, quoting a few of the most striking cases of the finding of water by this means which have appeared in his paper on the subject in the Part of *Proceedings* just published.

A brief discussion followed, in which Mr. F. W. Hayes, Mr. Bishop, Mr. E. Feilding and others took part.

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The 109th General Meeting was held in the same place on Friday, November 16th, at 4 p.m., the PRESIDENT, MR. F. W. H. MYERS, in the chair.

A paper entitled "A Case of Multiple Personality," by DR. MORTON PRINCE, was read by MR. J. G. PIDDINGTON. This paper embodies the results of several years' careful and detailed study of one of the most remarkable cases of alternating personalities on record. The subject is a patient of Dr. Prince's, and some of her experiences in crystal-visions are related in his paper on the "Experimental Study of Visions," extracts from which were given in *Proceedings*, Vol. XIV., pp. 366 to 372. The present paper will, it is hoped, appear before the end of the year in *Proceedings*, Part XL.

The PRESIDENT then gave an address "In Memory of Henry Sidgwick," which will be published at once in a small Part of *Proceedings*. This was followed by some remarks communicated by DR. OLIVER LODGE.

## A NOVEL USE OF THE DOWSING ROD.

BY PROFESSOR W. F. BARRETT, F.R.S.

The following interesting case of the use of the dowsing rod for the discovery of a leak in an underground water-pipe reached me too late for insertion in my recently published monograph on the so-called divining rod. Those of my readers who may have read that paper will remember that the general conclusion arrived at was that the success of a good dowser depended upon his possessing a faculty analogous to *clairvoyance*; a subconscious transcendental perceptive power, which manifests itself through the involuntary motion of the dowsing rod, or by a peculiar *malaise* (a psycho-physiological disturbance), of the dowser. This being so, we should not be surprised if the dowser were able to discover the position of a leak, or other hidden object, as well as an underground mineral lode or water supply. The following case confirms this supposition.

My informant, Mr. Young, whom I know personally, is a member of the S.P.R. and a very successful amateur dowser, animated with a truly scientific spirit. Mr. Young writes to me as follows:—

New Road, Llanelly, South Wales, *September 26th, 1900.*

A well-known local physician (Dr. Roderick) has recently removed to a new house (an old mansion partly rebuilt) named "Vaux Hall." Ever since he has taken it there has been an escape of water from some pipe bursting, which produced a hissing sound, as the water pressure is great. Though the sound was heard, neither the doctor nor the workman could locate where the leak was, and as the hissing was heard wherever a pipe was laid in the house it became a constant annoyance. One day Dr. Roderick suggested that the rod might locate the leak and asked me to try. I did so, and walked along the carriage road, trying first with my hands and afterwards with the rod. Both indicated the same spot.\* Upon opening the road at the place indicated it proved to be correct, a branch pipe being partly broken away from the inlet pipe at the joint. I daresay Dr. Roderick would give you confirmation of this if it will be of any service to you.

J. F. YOUNG.

In reply to my inquiries, Dr. Roderick writes to me as follows:—

Vaux Hall, Llanelly, South Wales, *October 12th, 1900.*

The plumbers in order to find the leak in the water pipe took one w.c. to pieces, and not finding it here cut the main pipe in two places and were still unsuccessful. They contemplated tracing the whole length of pipe for a distance of about 20 yards, but Mr. Young came to my assistance, fortunately.

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\* Mr. Young, like several other dowsers, can dispense with the use of the rod altogether, the indication being afforded by the particular sensation he experiences.—W. F. B.

I told Mr. Young the course of the pipe to my mind, but in this I was wrong, for he located the possible leak some feet away to one side. I was not satisfied and dug down close to a tap where the sound of rushing water could be heard distinctly—this would be about 4 ft. from the place located by Mr. Young. We found water trickling into the dug hole and coming from the direction of the marked place.

At this stage a disturbance took place between Mr. Young and the plumbers, the latter persons holding that the leak was some distance off.

I, being the chief interested party, ordered the ground to be dug at the mark made by Mr. Young, with the result that a big leak was discovered.

There was a *very* slight depression on the surface where the leak was, but Mr. Young located the spot by *night* and again in the morning.

The surface indication of the leak neither I nor the plumbers noticed till the digging commenced, and I am certain Mr. Young could not have felt it in the dark.

I used to be very sceptical regarding water divining, but I have seen so many evidences in its favour that I have convinced myself there *is* something in it.

SYDNEY J. RODERICK.

I wrote to Mr. Young to inquire whether it was possible to have been guided to the position of the leak by a conscious or subconscious detection of the sound made by the issuing water: or whether the slight surface depression, referred to by Dr. Roderick, could have led to its discovery. Mr. Young replies as follows:—

Llanely, October 15th.

No amount of listening could have ever found the leak, as the sound ceased outside the building or as soon as the pipes were under the soil. It was very loud in the box containing the stopcock from street main, but ceased as it entered the soil. Then as to outward indications, the road was rough, loose, thoroughly out of repair, not having been used for two years; and although plumber and man searched for signs they failed. Their reason for failing to find any outward evidence they asserted was because it was "made ground," viz., made up of *débris*, such as slag, rubble, etc.

But supposing there were surface indications, [when I tried] it was dark, and if there were any I could not have seen them. In fact it was so dark that the doctor cautioned me not to fall into a hole which was left in the road, so that neither sight nor hearing had anything whatever to do with the result.

J. F. YOUNG.

I also wrote to Dr. Roderick to ask if it were possible to have detected the position of the leak by conduction of sound, and whether I might publish his letters: he replies as follows:—

Vaux Hall, Llanely, South Wales, October 19th, 1900.

You may make what use you like of the letter I wrote you respecting the leak in the water pipe at my house.

The town water inspector in his usual rounds notified a leak, and said it was in the w.c., with the result I have stated. He used an iron rod, placing one end to his ear and the other on the pipe. The sound of rushing water could be heard clearly at any portion of the pipe from the main to the cistern at the top of the house. *No sound* could be heard by placing the iron rod or stethoscope on the ground where Mr. Young located the leak. . . .

SYDNEY J. RODERICK.

If the foregoing case stood alone the most probable explanation of it would be chance coincidence—a “lucky hit” on the part of Mr. Young. But there are several cases of a similar kind. Mr. Young himself some years ago found the position of a leak in the reservoir of the town in which he lives, and the same spot was independently indicated by another amateur dowser. The Chairman of the Quarter Sessions for Herefordshire, Sir Richard Harington, Bart., happens to be a successful amateur dowser, and has used the rod for the same purpose. In front of his house a piece of artificial water runs parallel to a brook, which is at a lower level, and Sir Richard Harington informs me :—

Whitbourne Court, Worcester, *October 29th, 1899.*

It has occasionally happened that leakage into the brook has taken place through rat holes and the like, the locality of which my servants have been unable to discover. When this has been the case, I have used the divining rod, which has always told me correctly where the leak was.

In my recent paper on the so-called divining rod, fuller particulars of this case are given (*Proceedings S.P.R.*, Part XXXVIII., 214–216) together with the following. “Mr. Westlake, F.G.S., has recently informed me of another case, where the dowser, R. Pavey, of Cheddar, did the same thing at the moat round the Bishop’s Palace at Wells. An engineer was first employed, and had spent £20 in trying to find the leak, but failed. Pavey, though a stranger, found the leak at once, and it was then stopped at a cost of a few shillings. Mr. Westlake visited the place and ascertained the facts; he states the engineer was much impressed by Pavey’s success, as he, after careful and costly examination of the place, had failed.”

As experiments of this kind afford a much easier test of the dowser than the search for underground water, they are worth careful repetition under strict supervision, and I hope some of our members will be able to carry out similar tests and let me know the result. It must, however, be borne in mind, as I have several times pointed out in my Report, that the involuntary twisting of the forked rod which occurs in the hands of certain persons is no proof that that person is a good dowser. The automatic motion of the rod may be due to some wholly misleading auto-suggestion, just as in automatic script the

writing may be merely the unconscious expression of the automatist's own ideas. The automatist, whether he holds a forked twig or a pencil, usually improves by practice; the conscious self becomes more easily placed in abeyance, and the subconscious self learns to respond to the proper stimulus, and to become oblivious of suggestion from normal sources. But the fact of fundamental importance in a good dowser, if my suggested explanation be correct, is that he should possess some transcendental perceptive power, that is, possess more or less a clairvoyant faculty; and this is a case of *nascitur non fit*. Only through some form of automatic action can the evidence of this faculty be revealed; how far it exists among persons in the normal state, experiments such as I have suggested with the rod may perhaps enable us to ascertain. From the fact that really famous dowzers during the whole of the past century can be numbered on the fingers of one hand, the rarity of this faculty might be inferred, were it not that, so long as dowzers are considered either knaves or fools, the number of persons likely to enter the lists is sure to be limited.

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#### CASE.

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##### L. 1122. Simultaneous Dreams.

The following case comes from an Associate of the Society who has long been actively interested in psychical work and who is well known to Mr. Myers and to the Editor. He prefers that his name should not appear in connection with this case, which—it will be noted—was recorded immediately after it occurred. The fact of the husband and wife both dreaming of the same subject might, of course, be attributed to a common preoccupation with it. But this does not account for their dreaming of it at the same time. Mr. — writes:—

*October 11th, 1900.*

I beg to send you a small but rather definite experience of thought-transference, which has just occurred to us. I have collected a number of other people's cases, but never had one of my own till now.

The account enclosed is as follows:—

*Sunday, October 7th, 1900.*

I woke abruptly in the small hours of this morning with a painful conviction upon me that my wife, who was that night sleeping in another part of the house, had burst a varicose vein in the calf of her leg, and that I could feel the swelled place, three inches long. I wondered whether I ought to get up and go down to her room on the first floor, and considered whether she would be able to come up to me; but I was only partly awake though in acute distress. My mind had been suddenly roused, but my body was still

under the lethargy of sleep. I argued with myself that there would sure to be nothing in it, that I should only disturb her, and so shortly went off to sleep again.

On going to her room this morning I said I had had a horrid dream, which had woke me up, to the effect that she had burst a varicose vein, of which just now care has to be taken. "Why," she replied, "I had just the same experience. I woke up at 2.15 feeling sure the calf of my leg was bleeding, and my hand seemed to feel it wet when I put it there. I turned on the light in alarm, noticing the time, and wondered if I should be able to get up to thee, or whether I should have to wake the housekeeper. Thou was in the dream, out of which I woke, examining the place."

Though I did not note the hour, 2 o'clock is about the time I should have guessed it to be; and the impression on my mind was vivid and terrible, knowing how dangerous such an accident would be. It is the first certain case of thought-transference I have had. My wife's account is being written independently of this. I regard her as the agent, myself the percipient, and some pain in the leg the original source of the impression.

The other witness concerned in the case writes:—

[On the] night of October 6th, 1900, I went to bed about 11.0; the veins of my left leg which are varicose were rather more painful than usual, and the whole calf felt and looked lumpy.

I felt twinges of pain in it off and on in my sleep without being entirely roused till about 2.15 a.m. Then, or just before, I dreamt or had a vivid impression that a vein had burst, and that my husband, who was sleeping in another room up another flight of stairs, was there and called my attention to it. I thought it felt wet and trickling down the leg as if bleeding, passed my hand down and at first thought it seemed wet, but on gaining fuller consciousness found all right, and that it was not more painful than often when I got out and stood on it. Thought over the contingency of its actually bursting and whether I could so bandage it in that case as to make it safe to go up to my husband's room, and thought I could do so.

Looking at my watch found it about 2.20.

Almost immediately on my husband's coming down, about 7.30 a.m., he told me that he had wakened early in the night (about same time would be early to him) with an impression that the vein in my leg had burst and was bleeding; that he had wondered if he should come down and thought over whether I should be able to bandage it and go up to him, had decided I could. "It was just here," he said, pointing on his own left leg to the exact spot at the top of the calf where I have the most trouble.

In answer to a question as to the accuracy of Mrs. —'s recollection that he had at the time debated within himself whether she would be able to bandage her leg (a detail not mentioned in his own account), Mr. — writes:—

*October 22nd, 1900.*

In response to your query, I certainly thought of my wife coming up with her leg bandaged. It was part of my idea of her difficulties.

## AUTOMATIC PHENOMENA IN A CASE OF HYSTERIA.

The case here described was reported in an Italian pamphlet—now extremely rare—written by Dr. Niccolo Cervello with the title, *Storia di un Caso d'Isterismo con Sognazione Spontanea* (Palermo, 1853), being an account of his own observations of a hysteric patient. Mrs. Whitaker, of the Villa Malfitano Palermo, Sicily, an Italian lady, well known to Mr. Myers, has kindly furnished an abbreviated translation of the pamphlet, which we print here.

The amenability of the patient to self-suggestion—as shown by the accuracy with which her symptoms followed the course of her own predictions—though very marked, is of course one of the most familiar and characteristic features of the disease, and is only recorded here to complete the account of the case. Suggestibility was further shown in the so-called “transposition of the senses,” supervening on a remark of one of her doctors on the subject. But the special interest of the case from our point of view lies in the phenomena verging on the supernormal—the alleged clairvoyance and speaking with unknown tongues. It will be seen that the evidence for these phenomena is by no means conclusive; since there is unfortunately a great lack of detail in the record of them,—only two of the actual foreign words said to have been used by the patient having been recorded, while the conventional dramatisations of the supposed different nationalities are obviously within the normal capacity. We must, however, assume at least a marked heightening of the ordinary faculties from the way in which some of the parts were sustained throughout the time that they were played, and the case is an interesting contribution to the literature of “pseudo-possession.”

Mrs. Whitaker prefaces her translation with the following note:—

I will first say that the name of Dr. Niccolo Cervello is so well known in Palermo,—as are also those of the many people both of note in the world of science, and of good social standing, who bore testimony to the case,—as to put any doubt of the veracity of the record beyond question. It is with the most scrupulous care that each phase was noted. I may here mention that Dr. Niccolo Cervello was the father of Professor Vincenzo Cervello, who at the recent Congress of Berlin claimed to have found the cure of tuberculosis, and whose discovery has been already recognised by the French Académie des Sciences, of which he was made an honorary member.

The account of the case now follows:—

Ninfa Filiberto, of a respectable well-to-do family, well-educated, aged sixteen, was first seized with violent convulsions on December 26th, 1849; she had from childhood been of a singularly nervous and sensitive temperament, but had enjoyed good health, and had until then shown no signs of an

abnormal condition of mind. From that day she was troubled with fits of somnambulism, and from being of a bright joyous nature, she became extremely melancholy, to such a degree that by the month of April she had become very pale and emaciated, and complained of great pain in the region of the liver, having also swollen feet. It was at this point that Dr. Cervello was sent for, and seeing her extreme pallor, treated her for chlorosis. On May 22nd she was again seized with convulsions, which generally left her without consciousness. These convulsions lasted on and off for three days, after which they ceased; to the disease of the liver, however, was added pain at the heart. A violent attack of convulsions and pain, on June 27th, was followed by a state of lethargy which lasted 20 hours. At the end of this time the doctors thought it advisable to wake the patient with a dose of ammonia; this produced the wished-for result, but the poor girl was again seized with such fearful convulsions as to put her life in jeopardy. Pains between the shoulders, cough, and spitting of blood supervened; suddenly, towards the end of July, in 24 hours all signs of illness disappeared; she again became gay and bright, and on August 9th Dr. Cervello received a visit from her, with her parents, to thank him for all his kindness during her very serious illness. This is briefly recapitulated the first or initiatory stage of this curious malady.

#### *Second Stage.*

On August 10th the patient showed signs of melancholy, and towards the afternoon was seized with violent pains in the left arm, which, however, did not last long, but left the arm paralysed. On the following day, the same thing happened, first to one leg then to the other; delirium set in, and by the 13th she no longer recognised her parents and relatives and only the right arm could move freely. A consultation of five doctors was held, and they agreed that it was a nervous disease, but all remedies failed to give relief. On August 20th, after a fit of abstraction, she said that she wished to write; at first nothing could be made of her writings, but it was soon discovered that she wrote *backwards*, and this with a rapidity which astonished all those present. Everything possible was done to brighten and cheer the poor girl, and on the 22nd one of her brothers gave her some sweets, which she immediately began counting backwards; on his giving her a great number she *at once* begun counting from 28, which proved to be the correct number. During this period she saw everything upside down, and when given a watch to tell the time, she placed it upside down. During this time she was much given to fits of abstraction, her eyes fixed and glassy, and about the 22nd she was seized with inability to swallow. On the 26th she gave a piercing shriek and it was found that she had lost the use of her right arm also!

About this time a Dr. Raffaello was brought to see her and he announced that, in a similar case which he had followed, there had been "transposition of the senses" to the hands and feet. As soon as the unfortunate girl had one of her attacks of abstraction, her brothers at once tried speaking very softly to her at her extremities; she at once answered back, and they immediately asked how she was,—if she would have other paroxysms that

day and how long they would last. From that time the doctors were able to help the patient according to her own prescriptions, and when in trance, she was able to foretell unerringly all the different phases her malady would take. For instance, on one occasion Dr. Cervello was able to learn that at a certain hour for a short time, after several days' fasting, she would be able to swallow, and he was thus able to have food ready to sustain her.

Hearing was not the only sense transposed to her hands and arms, but also those of smell and sight; when assafetida was applied to her nose she remained indifferent, but on its being brought near her elbow, she at once complained of the unpleasant smell. She was also able while her eyes were fixed in a strong stare to tell Dr. Calandra what was contained in a small packet at her elbow.

All the remainder of August, and up to September 10th, was passed in great suffering; but the most fearful convulsive fits were diminished in intensity by her own prescriptions given when in trance, and by her power of predicting the exact hour and minute that she would be seized with them, and of indicating the least remedies that would give relief. On the 10th she again began writing, and it was found that she used numbers instead of letters, and this (as when she wrote the letters backwards) with the most marvellous rapidity.

[The next portion of the narrative is translated in full.]

On the 12th, taking up her pen, she began a new sort of writing. It was not numbers but an entirely unknown alphabet. We took great pains to discover the connection of this alphabet with our letters, and after many inquiries, it was made clear to all, and that day we understood what she wrote. But on the 13th she changed to another alphabet and we could not understand her. She wrote in vertical lines and was provoked that we could not understand her writing. Also, she did not understand our pronunciation, and when she spoke it was in an entirely new tongue. Luckily she fell into frequent trances during which she spoke French and Italian. Later on in the day we gave her a Greek grammar; she glanced hastily over the Greek alphabet and seemed pleased with it, and presently began to use these letters, and for all the rest of the day did not change her *alphabet*, although she wrote Italian phrases, and for the first time since August 20th she did not write backwards.

Meanwhile she did not speak or understand Italian, and the only way in which she could be got to understand a few phrases was by calling out the Greek names, one by one, of the letters of which the phrase was composed. At the same time she spoke to us with such rapidity that we could not follow her, in a language entirely unintelligible to us, as if she were speaking her own language. We supposed that it must be Greek, as, when she again fell into a trance, she wrote: "I have been to Athens; I have seen that lovely city; the people there speak as I do." She ended by imagining herself a Greek woman; she put on a proud and resolute expression, and seemed with difficulty to repress a deep and silent anger. She hid a dagger in her belt and often brandished it, announcing that she wished to plunge it into somebody's breast, nor would she suffer it to be removed. With this dagger

she tried to pierce a little child, whom she saw in her paroxysms, and whom she asked for bread. She was accustomed to see this vision when fasting; and from the morning of this day she had begun a third fast, which she said would last 45 hours. That day she was very excited, and in a trance said that she could have spoken any language, and that that day she would feel and speak in Greek, the next day in French, and the next in English, and for those two days would not write. On the 14th, she did not understand Greek or Italian but spoke and understood only French.

Her mood was very different from that of the preceding day: she was gay, witty, and amiable; she conversed briskly and comprehended very rapidly. She could not read the clock which was numbered in the Italian fashion. Given an Italian-French grammar, she read the French phrases, but could not understand or pronounce the Italian. When asked what she had done the previous day, she replied that she remembered nothing about it. When told that she had spoken Greek, she laughed at us, and said she had never been taught Greek or any other language,—that she was a Parisian, living in Palermo. She was amused at our accent and pronunciation not being pure, and lamented that she had no voice to show us how it was done in Paris, etc. She frequently complained of confusion in her head which was dissipated by music. Thus the 14th passed.

Our great expectation was for the morrow, when she had foretold that she would speak English, for she had been taught a little French, but of *English* she had not been taught even the first elements, nor had *any* of the family,—from whom she might have picked up a few words or phrases,—ever learnt it.

The father, conscious of this, considered that, however bad our French accent had been, we had been able to converse with the patient that day, but that the next we should not understand her and that the scene of the 13th might be repeated. So he decided that for that day alone he would break his resolution—rigorously maintained hitherto—not to introduce any stranger into his daughter's room, and begged some of his friends to come who were either English by birth or who spoke the language very fluently.

Early on September 15th, Professor Cavalier Tineo [the uncle of the patient], who had almost every day observed the wonderful phenomena of the illness of his niece, arrived and remained with her from the early morning until 3 p.m. to satisfy his inexpressible curiosity. Two Englishmen, Mr. Wright and Mr. Frederick Olway, were present, besides six Sicilians . . . [names and occupations given] who understood English well, and took it in turns to spend the day with her.

On her awaking, they talked to her in Italian and French, but she looked blankly at them and understood nothing of what they said.

Then, speaking in excellent English, she expressed her surprise that they delayed so long in bringing her her tea.\* Then Mr. Olway began to talk to her and she carried on an easy conversation with him. When asked to write

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\* *Note by the Translator.*—I must here note that tea is never taken by Sicilians in the morning. Indeed, 50 years ago, it was only used as a decoction to be taken at night to ward off a chill.

something, she refused, but when pressed again for a word or two at least, she thus wrote the date: "Fifteen September." At 9 a.m., having accomplished the 43 hours of her fast, she ate, as she had predicted;—her face was serious; she talked gravely and gesticulated little.

Her voice this day was almost inaudible, and occasionally completely gave way. At these times, when she could not make herself understood by gestures, she had recourse to an ingenious artifice. She procured an English book and, holding it in her hand, pointed with her finger to different words, and thus succeeded in composing the sentence which she had thought of. In her paroxysms, she scolded the [visionary] child and threatened him with her fists after the English fashion. She said that she was born in London, but living in Palermo.

When the two Englishmen talked between themselves, she gave undeniable signs of understanding what they said, and congratulated herself on the lucky chance of having found two compatriots in a foreign land.

When the Sicilians spoke English, she noted their foreign accent and deplored her weak voice which would not allow of her teaching them properly the correct accent. Towards evening she informed us that the next day she would speak Italian, and she then discussed with the two Englishmen which of the Sicilians spoke the best English. Thus, this day full of wonders not only to us, but to the strangers present, came to a close.

We were longing for the 16th that we might again speak Italian to our dear invalid. . . . She announced to us, however, that she was of Siena and described to us minutely the works of art of that city, I do not know if it will seem so to others, but to me the talking in pure Tuscan was as marvellous as the English. It is impossible to modulate the voice to this soft tongue without being born there, and the girl herself seemed to enjoy the beautiful expressions she was able to use.\* She herself had entirely forgotten the Sicilian dialect, excepting the few words like Italian. . . . She remained in this state until the 18th.

[The next part of the account is again abridged.]

The invalid having predicted that on the 18th the paralysis would entirely leave her, this happened; a curious fact was that as the paralysis disappeared, the patient, who until then had spoken pure Tuscan, passed, actually *in the midst of a phrase*, into the Sicilian dialect, which was her natural language; nor did she at all remember afterwards any of the languages she had spoken so wonderfully.

In a moment of trance she wrote to Dr. Cervello that she would be assailed by frightful convulsions on the 22nd; this of course in her normal state she did not know, and on the 19th and 20th—ignorant of what she had predicted—she gained strength and spirits and on the 21st was so well that she was able to go out.

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\* *Note by the Translator.*—The Sicilian dialect which is always spoken by the middle classes is indeed like a different language from Tuscan, and the accent totally different. Fifty years ago, there was so little intercourse between the two countries, that it is improbable Ninfa had ever met a Tuscan.

*Third Stage.*

This last stage of the malady Dr. Cervello divides into *seven periods*; the first, lasting from the 22nd to the 27th, comprised the most violent form of convulsions, which reached such a degree that a padded room had to be prepared for the patient. Somnambulism was also a feature of this period, and she was able to hem a pocket handkerchief, most perfectly, with closed eyes. The second period began on the 28th, after 24 hours' truce, and was characterised by great clairvoyance, but inability to recognise all those around her. At this point Dr. Raffaello was able to give her some help, by what was then called animal magnetism, and she obtained relief by this means, and the artificial sleep rested and restored her. Of course this science was then in its infancy, and was indeed mostly in the hands of charlatans; so much so that Dr. Cervello in his pamphlet thinks it necessary at this point almost to apologise for permitting the treatment.

It is curious to note that, some of the symptoms of this curious malady remaining quite inexplicable, Dr. Cervello was at last reduced to acceding to the urgent request of the patient's confessor, and allowing the priest to exorcise her, as being possessed of devils. This curious ceremony took place, and—needless to say—gave not the slightest relief.

On October 4th, the girl Filiberto had the first paroxysm of the third period during which she again experienced "transposition of the senses," and had also long cataleptic attacks. When in trance she continued to prescribe the medical remedies to be used; for instance, she predicted that the senses would only respond in the middle finger of each hand. To diminish the duration of the cataleptic fits, she said, "Give me small doses of syrup of turpentine; after five minutes of the paroxysm press my forehead and blow behind my ears."\* During this period the patient had a paroxysm, when her body became burning hot, and all red as if with scarlatina; violent convulsions seized her, and with her face blistered and swollen, her hair all standing on end like a Medusa, Dr. Cervello says the sight of her was appalling! The fourth period began on October 9th, on the morning of which poor Ninfa seemed quite calm—indeed, bright and happy; quite ignorant of having predicted, when in trance, that she would at midday of that day be seized with most terrible paroxysms. She had predicted also that for 48 hours she would fast, being unable to swallow; that she would lose all her senses, and in moments of trance would only be able to hear through her spine. All came absolutely true. She also predicted that the fifth and sixth periods would be mild and not involve intense suffering, and would both be chiefly marked by somnambulism. During this time, under magnetic influence, she predicted a most terrible seizure on October 31st; also that her clairvoyance would end on that day, *when death would ensue*. It would take too long to describe the skilful way in which Dr. Cervello combated this idea, and how, in continued sittings, he gradually succeeded in modifying her conviction of death, and extracting from her some remedies

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\* This was done in a similar case at Lyons, in 1787, by Professor Pététin; yet this girl in Palermo could not possibly have read of this case, which was only known to the medical faculty.—N.C.

to be used, to avoid it. Suffice it to say that, with the help of Dr. Raffaello, who had, as I have already mentioned, been accustomed to use his magnetic power, the violence of the attack of the 31st was diminished, and after most terrible spasms of the heart, and convulsions, an absolute calm set in, and then gradually, instantly helped by magnetism, a restorative sleep set in; and complete recovery was not far off.

*Fourth Stage and Decline of the Terrible Malady.*

All through November and until December 21st, there was a gradual and steady improvement, only interrupted occasionally by paroxysms of pain at the heart, convulsions, and slight paralysis; she was able often to go out. On December 21st (according to her prediction) she entered on a period of five days' suffering, and on the 26th,—exactly one year from the day she was first affected,—she entirely recovered.

Here ends Dr. Cervello's report; I can only add that the lady still lives, has been happily married, and is a mother and grandmother, and has always since enjoyed good health and absolute freedom from any of the extraordinary symptoms which accompanied her very remarkable illness.

Palermo, 1899.

T. WHITAKER.

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