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JOURNAL

OF THE

Society for Psychical Research



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JOURNAL

OF THE

Society for Psychical Research.

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NEW MEMBERS, HONORARY ASSOCIATE, 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.

* ALRUTZ, DR. SYDNEY, Upsala, Sweden.

Bubna, Count Francis, Upton Towers, Slough, Bucks.

BURY, REV. THOMAS WILLIAM, M.A., 15, Linton Crescent, Hastings.

HOARE, MRS. HENRY, 1, Seymour-street, Portman-square, London, W.

HOLMES, REV. FRANCIS WILLIAM, B.A., Poplar, London, E.

HOLMES, MRS. F. W., Poplar, London, E.

HOOKER, JOSEPH STENSON, M.D., Clive Vale, Hastings.

JEAKES, REV. JAMES, M.A., Rectory, Hornsey, London, N.

METZGER, DANIEL, 12bis, Square de Champel, Geneva.

RUMSEY, CHARLES ALMERIC, M.A., 1, Allison-gardens, Dulwich
Common, S.E.

THOMAS, REV. C. D., High-street, Toddington, near Dunstable.

WIGAN, REV. HERBERT, M.A., Luddesdowne, near Gravesend.

Williams, Colonel S. De la Grange, Broomie Close, Sutton Cold-
field, Birmingham.

THE AMERICAN BRANCH.

BOON, MRS. E. G., Villa Emilia, Alassio, Liguria, Italy.

BOWERS, E. S., 3520, Hartford-street, St. Louis, Mo.

HAND, MISS M. LILIAN, 413, Lynn-street, Yankton, S.D.

JAGGAR, RT. REV. THOS. A. (Bishop of Southern Ohio), Smith Cove,
Digby Co., Nova Scotia, Canada.

SCHLICHT, PAUL J., 149, Broadway, New York, N.Y.

MEETING OF THE COUNCIL.

A meeting of the Council was held at the rooms of the Society, 19, Buckingham Street, W.C., on December 14th. Mr. F. Podmore was voted to the chair. There were also present, the Hon. E. Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Dr. A. Wallace.

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

Dr. Sydney Alrutz, of Upsala, Sweden, was elected an Honorary Associate for the coming year.

Two new Members and ten new Associates were elected; and the election of five new Associates of the American Branch was recorded. Names and addresses are given above.

The resignation of two Members and twelve 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 two Members and eighteen Associates, who had either removed or been lost sight of, or who had become only nominal members.

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 the Westminster Town Hall, on Friday, January 25th, 1901, at 3 P.M.

The Council was informed that arrangements had been completed with the newly constituted Westminster City Council for four General Meetings on the dates provisionally agreed to at the last Council meeting, namely:—On Fridays, January 25th, 4 P.M., March 8th, 8.30 P.M., April 19th, 4 P.M., and May 17th, 8.30 P.M.

Several other matters of business having been disposed of, 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 25th, 1901.

GENERAL MEETING.

THE 110th General Meeting of the Society was held at the Westminster Town Hall, on Friday, December 14th, at 8.30 P.M.—Dr. LLOYD TUCKEY in the chair.

MRS. A. W. VERRALL read a paper on the trance phenomena of Mrs. Thompson, a non-professional sensitive who has been for some years under the observation of Mr. Myers and other members of the Society. The paper dealt only with the observations made by the writer during a series of sittings between April, 1899, and July, 1900.

After a general description of the way in which information is conveyed to the sitter—in the presence of a third person, who acts as note-taker—by a supposed personality speaking through Mrs. Thompson, who appears to be entranced, the paper went on to the classification and criticism of the statements made. Statements referring to the past or present, the truth of which was usually ascertainable, were divided into three classes, according to results,—things true, things false, and things unverified or unidentified. Under this latter head were included not only statements that seemed to have no connection with the sitter, but also such definite statements about friends of the sitter as had not, owing to lapse of time or other causes, been able to be verified. The total number of statements made to the sitter was 212; of these 49 were classed as unverified, 29 as false, and 134 as true.

Illustrations were then given of the sorts of statements that were made, with the object of showing that they were perfectly definite in character and therefore easily classifiable. It was stated by the sensitive, for instance, that a small operation had been performed on a friend of the sitter, consisting in the removal of a needle or crochet-hook by a red-faced little doctor (true); that a certain specified person had one brother and two sisters living (partly true); and that a person of a given name and description was intimate in a specified house (false).

The 134 correct statements were then further divided into two classes, according to the possibility of the information given having been "normally acquired." Under the head of "normally acquired" knowledge was classified all such information given about a sitter at a second interview, as is to be obtained from books of reference, as well as any facts that could have been learnt from letters, etc., unless it was certain that the medium had had no possible access to them either in the normal or abnormal condition. Of the 134 correct statements, 47 referred to matters that might have been normally learnt, and 87 to such as could not. It therefore appeared that, after setting aside unverified or vague remarks, incorrect assertions, and such correct statements as were normally obtainable, there remained an irreducible minimum of 87 statements, out of a total of 212, or rather more than 40 per cent., which were correct, and could not have been obtained by the recognised means of information. This large percentage, taken in conjunction with the definite nature of many of the assertions, would seem to warrant the belief that Mrs. Thompson has some source of information not generally accessible.

At present the evidence was not sufficient to determine the nature

of such a source of information; possibly the source is not always the same. The correct statements made were grouped under four general heads, and illustrative cases were quoted; but the line of division between the various classes was not always strongly marked, and the classification must be regarded as tentative.

Under the first head—that of “things known to the sitter and directly present in his consciousness”—fall all statements as to objects brought by the sitter, and all characteristic descriptions of the sitter’s friends, when once there has been identification of the person described. Further, under this head would come some instances—not numerous, but very clearly marked—of apparent direct telepathy between the sitter and the communicating personality, shown by a direct response from the sensitive to an unexpressed thought in the sitter’s mind.

The second class—“things known to the sitter, but not immediately at the moment present to his consciousness”—is a very large one, containing the greater part of the facts correctly given. Statements were made about a dead friend of the sitter, which were accurate and definite; they were characteristic, but they were not present in the sitter’s mind, nor what the sitter would have selected had she wished to recall memories of the friend in question to a third person. Details of dress and personal habits were described; but the more intimate and deeply-marked traits for which the sitter looked when the identification had been made were conspicuously wanting. Telepathy might have been a contributing cause, but there seemed no reason to assign the statements falling under the second head to direct telepathy from the mind of the sitter.

The third class consist of “things that have been well known to the sitter, but are at the moment so far forgotten as to be recalled only by the statements of the sensitive.” The distinction between this class and the preceding one was not always clearly marked, but cases were given where childish recollections of bygone events were evoked by definite observations of the sensitive that at first were hardly intelligible to the sitter.

The fourth class—“things unknown to the sitter”—though small, is very interesting, as telepathy cannot be assigned as the cause, unless a very much wider significance be given to the word than has hitherto been done. Communication with the mind of the sitter could not explain the correctness of statements demonstrably unknown to the sitter’s consciousness, as was the case with some of the statements, ten in all, falling into the fourth category. Details of some of these cases were given, and it appeared that in a series of correct statements made

about the relatives of a certain Mr. A., some of the facts were unknown to him, though known to other living persons who had never heard of Mrs. Thompson at the time of the sitting, while two were unknown, so far as can be ascertained, to any living persons, until a careful search, following the lines indicated by the sensitive, had discovered them. All the facts were familiar to the dead relative from whom the communicating personality claimed to derive them.

To sum up, it would seem that the information possessed by the sensitive is often possessed by the sitter, but not always. The knowledge of the sitter would appear occasionally to pass readily to the sensitive; but usually the statements made were not such as the sitter expected, and a curious impression was often produced that the things were regarded not from the sitter's, but from another point of view. Where the knowledge shown was not possessed by the sitter, it was generally known to other living persons; but that would necessarily be the case with almost all verifiable statements. These living persons were unknown to the sensitive, and had never heard of her. Much of the knowledge shown had been possessed by the dead, and thus, in at least some cases, unless we were to suppose that the sensitive was able, as it were, to look up facts in a spiritual encyclopædia, we were left to choose between the likelihood of telepathy from the mind of an unknown living person to whom the thoughts of the sensitive had not been directed, and communication from the dead. But before deciding in favour of any theory so new as either of these, more evidence was required; at present all that could be done was to collect and record the facts, and wait for further developments.

A paper by the REV. STANLEY L. KREBS, entitled "A Description of some Trick Methods used by Miss Bangs, of Chicago," was then read by MR. FRANK PODMORE. This paper is printed below.

A DESCRIPTION OF SOME TRICK METHODS USED BY MISS BANGS, OF CHICAGO.

BY THE REV. STANLEY L. KREBS, A.M.

With Introductory Note by DR. R. HODGSON.

[MANY of our members will doubtless recollect that about fourteen years ago there was a good deal of discussion in our *Journal* and *Proceedings* concerning the value of human testimony as offered for certain alleged supernormal physical phenomena, and especially for so-called independent slate-writing. The result of our investiga-

tions made at that time, with the assistance of Mr. S. J. Davey, led us to the conclusion that the bulk of this testimony must be regarded as worthless. The ordinary accounts of such phenomena, which are still frequent in Spiritualistic magazines, especially in America, do not afford the slightest presumption in favour of the alleged medium's genuineness, and prove mainly that the persons who give the accounts are completely oblivious to what constitutes *evidence* in the matter.

There are, however, many not altogether unintelligent people who fail to appreciate the full significance of this position, and who are more impressed by a detailed description of how the trick is done, than by a proof that the record offered by some particular believer belongs to a class that is valueless.

I think it may be well, therefore, not only to remind our members occasionally of the possibilities of trickery in general, and of the intrinsic inadequacy of the testimony commonly offered for the "physical phenomena of Spiritualism," but to explain in detail the *modus operandi* of any specially new devices or ingenious variations of old ones that come under our notice as actually practised by spurious mediums.

The "Bangs Sisters," as they are commonly called in America—Miss May Bangs and Miss Lizzie Bangs—are still apparently flourishing in Chicago, Illinois, notwithstanding several exposures of their trickery. The late Colonel Bundy gave accounts of these exposures in the *Religio-Philosophical Journal*, and I had occasion to repeat some of the evidence of these in *Light* (May 13th and May 20th, 1899), but so far as I am aware, no description has yet been published of their methods of producing fraudulent spirit letter-writing. The following account of these methods is extracted from a report made to the American Branch of the Society in October, 1900, by the Rev. Stanley L. Krebs, A.M., of Reading, Pa., entitled "Some of the Frauds of Spiritualism: A Plain Statement of Things Seen and Heard at séances during the years 1898 to 1900." The report is written in a popular style and will probably appear in full elsewhere. It contains references to some other mediums,—P. L. O. A. Keeler and the Campbell brothers, who avoided giving Mr. Krebs sittings,—and describes some tricks of the notorious Slade. All that I quote here is Mr. Krebs' description—slightly abridged—of a sitting with one of the Bangs Sisters, omitting his consideration of the handwritings of the alleged spirit-communications, and the confirmatory evidence furnished to him by other witnesses.

R. HODGSON.]

Mr. Krebs, after some introductory remarks, states that he was furnished with the following letter of introduction from Mr. J. R. Francis, editor of *The Progressive Thinker* :

40 Loomis St., Chicago, June 3, 1899.

MISS LIZZIE BANGS :

Dear Madam,—The bearer of this, Rev. Stanley L. Krebs, is a prominent minister of Reading, Pa. I have called his attention to your *excellent* mediumship. He is very sceptical, hence it will be well for you to *give him special attention*. In so doing you will confer a great favour on me.—Fraternally,

J. R. FRANCIS.

Mr. Krebs secured an appointment for his visit, and writes :—

October 10th, 1900.

. . . I appeared a few days subsequently at their handsome residence at the appointed hour, and for one hour and a half enjoyed the long coveted opportunity of witnessing for myself some of the phenomena I had heard and read so much about.

The Bangs sisters represent and produce nearly all phases of mediumship, slate-writing, spirit letter-writing, portrait-painting, materializations, trumpet séances, etc., etc. I selected spirit letter-writing, and here is *what apparently happens* according to the many accounts I had read and likewise heard from the lips of awe-struck witnesses.

In the privacy of your own home, on a blank sheet of ordinary letter paper, you write down three or four questions to as many deceased friends, or to one or two, just as you desire, addressing them by name and signing your own name to the questions. Enclosing this in an envelope with three or four blank sheets for the "spirit" messages or replies, you seal your envelope, and, if you wish, place some secret mark on it, to render identification easier and surer, and at the same time to guard against fraud by the simple trick of substitution. Seated at an ordinary square table, which you are free to examine thoroughly, in the presence and indeed at the request of the medium, you place your letter between two slates, which the medium then binds about longitudinally and transversely with heavy, broad and powerful rubber bands, or strong twine. (See cut No. 1.) These slates never leave your sight; indeed, you may keep your fingers resting upon them during the entire time of the séance, so that touch reinforces sight in proving that *the slates never leave the top of the table* where you place them. . . . You and she, seated on opposite sides of the table, then hold the slates between you, above the table, of course, in full sight, until the "current," as she calls it, sets in, which you feel as a slight vibration or tremor in the slates and in your arms. The slates are again placed on the table. You are then requested by the medium to write another short message, such as, "Please communicate," to any dead friend, on a small piece of paper, sign your name to it and fold it up when written. . . . She turns her back while you write this note, to prove—as she informs

you—that there is no such thing on her part as reading what you write. This note, when folded up, the medium requests you to hand her. She immediately places it on top of the two bound slates, and lays another slate over it. (See cut 2.) You both sit quietly for awhile in silence, or else in easy conversation on any subject that happens to suggest itself. After a few minutes the medium picks up one of several letter tablets lying about on the table, and announces that she sees, “clairvoyantly,” in letters of fire, in the air over your head the name of some one. She gets the initials first, and finally the full name, and sure enough, *it is the very name you had just written a moment or two before on the small note.* You feel astonished, and will you or nill you, awe-struck. These emotions are accentuated when, in fifteen or twenty minutes, she gives the name of another “spirit,” which turns out to be one of those to whom you had addressed questions *in the sealed envelope, now a prisoner between the two bound slates.* She goes on to give the substance and even the very language of the question which you had put to the spirit, and these surprising proceedings continue until all the “spirits” are named, and all the questions in the sealed letter stated correctly by the medium sitting before you with the slates still on the table where you had placed them.

After sitting a few minutes more in silence, holding slates between you, three raps on them or somewhere about the table constitute the signal that the “spirits” or “guide” have finished their mystic labour; whereupon the medium hands you the pile of slates, which, please remember, has never, all this time, left your hand or eye. You remove the upper slate, expecting to see your note under it, but, lo! it has vanished completely! With concealed excitement you unbind the remaining two slates, pick up your envelope, which you find all right within them, carefully examine it—size, colour, shade, spots, specks, secret mark and all—thus thoroughly identifying it as the very one you had brought with you, and no mistake about that—then you open it, *and find the note, just as you had folded it, hidden away between the sheets of letter paper, and to crown all, these sheets filled with writing in ink!* This, of itself, is a sufficient miracle, and you at first do not care much for the sense or thought of the writing. You are simply overwhelmed with the fact, patent, plain, and puissant, that *chirography, enough to fill six or eight pages of letter paper, has been executed in a sealed envelope between fast-bound slates under your very eyes and hands, and that a piece of paper placed above has, somehow, in some way, by some means, passed through a solid slate (as the medium indeed assures you it has), and has appeared intact in a tightly sealed envelope bound between two slates.* Finally, you examine the sense of the communications and find it intelligent and *à propos* to the matters inquired about, and many people assert that frequently information is given, such as names of friends and incidents of the past, which is entirely unknown to the medium—as far as they know at least—and which could not, therefore, have been furnished in the “spirit-writing” by her.

I am here describing my first experiences, for I had two sésances with the Bangs sisters at an interval of one year. The reader who has never

experienced a séance such as this, can scarcely form an adequate conception of the feelings of awe and wonder that steal across the mind. The remarkable results, the silent surroundings, the comments of the medium, the entire *ensemble*—these impress one at once and almost to the point of conviction, and I could easily mention the names of many highly educated and cultured people that have felt dazed and nonplussed, despite themselves, and notwithstanding the fortifications of their own doubts and previous sneers at the whole subject. During the decade or more that the Bangs sisters have been holding séances, dozens and hundreds have gone there convinced that the whole thing was a trick and a humbug, and determined to discover the secret, but have come away sadder if not wiser men, either fully convinced the other way, or, like Dr. F—, confessing their utter inability to explain it, understand it, or remotely guess as to the nature of the powers at play therein, whether celestial, human, or diabolical.

Now let us turn from what apparently happens and see *what really happens*.

I went, on the occasion alluded to in Chicago, with great expectations, and indeed (to be strictly honest both with myself and my reader), in hopes, in fond hopes, that the claim of Spiritualism would be found to be true; nevertheless, I also provided as far as possible against fraud, for all of us have an innate horror of being duped, even if harmlessly so, but especially and particularly when we pay hard cash for the duping into the bargain!

Thinking, therefore, that the table might be used (as in a former case which I shall narrate later on), simply as a screen for operations of a fraudulent nature, I armed myself with a small, rectangular looking-glass, three by four inches in size, and secreted it under the front part of my vest, so as to have it convenient for unobserved production, if needed, when seated at the table. I came within an inch, literally, of precipitating a catastrophe and spoiling the whole experiment and losing my opportunity, for the glass almost slipped from me several times while walking about the room prior to the séance. When seated, the doubling of the body kept it snugly in place.

At the request of Miss Bangs I examined the table thoroughly and the cloth upon it. Both are sound. There are no mechanical tricks or devices about them. I suggested sitting *without* the cloth, for it fell down five or more inches all around the table and I feared it would obstruct my view in the glass of the space beneath. To this proposition Miss Bangs positively demurred, and it was this demurrer that aroused my suspicions on this occasion and determined me to be as open-eyed as possible; and yet I tried to be as easy and unsuspecting as I could, so as not to arouse her suspicions of me or of my intentions.

When we were both seated at the table I got my sealed and marked envelope out of my coat pocket and handed it to her, at her request. She felt it and said it was a fat letter, and asked how many sheets I had in it. I told her six or eight. She said four was the usual number, but she would try for results with the letter as it was. In my sight she then placed it between the two slates and bound them, as seen in cut No. 1.

While she was doing this, with my eyes riveted upon her every movement, I slipped the mirror out from under my vest, and adjusted it in my lap, holding it between my legs at such an angle,—moving it from time to time as needed with my right hand,—that I could clearly see everything under the table, and beyond it to the door between the two rooms, and *the medium's lap*; for, fortunately, the table cover, instead of completely hiding her lap, came down to within an inch or two of it along the line of vision from the glass, while I held up my side of the cover with my *left thumb*, allowing the *fingers* of my left hand to lie at ease, in a natural position of rest, on the top at the edge of the table, in sight of the medium. I did this to remove any suspicions she might form that anything crooked was going on at *my* side of the table (see cut No. 3 for all these details). And in order to deepen this impression and her sense of security, I at times placed the right hand also on the table, held the slates with it, touched them, etc.

And thus we sat, she watching me, and I watching her, and yet each believing the other to be innocent and unsuspecting!

When the two bound slates were on the table (with my sealed envelope between them), she picked them up and asked me to hold them with her. So we held them between us about a foot above the table. I soon felt a slight but distinct vibration or tremor, which is easily explained as the result of muscular tension exerted by the medium, and is a very common phenomenon that any one can produce. But I thought I would ask the medium and see what she might have to say about it. She said it was "magnetism," "spirit power," "the current," for which she was waiting, and it constituted a sign, said she, that the "spirits" were present and that we would have good results (!). This remark prepared me for more fraud. And I got it, by the wholesale. But I never expected, even then, to make the full and complete discovery of the entire *modus operandi* of the complicated trick, as I actually did.

After this she picked up one of the several large letter tablets lying around on her side of the table, and *moving it over so as to cover about one half of the bound slates* (note this), and gazing mysteriously into the air, said she saw a letter S; soon another letter, L, appeared to her, and then a third, K; whereupon she asked me whether they were the initials of any person I knew. "Yes," I replied, "they are. They are my own initials." "Ah! is that so?" she exclaimed. "But you knew my name," I ventured to assert, "from the letter of introduction of Mr. Francis." "No, I did not read it, as it was addressed to my sister," was her answer. Now mark; this whole manoeuvre of the clairvoyant initials was simply a ruse to divert my attention from the movement of the letter tablet over the end of the slates, which to all appearances seemed a perfectly natural movement on her part as she leaned forward over the table and looked up into the air for the initials. What the purpose of the tablet in this position over her end of the slates was we will discover in a moment.

To resume. After the initial incident, she removed the tablet, picked up the slates, and we held them between us "to develop power."

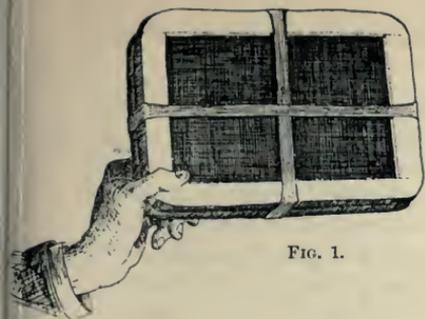


FIG. 1.

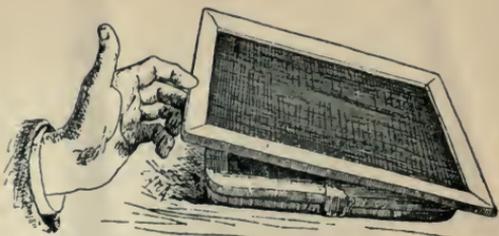


FIG. 2.



FIG. 3.

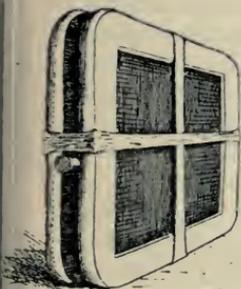


FIG. 5.



FIG. 4.

After this, she requested me to prepare a note on a small piece of paper, which she handed me (size of half an envelope), and address it to some one in spirit-life. She said she would turn her back while I was writing it, so as to preclude any possibility of her seeing what I should write, or the name. When she had turned her back, and while I was engaged in writing the note (which I addressed to "Mary Smith," asking her to "please communicate"), suddenly a happy thought struck me. I quickly reached over, carefully picked up the two bound slates and rapidly and silently turning the ends lying towards her up before my eyes, almost caused those organs to leap out of their sockets with astonishment when they saw a *small wedge sticking between the slates, thus prising them open wide enough to allow not too fat a letter to slide out through the space thus made between them!*¹ (The situation at this exciting and critical moment of discovery is shown in cut No. 4.)

Upon this discovery my excitement was great. It was a critical moment. She might turn at any second. And knowing this much, I longed to discover the entire secret. So quickly and noiselessly I replaced the slates, finished my note, told her I was through, folded the note three or four times at her request, and handed it to her.

Let us look back now a moment, and see how this discovery explains the purpose of the ruse of the clairvoyant initials, S.L.K. It was to get the tablet over the slates while the attention of the sitter is diverted to thought on the initials and their meaning, and *under cover of the tablet push the wedge into place.* It is an easy matter to slip the wedge between the slates, for it is made of such dimensions—about the thickness of a lead-pencil and about $2\frac{1}{2}$ or 3 inches long (see cut No. 5)—that when lying on the table its point is just high enough to strike the crack or line of junction between the bound slates, and the latter, being bound with rubber bands, easily give place to it, and even if tied with twine can readily be prised apart, inasmuch as the knots would give a little and the fibres and twists in the twine would too, as the force of the wedge is very great, according to well-known mechanical principles. Moreover the edges of the two slates at the line of junction were not flush, because the frames of the slates were *rounded* on the outside. Hence, when placed together, a re-entrant angle was formed, so that the wedge as it was pushed along *under the letter tablet* on the table could readily find hold or point of application, *i.e.* strike the crack before mentioned, and thus readily prise apart the slates (see cut No. 5, which shows rounded ends of slate frames).

To proceed. Remember I had just finished my "Mary Smith" note and handed it to her. She took it, and after putting a small blot of ink on it, which she said the "spirits" would use in producing the writing, with her

¹ In examining the slates with her permission before the séance began, I had noticed the curious fact that the wooden frames were whittled or planed down on the sides which she was careful to turn *inwards*, the frame being thus made flush with the slate proper. We now see the purpose of this, namely, to avoid catching the letter on the corner of the wooden frame, and thus to smooth the way for it to slide out the more readily and surely.

right hand she dropped or threw it, with assumed carelessness but really with considerable dexterity, upon the centre of the upper of the two bound slates *apparently* (that is, a careless or excited observer would have thought it had dropped into the *centre* of the slate, but it actually fell *on the wooden frame* of the slate with about one-half inch of the note *projecting beyond the frame*, and *instantly*, yea, almost in one and the same moment or act, she covered slates and note with a third slate that she had picked up with her left hand, and which was *larger than the lower two slates*, and projected about one inch all round, *thus effectually hiding the projecting half inch of the note.*

But at this point I, eagerly wishing to see the whole process repeated in order to be doubly sure of my details, and wishing to get another chance to see the wedge and whether the letter was at this stage still between the slates or not, told her (which was true, too) that I had written the note in such a hurry that I was afraid neither the "spirits" nor I could read it. She said I certainly ought to write plainly, and "moreover," she added, "I do not think you held the note long enough to magnetize it."

Thereupon she lifted the top slate off, brushing the note off with it, which fell on the table beside the two bound slates, handed me another small piece of paper, and turned her back. Steadily and rapidly I raised and turned the slates, as before described, and this time not only saw but felt the wedge, estimated its size and shape, and gazed into the space between the slates. *The letter was not there.* All this took but a second or two. How well I remember my suppressed excitement! However, I calmly replaced the slates, wrote the note to "Mary Smith," folded it, and more carefully, though with assumed indifference to her, watched her as she took it, placed ink blot on it as before, and then dropped it on *frame* of upper slate in such wise as to leave half an inch of it projecting outwardly, and simultaneously covered it with the large slate.

But before proceeding, let us see *how the letter was removed.* It was as follows: At the end of the paragraph about the clairvoyant initials S.L.K., I said, "She then picked up the slates." Remember, at that point they already had the wedge between them, which she had just pushed into place. She moved the slates carelessly and naturally (talking all the while), towards *her* end or edge of the table, and there *tilted them up a moment* (a brief moment, so brief it would not have attracted the attention, much less aroused the suspicion, of the average or careless or believing sitter, especially when that sitter's attention was diverted to what she was saying in her voluble talk), *so that the letter could not help sliding down into her lap*, all unobserved. And there is where the letter is lying at the stage of the proceedings to which we have arrived. I know it was there—first from the negative evidence that it was not between the two slates, and secondly from the extremely positive evidence that *I saw it in my little looking-glass under the table.*

We now proceed. First, recognize the situation: The sealed letter is in her lap and the note to "Mary Smith" projecting under the large upper or third slate. Recourse is again had to the tablets. Pretending to see some

more initials in the air and to write them down on the tablet, she straightened herself up in her chair, and thus carelessly moved the tablet over the pile of the three slates, and with the finger of her right hand *under the tablet*, she slips the projecting note out and *holding it up against the under side of the tablet* removes it to her lap as easy as you please, while she asks me to think who the new initials stand for. And whilst I am trying to think (for they stand for nobody, being any letters that first enter her head), she deliberately unfolds the note in her lap, looks down and reads it. Then, apparently to secure a more restful position in her chair, but really with a view to what is afterwards seen to be a *critical movement in the chain of processes*, she turns half round to the right towards the door which in our preliminary conversation she had told me connected the room with the house of her sister, half rises, *spreads out her skirts*, and resumes her seat, facing the door, however. (See cut 3).

At this point an unexpected digression occurred which came very near spoiling the whole affair. I was so eager to observe her every movement at this stage of the game, so anxious to discover the remaining secret—namely, *how the writing was done inside a sealed envelope*, which would round out the whole trick and my discovery as well—that I must have gazed too persistently and intently down into my lap-glass, for she suddenly exclaimed, looking directly and searchingly at me, “Have you a looking-glass in your lap?” I had presence of mind enough to reply, “Why, what makes you think so? Because I look down? The fact is I have studied hypnotism a little, and having heard that mediums sometimes hypnotise their visitors, and desiring on this most interesting occasion to keep a clear head, and make a fair and impartial investigation, I did not wish to expose myself to the power of your eyes, whether you can hypnotise or not.” Whether this idea satisfied her reason or tickled her vanity I do not know, but it had the much-desired effect of allaying her suspicions and allowing the proceedings to go on.

We now pick up the thread of the narrative where the medium, with the sealed letter in her lap, and the “Mary Smith” note too, which she had just secured in the manner above described, had turned toward her sister’s door. *That sister*, or some other accomplice, *was just on the other side of that door waiting to do her part*. The sealed letter and the note must be gotten over to her, the letter opened, the questions answered as her ingenuity might suggest, and as she was aided by overhearing any answers that the sitter might make to the questions of the medium; the letter must then be resealed and gotten back again to the medium and into the slates. How was all this to be done? Well, I tried to keep my eyes both above and below the table, and *on the medium’s eyes too as often as she looked at me after what had just happened*. What I succeeded in seeing was this. Miss Bangs picked up a tablet (as usual, a new act begins with a tablet), and saw the name “Mary” in letters of fire in the air. “Do you know a Mary in spirit-life?” was asked. “Yes.” “Does her last name begin with the letter S?” “It does.” “Let me see; I’ll try to get the whole last name. Is it Smuggle?—

No. Shrive?—No. Simmer?—No. Oh, yes, I see it now; it is Smith. Do you know any one in spirit-life by the name of Mary Smith?" This, remember, is the name I had written on the note. Another sitter would have been surprised at her knowledge of it, as I was the first time I had a séance with Miss Bangs; but as I was now familiar with the peregrinations of that note I was not surprised a bit, though I pretended to be, in order to allay her suspicions. And now, notice, it was the moment while I was labouring under the crest of this wave of mimic surprise, which she, however, judged to be genuine, that she chose to deliberately *stoop down, place the sealed letter on something dark-coloured, and about half-a-foot wide or less on the floor, which was in a moment or two drawn backward, and disappeared with the letter and note on it under the closed door.*

My Miss Bangs then, *i.e.* the visible Miss Bangs, *i.e.* the Miss Bangs on the hitherward side of the door, immediately began to see more clairvoyant letters and messages, such as that I wanted "Mary" "to communicate." She then asked me a lot of questions about "Mary," whether she was my sister, aunt, cousin, how long dead, married or single, etc., etc. This consumed eight or ten minutes of time. In the midst of it I heard a slight sliding sound, and instantly looked into my glass as Miss Bangs, as though to change her position in her chair, stooped forward toward the door. *I saw her pick up a small piece of paper from that before-mentioned dark-coloured slide on the floor at the door, place it in her lap and read it;* whereupon she immediately began to see more clairvoyant names in the air, a number of them, in fact, and, in short, mentioned *all the names I had written in my sealed letter, giving them exactly, name for name, letter for letter, as well as the substance of the questions I had asked of each one.* She asked me a good many questions about "Jack" and about "Mary S." and "Youkers," evidently because the questions I had written to these "spirits" were difficult to answer, and she wanted to elicit as much information as possible from me regarding them, in the hope that I would let fall some remark or hint that would enable her sister, who was listening at the door, to frame a passably suitable reply for the letters, all of which, of course, she wrote in the other room on the blank sheets provided for the "spirit" replies.

All this manœuvring consumed considerable time, time enough to do twice as much writing as was actually done.

At last I saw, through the glass, the letter thrust through beneath the door on the dark slide, and safely lodged in Miss Bangs' lap. Now, how is she going to *get it back between the slates?* The thoughtful reader may easily judge in advance, namely, with the tablets, of course. Even so. She coolly placed one tablet against her end of the lowest slate, which tablet was just as thick as the slate, so as to bring its upper surface even with the crack or opening between the two bound and wedged slates. Under another tablet she held the letter fast by a finger or two, and after placing this second tablet over the other one, and partly, too, over the pile of slates, easily, with a quick fillip of the finger reinforced by a lead pencil, which she deliberately used to push the letter in, *slid the letter back into place between the slates,*

withdrew the wedge between her fingers under the tablet, removed the tablets, and all was done, in far less time, too, than it takes to tell it.

After the wedge is withdrawn, we hold the slates between us as we did at the outset, and in a moment or two three faint raps are heard—easily made by the finger nails on the hard slate—which she announces as the “spirit” signal that the messages are written and all is over, “the spirits have done their work.” I took off the upper slate. The note was, of course, gone. I untied the other two slates, and found the letter there with the note inside it and messages in reply to the questions I had asked.

Does any one wonder how Miss Bangs No. 2 opened the sealed letter without tearing the paper or otherwise marking or disfiguring the envelope? This is a very simple matter, as I have since ascertained by repeated experiment. Just wet the sealed envelope along the lap or line of mucilage, and let it stand three or four minutes, when it will open almost of itself. Take off the water with a blotter, or iron over the blotter with a hot iron, which dries the lap sufficiently to permit resealing. The fold will bring it down with accuracy upon the place it occupied before, and thus any crosses or other marks put on it will fall exactly into their places. Or the letter can be opened by steaming the lap.

In conclusion, this is the whole of the trick, this the secret of the fraud. It consists of various stages of development, carefully thought out, naturally connected, cleverly executed. The tablets form one of the most essential features, the wedge another, the crack under the door a third, and all else is grouped around these.

On this particular occasion, after the whole was over, I arose and thanked Miss Bangs for the most interesting exhibition she had given me, whereupon she kindly offered still more, namely, to take me into her sister's house and show me the “spirit portraits” there. This was precisely the one thing I still desired, the only thing remaining to complete the discovery thus far made, for I wanted to get near the door, which was on her side of the table, in order to see *how the letter and notes were passed through it*. At her offer, therefore, I instantly stepped over near the door, engaging her in conversation about some trivial matter on the wall in order to prevent her opening it at once, and there I saw that the door was uneven, fitting close to the carpet at the hinge side, but being *fully a half inch or more away from the floor at the knob side*, just in front of which Miss Bangs sat during the entire séance, thus making a crack wide enough to pass even larger packets to and fro than a letter and a note. This opening is hidden from the eyes of the sitter at the table by an innocent-looking waste-paper basket, which is shown in cut No. 3.

As Miss Bangs opened the door I caught a glimpse of her sister, a woman older and larger than herself, who at that particular moment, with a look of surprise and annoyance on her face, was flying out of the opposite door into the hall way, where she disappeared up the stairs, evidently not relishing a meeting with Dr. Francis' friend at that particular moment.

Obituary.

FREDERIC W. H. MYERS.

Frederic W. H. Myers, born February 6th, 1843, died January 17th, 1901; formerly Fellow of Trinity College, Cambridge; Honorary Secretary of the Society for Psychological Research, 1888-1899; President of the Society, 1900.

Commemorative Addresses by Dr. Oliver Lodge and others will be delivered at the next General Meeting, on March 8th, and afterwards published in the *Proceedings*.

POSTPONEMENT OF MEETINGS OF THE SOCIETY ON ACCOUNT OF THE DEATH OF THE QUEEN.

In consequence of the Death of the Queen, the meetings arranged for Friday, January 25th, as announced in the last number of the *Journal*, were postponed.

JOURNAL

OF THE

Society for Psychical Research.

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NOTES ON THE PROGRESS OF PSYCHICAL RESEARCH.

Our readers will remember that in the *Journal* for last July we drew their attention to the foundation of an International Psychical Institute in Paris. In the *Bulletin Universel des Congrès* for December, 1900, it was announced that a series of lectures, followed by discussions, would be held this spring under the auspices of the Psychical Institute at their rooms in the Hôtel des Sociétés Savantes, rue Serpente. The list of lecturers and subjects of discussion at these meetings has now been issued, and is as follows:—

M. Duclaux de l'Institut, Directeur de l'Institut Pasteur—"Opinions d'un profane."

M. Bergson, professeur au Collège de France—"Le Rêve."

M. Frank N. Hales, de l'Université de Cambridge, délégué de la *Society for Psychical Research*—"Histoire de la *Society for Psychical Research*."

M. Dussaud, docteur ès-sciences—"Démonstration d'appareils applicables à la psychologie."

Dr. Pierre Janet, Directeur du Laboratoire de Psychologie à la Salpêtrière—"Une extatique."

M. Van Gehuchten, professeur à la faculté de Médecine de Louvain—"Les voies sensibles."

M. Charles Richet, membre de l'Académie de Médecine, professeur de physiologie à la Faculté de Médecine—"L'histoire des Sciences et la psychologie."

Dr. Joire, de Lille—"Les applications pratiques de l'hypnotisme et la suggestion moralisatrice."

M. Séailles, professeur à l'Université de Paris—"Rapport de la psychologie expérimentale avec la psychologie introspective."

M. le Dr. Ochorowicz, de Varsovie—"Les applications de la psychologie à la médecine."

M. Tarde, professeur au Collège de France—"Rapport de la psychologie individuelle avec la psychologie sociale."

M. Boirac—"Conductibilité de la force psychique."

Other lectures, of which the titles have not yet been announced, will be given by M. d'Arsonval, of the Institute, Professor at the Collège de France, Dr. Vogt of Berlin, Dr. Milne Bramwell of London, Dr. Crocq of Brussels, and others.

It is not only in Paris that the new century opens with a promise of increased activity in the direction of Psychological Research. In the *Arena* for December, 1900, Professor J. H. Hyslop of Columbia University, New York, briefly reviews the work that has been done in the last eighteen years by the Society for Psychological Research, both in England and in America, and appeals to the public for an adequate endowment to provide a complete organisation for the continuance of that work, and to place it on a more scientific and permanent basis. The investigations already carried out, in particular in the Piper case, show, in his view, that the phenomena represented in apparitions, mediumship, and secondary personality—this latter including certain forms of insanity—are fit subjects for scientific study. Such study requires the maintenance of a permanent staff and of a psychopathic hospital, and for these purposes a large endowment is required.

Professor Hyslop urges that the time has come when the study of these subjects should be systematically pursued by experts, and declares it to be a scandal of the scientific world that a field which promises the best results for humanity, whether spiritism be ultimately accepted or refuted, is unable to receive due attention, while expeditions to the North Pole and deep-sea dredgings can obtain their millions with no apparent difficulty. He makes suggestions as to ways in which the endowment might be made, and invites communications from all disposed to contribute to such an endowment if adequate provision against misuse were guaranteed.

Even if Professor Hyslop's appeal is not successful in obtaining the material support for which he asks, it cannot but do service in drawing attention to the claims of the subject to scientific recognition, and to the drawbacks and even dangers likely to arise if the existing conditions of investigation are indefinitely prolonged.

A MUSICAL PRODIGY.

THE last number of the *Annales des Sciences Psychiques* for 1900 contains an interesting paper by Professor Richet on a case of musical precocity. The paper was read by him at Paris during the International Congress of Psychology, where it was followed by a performance on the part of the child whose powers are described. The boy in question is Spanish; his name is Pepito Rodriguez Arriola, and at the date of the Congress he was three years and eight months old, having been born on December 14th, 1896.

There seems to have been musical talent in his mother's family. His mother plays the piano well; but it is difficult to find a parallel, even among the doubtfully authentic tales of early manifestations by musicians of their special faculties, for the extraordinary performances of Pepito. The account of his earliest efforts comes from his mother, who relates how, at the age of two and a half years, without any suggestion from her, he one day when alone played on the piano a musical composition which she had recently practised frequently. From this time onwards he made rapid progress, and at the age of three years and twelve days performed in Madrid before the King of Spain and the Queen Regent.

According to Professor Richet, the child presents no special characteristics as regards physical, mental, and moral development; it is solely as a musician that his precocity is manifest. His accomplishments are described by M. Richet under the three heads of execution, invention, and memory.

His fingering is childish and eccentric, but very ingenious, and he substitutes for the octave, which his hands are too small to strike, a rapidly-executed *arpeggio*. His execution is irregular; occasionally he loses his way, but suddenly, "as if inspired," plays with precision and facility difficult passages. But it is the expression which he puts into his playing which is the most remarkable point in Professor Richet's view; in this he far surpasses his mother, whose teaching—if her half-hearted efforts to control his studies can be so described—is the only instruction ever received by him. One most curious point may be noticed—his extreme unwillingness and apparent inability to play on any piano but his own. This piano, according to Professor Richet, differs from other pianos only in being exceedingly bad; and there seems no discoverable reason, except perhaps some association of ideas, why he should play well only on his own instrument.

His musical memory is very considerable; he plays by heart

correctly some twenty pieces, and it should be remembered that he has never been made to practise, or taught, in the ordinary sense of the word. If thirty bars are played through to him two or three times, he sits down and plays them over, admits no corrections, and never forgets what he has once played. He can also pick out on the piano tunes that he has heard sung, and to these he finds the proper harmonies for himself.

It is not always easy to distinguish in a so-called improvisation on the piano between memory and invention; but Pepito, when improvising, seems never to be at a loss, and often produces interesting melodies, which are certainly not recognised by his hearers, and appear to be original. Here, again, as in his execution, the performance is irregular; in the midst of a tangle of false notes and hesitating confusion will come clever combinations of rhythm or transitions from one theme to another, as though the passages were dictated to him by a real composer.

Professor Richet offers no explanation of these facts; he is content to record them and to await with interest the future development of Pepito's musical talent. The case presents some analogy with that of the arithmetical prodigies—the "calculating boys" whose performances have been often recorded. (See account of the principal ones in Mr. Myers's paper on "The Subliminal Consciousness: The Mechanism of Genius" in the *Proceedings S.P.R.* Vol. viii., pp. 333—361.) Or a closer parallel may be found in the case of Mr. R. C. Rowe, a Fellow of Trinity College, Cambridge. This gentleman, who died in 1884, was an extraordinarily brilliant musician, whose powers of execution and interpretation can never be forgotten by those who heard him play. He showed his musical talent at a very early age, playing from notes without instruction from the time he was four years old. Unlike Pepito, his musical precocity seems to have been shown in his power of reading music. He used to relate how, as a small child, before he could read books or knew anything of music, he would spend happy hours poring over musical scores, not attempting to play the music, which would have been beyond his compass, but getting some real but unanalysable enjoyment out of the printed score. At a later age he would place a book on the piano and read aloud from it, while improvising at the same time; and at school he often learnt his lessons in this way. His musical gifts, at least in their early development, do not seem to have been of quite the same nature as Pepito's; whereas Mr. Rowe showed what his friends describe as an "intuitive" power of reading music, it would be difficult to find

a parallel to the accuracy of ear, the musical memory, and the power of execution possessed by this child of four years old.

CASES.

P. 266. Dream.

The following case of an apparently premonitory dream, the details of which were noted with great care immediately after its apparent fulfilment, was sent to us by Professor W. Romaine Newbold, of the University of Pennsylvania. It seems to be conclusively proved that the dream really occurred and preceded the event,—that it cannot be attributed to a subsequent illusion of memory. It is more difficult to judge whether the correspondences between the dream and the event should be attributed to an actual supernormal prevision of the latter, or to chance coincidence. It is not perhaps very uncommon to dream of being pursued by an animal; but in this case the impression produced on the boy's family seems to show that the dream was at least more vivid than his usual ones, and the amount of detail in the correspondences of course lessens the probability that they were merely accidental.

The account was given in a letter addressed to Mr. Myers as follows:—

Sedgwick, Maine, *August 29th*, 1900.

This morning my wife and I reached this out-of-the-way nook, some forty miles by water, though I believe but twenty by land, from Bar Harbor, and a few hours after our arrival I got the details of a coincidence which I wish to record and send you at once.

My wife's parents, Rev. and Mrs. Geo. T. Packard, and her brother Kent, aged 13½, have been spending the summer here. Kent met us on the wharf, and on the way up told me something about being "chased by a white horse," but I paid little attention to him. After dinner, while his mother and sister and I were talking over the happenings of the summer, Kent came into the room and said to his mother something—I did not catch the exact words—as to the dream he had some time ago about being chased by a white horse. Great excitement ensued, all began to talk at once. I scented something of value for the S.P.R., and succeeded in quieting the confusion. Then I made them tell their stories in due order and took them down in writing. From the notes which I then made I have written out the following account. It has been verified by the witnesses.

(1) Mrs. Packard's recollections. (Kent heard her tell this, but was not allowed to comment on it). At home in Boston, not long before they came down here, Kent one night had a severe nightmare. He began to scream, thrash about in the bed and strike wildly in all directions. Mrs. P. tried to

soothe him and finally got him awake. He said he had dreamed that a white horse was chasing him around a wharf. He was so excited that he slept but little more that night, waking and crying out at intervals. Mr. Packard was wakened by the noise of the first attack, and Mrs. P. remembers going in and explaining to him the cause. She remembers no further details of the dream.

(2) Ethel Packard Newbold remembers that she was told about the dream next morning, and that Kent at breakfast kept saying, "Oh that white horse"; with expressive gestures of horror. (N.B.—This would fix the date as falling between May 28th, when E. P. N. went to Boston, and June 16th, when I went there. I heard nothing of this. The family left Boston June 25th.)

(3) Kent is at first sure he had the dream *after* he came to Sedgwick, and that "Ethel only imagines she remembers it." After some reflection he concludes that it was in Boston he had it. He dreamed that he was on a wharf, walking along. Some people, among them his mother, had just got out of a row-boat, upon the wharf. He had just passed them,—heard cries and "yells" of "Look out," heard footsteps, but they were not heavy—very light indeed for a horse. Glanced over his shoulder and saw a white horse, mouth open, long jaw, about to bite him,—then he sprang into the water and—woke to find his mother shaking him.

(4) What happened. Kent's account. He had just come out of the baggage room on the wharf at Sedgwick and was walking along the end of the wharf. A row-boat came up and the people got out, as happened in the dream, but his mother was *not* among them. He passed them, heard the cries, the footsteps, looked back and saw the white horse, the open mouth, the long jaw and face, the ears pressed back; he jumped, not into the water, but into a gangway about ten feet wide, which ran from the level of the pier to high water-mark. About two hours afterwards he recalled the dream and was much startled when he recognized the coincidence.

(5) Mr. Packard remembers being awakened by the nightmare, and is sure it was in Boston, but did not at first remember anything about the content of the dream. Upon reflection he has a dim memory of the horse incident.

Kent laid stress upon the points that both in the dream and in fact the people who got out of the row-boat were among those that called to him, that the footsteps were *light*, not *heavy*, as one would suppose those of a horse would be, and that the horse's jaw and head seemed so *long*. These items are of course of no evidential value, but the main facts,—of being chased on a wharf by a white horse,—are, I think, pretty well established.

I have read this over to the witnesses, and it has been approved by them all with the changes indicated [in the original MS. and here incorporated]. Kent says he cannot be sure the wharf of his dream was the same wharf he was on this morning. It was "just a wharf, and all wharves are pretty much alike." And he did not notice in the dream that the white horse was attached to a buggy. It might have been, but he did not observe whether it was or not.

November 13th, 1900. On the afternoon of the same day on which the above was written I saw a young man named Dority, who had been on the wharf that morning. After chatting with him awhile, I asked him whether he had seen Kent's narrow escape that morning. He looked somewhat blank and said, "What narrow escape?" "I heard," I said, "that he was chased by a white horse." "Oh yes," said he, "yes, I saw that. That's a very vicious horse of Collier's; they shouldn't allow him on the wharf." I found he had seen the horse chase Kent and saw Kent jump into the depressed gangway. A week later I saw young Dority's father, who drives the stage from Sedgwick to Blue Hill. He gave the same account. I said nothing to either of the Doritys about the dream.

I regard it as conclusively proved (1) that Kent really was chased by a white horse on the wharf at Sedgwick, Maine, on August 29th, and (2) that he dreamed prior to June 25th of being chased by a white horse on a wharf. This coincidence is either due to chance or to supernormal faculty. Kent's experience of wharves is limited. In his fourth, fifth, and sixth years he spent the summer at Castine, Me., where there is a wharf like that at Sedgwick. In the summer of 1899 he spent two weeks at Harpswell, Me. I do not know whether there is a similar wharf there or not. His other summers have been spent inland. The other identifying circumstance which he remembers—the people disembarking from a row-boat, the *light* footsteps, the long jaw and head, the jump—are attested by his evidence only. His apparent ability to discriminate the two memories, and his recognition of discrepancies between them, inclines me to place more confidence in his recollection than I usually would give such evidence, and to regard the coincidences between the dream and the fact as too numerous to be explained by chance.

A word or two about Kent himself may not be out of place. He is tall and strong for his age, and very fond of all boyish sports. But he has always been a precocious child. His mind is as active as his body. He has a vivid fancy, dreams much and often has nightmares, though never before one as bad as this. He is singularly truthful. I have never known him to lie, even in self-defence. I have known him to invent preposterous yarns in order to mystify his auditors, but in such cases he always, after enjoying their astonishment for a minute or two, makes a clean breast of it. In this case the evidence of others, as well as his own obvious excitement, makes it impossible to suppose that the whole thing was got up for purposes of mystification.

W. ROMAINE NEWBOLD, Univ. of Pa.

P. 267. Dream.

In the following case, again, as in that just given, it is impossible to say that the amount of correspondence between the dream and the events that appeared to fulfil it is clearly beyond what chance could

have produced. Still, the correspondence is striking and well attested. The element of prevision is slight;—relating only, in fact, to a single stroke in the game; the rest of the dream may be regarded as a clairvoyant impression of an already existing state of things, namely, some of the features of the ground and the appearance of one of the players.

The account was sent to Mr. Myers by Mr. Andrew Lang in a letter dated October 13th, 1900. The dreamer, Mr. Guy Ellis, dictated the account to Mr. Lang, and afterwards signed it. Mr. Lang informs us that other members of Mr. Ellis's family remember the incident. The account, as dictated, is as follows:—

October 8th, 1900.

In March, 1894, I went to play in a foursome tournament at Silloth, where I had never been before. My partner was Mr. F. T. Ridley, of the Almouth Golf Club. We arrived at the hotel in the dark, and did not see the links. We shared a double-bedded room. I had a dream more distinct and vivid than any other in my life. I woke Mr. Ridley and told him what I had dreamed. We had survived into the final round of the tournament, and one of our opponents on the tee was a remarkable-looking man, previously unknown to me. A big black beard was especially notable. In the course of the match, soon after the turn (at the 9th hole) I dreamed that it was my honour, and I made a bad tee shot and sliced into a horseshoe-shaped sand bunker, situated on the side of a rise in the ground. My partner, as I gathered from his expression, thought it did not matter much, as we were leading by a lot of holes, and would hardly lose.

That day we practised over the course, but did not see the horseshoe-shaped bunker. The competition went on, taking two or three days, and we survived into the final. One of our opponents on the tee was the very big man with the large black beard, whom I readily recognised from my dream, as did my partner to whom I had told it. He said to me, "By Jove, that's the man with the beard, in your dream." We played our match, our opponents were very weak, and we were 6 or 7 up at the turn. About the eleventh or twelfth hole, I made a very bad tee shot, which went off the course into a horseshoe-shaped sand-bunker. My partner was going to play the shot, when he said, "Your dream is true, for here is the bunker, and it does not matter whether we win or lose the hole."

(Signed) H. G. B. ELLIS.

Mr. Ellis says that the bearded man was a Dane, who lived at or near Carlisle, and did not stay at the Silloth Hotel where he was.

Mr. Lang afterwards obtained for us the following letter of corroboration from Mr. Ellis's partner in the game, Mr. F. Ridley. The letter was addressed to Mr. Ellis.



46, Salter's Road, Gosforth, Newcastle-on-Tyne,

October 16th, 1900.

. . . As regards the golfing dream: We were at Ryton one Friday when you saw the advertisement about the competition at Sillloth, also that Friday was the last day for entries. You wired our entry, and we went to Alnmouth that evening, collected our things and came back to N/C. next morning, lunched at a restaurant in Grainger Street, then set off for Sillloth, which we reached in the evening when it was quite dark. We drove straight to a hotel, procured a double-bedded room, had a whisky and soda, and went straight to bed. In the morning (Sunday) the first thing I remembered was hearing you shouting, "Are you awake?" and then saying you had had a dream about the forthcoming competition. I asked what it was, and you said that we were in the final. I said, "That was all right. Were we winning?" You said you did not know; you thought we must be, as we did not seem to care, although we got into a round pot bunker to the left of a high hill and hacked and hacked away, but never got out of it. You said one of our opponents was a big man, with a big head and a black beard, something like W. G. Grace, the cricketer. (I remember we went out and had a smack or two with clubs, much to the annoyance of the people). During the preliminary heats of the contest we never came across this pot bunker. It was, as you know, in the final, after, to my surprise, the man of your dream, black-bearded, big, and unusually like W. G. Grace, had announced himself as our opponent, that I put you into it. (You have it the other way.) I remember it was on the homeward journey that I drove to this hole on the top of a hill. I got a slice on the ball, and got into this up till then invisible bunker. We could not get out, so lost the hole, but were then so many up that we won easily. I have only been to Sillloth on that occasion. I was sceptical about you, I remember. I thought you had been there before and knew the big, black man (Brandstaetter was his name, by the by), but of course I found you had not.—Ever yours,

FRED. RIDLEY.

P. 268. Dream.

The two cases we next give are uncorroborated, but interesting as coming from Mr. J. G. Keulemans, of 12, York Terrace, Southend, a well-known scientific draughtsman and Honorary Associate of the Society, whose name will be familiar to many of our readers. Some experiences of his were recorded in *Phantasms of the Living* (see vol. i. pp. 196, 235, 255, and 444). Two of these, like those given below, relate to very trivial incidents—one being an impression that a Dutchman who was coming to see him that evening would ask him the meaning of the English phrase, "to wit"; which duly occurred the same evening. The other was a mind's-eye vision of a little wicker basket, containing five eggs with certain characteristics, which he specially noticed; two

hours later he found that his mother-in-law had sent a similar basket, containing five eggs like those of his vision, to the house that morning. (See also an interesting account of various experiences of his recorded in Mr. Myers's paper on "The Subliminal Consciousness: Sensory Automatism and Induced Hallucinations," in *Proceedings S.P.R.* vol. viii. pp. 516—521). Several of these cases, like the golfing dream given above, suggest a sort of sporadic clairvoyance of casual details in the percipient's surroundings. The account following is dated October 18th, 1898:—

No. 62, Rue Chapral is a private boarding-house, but the tenants and landlord are friends of mine. I always stay with them, but had not been at that address before, my friends having recently moved there. I arrived late—took a cab, and found the house just about 12 at night. I had, whilst travelling, lost a shirt button, and my collar came undone, and, the weather being warm, this much interfered with my comfort. Hence I had been thinking to pick up a pin somewhere.

I went to sleep (without having found one), when just as I was dozing into sweet slumber, there stood within reach of my right hand on a table a black lacquer-work tray with big pins, about 30, scattered about, and in the lower right corner was a very big needle, about three inches long, and shining like new.

I never shall forget what a pleasant find that was, with that collar still bothering me (of course I was already dreaming at that moment). I put out my hand—to *knock it against the wall*—which woke me up. There surely was no tray there, and I had quite as surely been dreaming, owing, as I thought, [to] the want of a pin previously experienced.

Next morning we had breakfast in the garden. In the corner, under a creeper, stood a table with some lady's work on it and a tray with the pins and the *one* big needle, *just as I had seen it, exactly so in every respect*. I had *not* asked for a pin, but one of the inmates who had waited for me noticed my bother with that collar. . . . And this young man may have known that the tray with the pins and needle was there.

Case 2.—About a year ago I heard in my dream the postman's knock, and a post-card came before my vision, written in German (I found the handwriting was new to me) about business matters. I noticed several names of birds, two of which had been erased, and the Latin instead of the German name substituted. This was near the finish, about an inch below the lower margin. One of the names was of a bird, "Zosterops." Then I awoke.

It must have been about six in the morning, just getting daylight.

By 8.5 a.m. the card was delivered. The word Zosterops was on it, so were the two erased names, exactly situated as I had dreamt. The writer was not known to me personally, but I knew him by reputation. I had never been prepared by any person either in England, France, or Germany to expect any communication from that gentleman (Dr. Blatius), and although I knew the name well, I did not know that the writer was an editor of a book on birds.

When I read the post-card it did, of course, strike me as very remarkable to see my dream realised in some of the minor details. However, I had no recollection of having, in my dream become acquainted with the writing of the matter it contained, but of the name Zosterops I was certain, also of the two erased words.

J. G. KEULEMANS.

P. 269. Dream.

The following account comes from Miss Agnes E. Walker, of 13, Stafford Mansions, Albert Bridge Road, London, S.W. Both Miss Walker and the brother (Mr. Bernard Walker), who was the subject of her dream, are known to Mr. J. G. Piddington, to whom the letters relating to the dream were addressed. It must be observed once more that the exact verification of the dream might perhaps be regarded as a merely accidental coincidence, since the chances against it were not very great. On the other hand, the evidence for the coincidence—whether accidental or not—is strong, since six members of Miss Walker's family corroborate her statement that she had told them the date in the dream before the latter was fulfilled.

Though dreams of this kind—supposing them to be really supernatural—may conveniently be classed as premonitions, there is no difficulty in attributing them to clairvoyance or telepathy, since the facts on which the future event depended were in all probability—as Mr. Piddington's enquiries show—known at the time to persons who may telepathically have influenced Miss Walker's dream.

Miss Walker writes :—

13, Stafford Mansions, Albert Bridge Road, London, S.W.,

April 26th, 1900.

DEAR MR. PIDDINGTON,—You asked me to send you a written statement about a dream, and I do so with much pleasure.

In June, 1897, my youngest brother, B., having passed the examination for a clerkship in Somerset House, but being unable to obtain the actual appointment until a vacancy occurred, threw up work he was then doing in London and went home to Devonshire, intending to take a month or two of holiday before entering Somerset House.

He was not able to get any information as to when a vacancy would occur, as there are no age retirements, and could only learn that the vacancies averaged three a year.

I remained in London. My brother waited at home a whole year and no vacancies occurred.

One night in June, 1898—I cannot give the exact date, but I think it was about the 20th or 23rd—I dreamt that my brother received his appointment on the 19th of July. There was nothing else in the dream—merely the one

perfectly vivid fact of the date. I thought very little of it, but in writing to my brother in a day or two, I mentioned that I had had this dream, and that I hoped it was a good omen.

Naturally no one attached any importance to it, and the letter was in due course destroyed ; though my brother did not forget it, and kept the date in his head.

On the 19th of July he received an official notice from Somerset House that he was appointed to a clerkship there, and telegraphed to me to that effect.

We have much regretted since that the letter was destroyed, but the fact of the dream and the date was known to all my family *before* its fulfilment ; and I send you the signature of the brother concerned, and of other members of the family who can testify to the accuracy of this statement.—Yours faithfully,

AGNES E. WALKER.

The signatures of other members of Miss Walker's family follow her own, as below :—

BERNARD S. WALKER.
CHARLES H. WALKER.
J. B. WALKER.
ETHEL A. WALKER.
E. I. WALKER.
N. WALKER.

In reply to enquiries, Miss Walker writes again to Mr. Piddington :—

June 25th [1900].

. . . My brother's name was first in the list for a whole year, for the next appointment, which could only be given in case of a death or retirement. In his case a vacancy occurred by the retirement of some one in one of the provincial branches, which was filled up—as I believe they always are—from Somerset House, and caused a general move up. It seems most probable that a few weeks before my brother received his appointment these coming changes must have been known to the Registrar, and he would, I should think, be most likely to note the next name on the list.

I find that the official letter, informing my brother of his appointment, is dated July 18th, and is signed by Mr. David Owen, the head registrar. . . .

AGNES E. WALKER.

Mr. Piddington writes :—

November 14th, 1900.

In an interview which I had with the Head Registrar at Somerset House this morning, he informed me that the fact of a vacancy having occurred would certainly be known either to himself or to some other of the officials some weeks before the next appointment would be made, and the first name on the list of successful candidates would be noted. Consequently, if the

case be not regarded as one of pure coincidence, we can suppose that Miss A. E. Walker in her dream state acquired her information telepathically from one of the Somerset House officials; for, although the Head Registrar did not say that the *precise* date of a new appointment would be settled as soon as a vacancy was known to have occurred, still it is permissible to assume that the *approximate* date would or could then be known to the official or officials interested.

As to the evidence of the actual date of Mr. Walker's appointment, Mr. Piddington writes later:—

November 20th, 1900.

Miss A. E. Walker has sent me the official letter signed by the Senior Registrar, D. N. (or D. W.) Owen. It is dated July 18th, 1898, and is addressed to B. S. Walker, Esq. The envelope, an official one, bearing the stamp of the "High Court of Justice, Probate Registry," bears also the following post-mark: "London. 6.30 p.m. Official paid. 16. 18 Jy. 98." (16 is presumably a post-office mark which signifies the mail by which the letter was dispatched). The letter is addressed to Bernard S. Walker, Esq., Walkhampton, Horrabridge, S. Devon. But the Horrabridge post-mark is not on the envelope. Doubtless, though, a letter dispatched from London at 6.30 p.m. on July 18th would reach Horrabridge on July 19th.

P. 270. Dream.

The following case of the finding of a lost object through a dream—though it too may for convenience be classed as a premonition—does not of course afford evidence of any supernormal faculty at all, since it most likely depended on unconscious memory. It is probable that the percipient took note subliminally—through hearing or some other sense—of the fall of the cross at the time, and that this subliminal perception was recollected by her in the dream. The case may be compared with several others of the same kind given in Mr. Myers' paper on "The Subliminal Consciousness: Hypermnesic Dreams," in *Proceedings S.P.R.*, vol. viii. pp. 362-404; see also a case given by Mr. Myers in a paper in vol. xi. p. 397.

The percipient in the present case is a friend of Mr. Andrew Lang's, to whose kindness we owe the account. She writes:—

Holydean, St. Boswells, N.B., *October 16th, 1900.*

In April, 1892, I had given to me an old cross of very good old paste and good design, which I shortly afterwards wore, for the first time, at the theatre. On reaching home in the evening I found that I had dropped it or had it stolen, and went to bed mourning its loss.

On falling asleep I dreamed what actually had happened—that I had lost it on my way from the theatre—but then fancied that I found myself, in

broad daylight, in the drawing room of the house in —— Place, W., where I was then staying, and which overlooked the front door. In my dream I looked out of the window and saw, lying in the gutter immediately in front of the door, my cross, and rushed downstairs and into the street and picked it up.

In the morning I had quite forgotten my dream, but in the afternoon when I was having tea in the drawing room with my [hostess], she spoke of the cross I had lost and the unlikelihood of my ever seeing it again. I then remembered the dream, and told her about it.

“I went forward to the window,” I said, “and looked out, and there it was, lying in the gutter, close to the kerb.”

She laughed, and we both went to the window and looked out, and just then the sun caught on something lying in the gutter, just at the kerb.

It was the old paste cross.

JEANIE LANG BLAIKIE.

The lady with whom Miss Blaikie was staying at the time adds the following corroborative note, but desires that her name should not be published:—

As far as I remember, this is quite correct.

(Signed in full.)

L. 1123. Vision.

The next case relates to an apparently telepathic vision. It was sent to us by Mr. David Fraser Harris, Lecturer on Physiology at St. Andrew's University. The percipient, he informs us, is a gentleman of Austrian extraction in business in London, who gives his name, but does not wish it to be published. The account was sent to us in a letter dated September 23rd, 1900, and is as follows:—

A few years ago pressing business prevented my returning home to London at the end of the week, and as I did not care to spend Sunday at Manchester, I went on the Saturday afternoon to Matlock Bath with the intention of spending a quiet Sunday there and returning by an early train on Monday morning. On arrival at my destination—a small private hotel not very far from Matlock Bath station—I immediately ordered tea and went to the sitting-room to warm myself, as it was a raw, cold day in January with a lot of snow about and the temperature many degrees below freezing point.

I happened to be the only visitor at the hotel, and I made myself comfortable in a large easy-chair before a cheerful fire, waiting for my tea. It was hardly dark enough to light the gas and not light enough to see to read. My back was turned to the window, and I was not thinking of anything in particular; I was in a kind of passive, tranquil mood, when suddenly I seemed to become oblivious to my surroundings, and in place of the dark wall and the pictures facing me, I saw the front of my house in London, with

my wife standing at the door speaking to a working man who held a large broom in his hands. My wife had a very concerned look, and I felt sure that the man was in great distress. I could not and did not of course hear what was spoken, but a strong intuition told me that the man was asking my wife's assistance. At that moment the servant entered the room with my tea and the scene I had just seen vanished and I again realized where I was. I was, however, so strongly impressed, and so convinced of the reality of what I had seen, that after tea I wrote a letter to my wife, telling her of the strange occurrence, and asking her to make inquiries about the man and to assist him as much as possible.

What had actually occurred was this: A boy knocked at the door of my house (which is roughly 140 or 145 miles away from where I was) and asked the servant whether he might sweep the snow away from the pavement and doorway for a penny. Whilst the boy was speaking a poorly clad and ill-looking man came and said, "Please let me sweep away the snow; this boy very likely will only spend the penny in sweets, whilst I want it for bread. I have a wife and four children all ill at home, we have no food and not even a fire and nothing more to pawn, and owe rent." The servant asked the man to wait whilst she went and told my wife, who came to the door and spoke to the man. He repeated his statement to her, and added that he was a painter out of work and had been ill and that he and his family were in great distress, but that he did not want to go to the workhouse for relief, if he could only get work of some kind.

It was this scene that I witnessed at the very moment it happened and which was probably communicated to me through the impression the man's distress made upon my wife's mind.

The rest of the story is simply this: My wife told the man she would call at his home in the course of the afternoon and see what [could] be done, which she did and found that the man had told the truth. She helped the poor family with money, clothing, food and fuel as far as possible, and needless to say was very much astonished when she received my letter on Monday morning which told her what I had seen. A few days afterwards I saw the man and instantly identified him as the man I had seen in my strange vision. He subsequently obtained a situation as milkman, and for about a couple of years regularly called in our neighbourhood with a milk barrow.

Mr. Harris obtained for us the following letter of corroboration from the percipient's wife; who had unfortunately not kept the letter in which he had described his experience to her at the time.

October 4th, 1900.

DEAR SIR,—As requested by your letter of the 26th to Mr. — respecting the story of his vision he sent you, I beg to testify to the truth and correctness in every particular of the account as sent to you. The milkman in question left the neighbourhood some years ago, and I have not preserved the letter which Mr. — sent me at the time.

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ACCOUNT OF A TELEPATHIC DREAM.

BY PROFESSOR A. ALEXANDER,
of Rio de Janeiro,
Corresponding Member of the S.P.R.

[THE following account has recently been received from Professor Alexander, enclosed in a letter dated January 27th, 1901. The evidence of the witnesses is contained in a number of letters written in Portuguese, the originals of which have been sent to us, while Professor Alexander's translations of them are included in his narrative.

EDITOR.]

L. 1124.

Dr. Cincinnato Henriques da Silva, who has been good enough to furnish me with the evidence for the following telepathic dream case, resides with his family at 110, Rua General Severiano, Botafogo, Rio de Janeiro. He was formerly a doctor in the Brazilian army. Having retired from this post while still young, he spends much of his leisure in the study of so-called occult subjects, in which, however, he is rather a reader than an experimenter. I know him to be candid and scrupulous, so much so that his statements may be considered to have a high evidential value. The account he gives of his experience is sufficiently clear to dispense with any further preliminary remarks.

Rio de Janeiro, *December 30th, 1900.*

On the 4th of October, 1898, between 5 and 6 o'clock in the morning, I saw in a dream the form of Sr. Ignacio E. Monteiro, the manager of the Postal Department in the State of Parahyba. [He was related to me by marriage], being the husband of one of my aunts.

The dream scene in which we figured was that of a railway or tramcar station. I saw distinctly the inner face of the rails, polished to brightness by the friction of the wheels.

The form of this relative of mine appeared with all the vividness of reality on one side of the station, while I stood on the other side, the road where the rails were running between us.

He tendered to me with much insistence a set of papers, which he held in his left hand. There was some eight or ten sheets, the edges of which were separated. Although longer than letter paper, they were not so broad as ordinary foolscap. On the top of these were two smaller sheets, which were much rumpled.

I crossed the line quickly (some train or electric car was about to start), and on stretching out my hand to receive the papers, the vision ceased and I immediately woke up.

The day was just breaking.

So vivid was my dream that it produced on me a profound impression. I rose and at once narrated my experience to my wife, who occupied a room adjoining mine.

On the very same day I told my dream to Second Lieutenant Cyriaco Lopes, asking him to take note of the details related (*e.g.* the delivery of the papers) so that we might form a just estimate of their value in case the death of my relative should take place.

On the following day Second Lieutenant Cyriaco, on passing by my house, showed my wife a telegram of the daily paper, *O Paiz*, announcing the decease of Sr. Ignacio E. Monteiro.

I wrote to the son of the latter gentleman, relating what had occurred and requesting him at the same time to give me, if it were possible, some satisfactory explanation respecting the papers tendered to me by his father.

I annex to this [deposition] the letter containing my request and the reply of Second Lieutenant Alvaro E. Monteiro, who having returned to Rio de Janeiro some months afterwards, informed me that his father died at mid-day on the 4th of October, but that between 4 and 6 o'clock in the morning of the same day the sick man passed through a crisis so grave that all the persons in the house were alarmed and convinced that he was dying then and there.

I also subjoin the letter received from Second Lieutenant Cyriaco Lopes, whom I requested to reply to questions drawn up by me. . . .

(Signed) DR. CINCINNATO HENRIQUES DA SILVA.

Donna Etelvina, the wife of Dr. Cincinnato, corroborates her husband's statements. At first she was inclined to attach but small importance to the dream, and by the afternoon of the following day she had so far forgotten about it that, when Second Lieutenant Cyriaco Lopes informed her of its confirmation by telegram, she was momentarily at a loss to understand what had been confirmed. The facts were afterwards well impressed on her memory by the strangeness of the coincidence. Her deposition here follows :—

January 23rd, 1901.

With respect to the dream in which my husband saw the form of Sr. Ignacio E. Monteiro, I have to declare that the said dream was related to me on the very day [of its occurrence], in the early morning, one day before the daily paper, *O Paiz*, published the telegram announcing the decease of that gentleman. I also recall, as if it were yesterday, that my husband related it on the same day to Lieutenant Cyriaco Lopes, who on the day following passed by our house and said to me, "The dream of Dr. Cincinnato has been realized: Sr. Ignacio E. Monteiro is dead." He [then] showed me the telegram of *O Paiz*. I can guarantee that this is a true statement of the facts.

(Signed) ETELVINA B. DA SILVA.

At the time when the first steps were taken to collect evidence for this case Second Lieutenant Cyriaco was at Bagé in the State of Rio Grande. Dr. Cincinnato sent him a letter containing questions, the answer to which arrived from the south about the same time that the writer of it returned to Rio on his way to Pará.

It will be seen that the lieutenant's replies are very laconic, but they serve their purpose. The questions are transcribed in his letter, which is dated from Bagé, December 28th, 1900.

(1st) Did I really tell you the dream in which the father of Second Lieutenant Alvaro Evaristo Monteiro appeared to me?

You did.

(2nd) Did you hear that I, or any one else, had any knowledge of the decease of Lieutenant Alvaro's father at the time when I related the said dream to you?

You did not. There was no thought about the matter.

(3rd) Was this, or was this not, on the same day of the dream related to you?

It was.

(4th) On what day did you show me a telegram inserted in *O Paiz* announcing the decease of Captain Ignacio Evaristo Monteiro, the father of Lieutenant Alvaro?

I cannot determine the day, but I may state that I remember quite well that it was subsequent to the day on which you told me of the dream.

On Sunday, the 20th of January, 1901, I met both Cyriaco Lopes and Alvaro Monteiro at the house of Dr. Cincinnato. The former can say nothing more than that the dream was told him on one day and that on some subsequent occasion he saw the telegram, and passing by Dr. Cincinnato's house in the afternoon, spoke to Donna Etelvina at the window. He then told her that her husband's dream had been confirmed.

The letter sent by Dr. Cincinnato to Alvaro Monteiro is valuable inasmuch as it contains the first account of his dream written shortly after it had occurred. It is dated from Rio on the 18th of October,

1898. After a few words of condolence with his cousin Dr. Cincinnato says:—

As our long companionship and interchange of ideas have made you acquainted with my opinions respecting our spiritual life, which, for my part, I hold to be more proved than anything else, [I must ask you to] give me a hearing.

On the 2nd or 3rd inst.¹—in any case on the day immediately preceding that on which *O Paiz* gave a telegraphic announcement of the death of your father—at 5 o'clock in the morning—I mean to say, between 5 and 6 o'clock in the morning—I dreamed I saw your father standing in a railway or tramcar station, holding some sheets of paper in his left hand and [seeming] very anxious that I should receive them. He wore a greyish coat, and the papers (some eight or ten sheets) were open, and not folded or rolled up. They were smaller than foolscap; [the edges of] the sheets did not coincide with each other, but were spread out in different directions. [I have already said that] the number of sheets seen by me was about eight or ten. On these written papers were two small sheets also open and containing writing. The latter were somewhat ruffled and their size was that of small note paper. There was a station with a double line. I was on the side on which the engines went out of the station, and he was on the side of the arrival of the trains or tramcars. On my side the rails shone with the friction of the wheels. All this I saw as distinctly as if the scene I describe to you had been real. He insisted on my crossing the line and receiving the papers. I did so and immediately the vision passed away and I awoke.

It was just growing light, but as it has been raining almost always, and the mornings, as usual here at this time of year, have been consequently dark, I suppose that my dream took place between 5 and 6 o'clock a.m.

I assure you that on awaking I received such an impression of reality from the scene I had witnessed that I was at once convinced that your father had either died within the twelve hours preceding the dream, or that he was dying.

As soon as I rose I narrated the above experience to Chinota,² to whom I declared that I was sure of what had happened to your father.

On the evening of the same day Cyriaco Lopes was with me at my house. I gave him a detailed account of the dream, and asked him to let me know of any news he might receive in reference to the health of your father. Next day, in the afternoon, he told Chinota that he had seen that day's telegram, that is, the telegram giving the news of your father's death, and published on the day following that of the dream.

If my memory does not fail me, it was the first time I ever dreamed of him. What I can assure you is that it was the first time I ever dreamed of any person in such a manner as to conclude that that person had died. It was you that gave me the last news I had of your father, and I recollect your telling me that he was fairly well, although his health had not been the very best.

¹ Dr. Cincinnato affirms that this date is wrong.—A. A.

² A familiar name applied to Donna Etelvina.—A. A.

Had the papers any relation with wishes perhaps expressed by him?
As a matter of fact, I am quite convinced that the dream was significant.

(Signed) CINCINNATO.

So far the only fact proved is the coincidence of the dream with the death of the apparent agent. Lieutenant Alvaro's reply furnishes a plausible explanation of the papers seen by the percipient in the hand of Sr. Ignacio Monteiro. Writing from Parahyba, on the 18th of November, 1898, he says:

Let me see whether I can find an explanation for your dream. When father fell ill, and knew that he was going to die, he became much troubled about the future of his family, and, as he had but a short time to live, he sent for Aguello,¹ and asked him to go to the Fiscal Office (*Delegacia Fiscal*) and pay the monthly contribution to the pension fund corresponding to October. This it was not possible to do [in time to tranquillize his mind],² for when Aguello returned with the receipt the death had taken place.

As soon as I received your letter I examined father's papers, and I found ten receipts corresponding to the ten monthly payments made by him after his dismissal from the place of manager of the Postal Department.

Father was not unaware that there is great delay in the despatch of pension schedules, especially when there is no one in Rio to hurry on the process, and his mind naturally reverted to [Senator] Alvaro Machado, or somebody else likely to take an interest in his affairs. Perhaps he thought of you as a relative of the family and a resident in Rio. This is the only explanation of the case that occurs to me. . . . (Signed) ALVARO.

In reply to verbal questioning Lieutenant Alvaro Monteiro informed me that the cause of his father's death was defective action of the mitral valve of the heart. The decease occurred at mid-day on the 4th of October, 1898; but between 4 and 6 o'clock on the same morning, that is to say, just about the time of Dr. Cincinnato's dream,³ he passed through a severe crisis, believed that his last moment had already come, and called the members of his family to his bedside. He did not, however, lose consciousness on this occasion, nor did he, so far as Lieutenant Alvaro can recollect, mention Dr. Cincinnato by name. The nature of his disease was discovered only some four days before he died. He was 65 years old; other members of his family had died about that age, and this led him, even before his final illness, to apprehend that he himself would not long be spared. After the death, Second Lieutenant Alvaro looked over his father's papers and found the ten receipts of the

¹ Dr. Aguello was Sr. Monteiro's son-in-law.—A.A.

² The words between square brackets are inserted to avoid an apparent contradiction. Lieutenant Alvaro explained to me that that was what he wanted to say.—A.A.

³ The time at Parahyba is 32 m. 32 s. in advance of that at Rio.—A.A.

pension fund, these being similar in shape and size to the papers described as seen in the dream. He found nothing, however, corresponding to the two smaller crumpled papers. With regard to the *mise en scène* of the vision, it is not unimportant to remark that there is between Parahyba and the coast a railroad of about 18 kilometers in length, over which any one would have to pass in going to, or coming from, Rio de Janeiro. In the dream image Sr. Ignacio Monteiro was seen dressed in a light greyish coat, and holding the papers in his left hand: in reality he was right-handed; but when at home he usually wore a light silk coat of pale yellow or straw colour.

At the time of his dream Dr. Cincinnato was in a normal state of health. There was nothing to induce him to turn his thoughts more especially to his relative in the north. He knew that Sr. Ignacio Monteiro suffered from bronchitis; but he was not aware that he had heart disease. If he formed any supposition at all on the subject, it was that his relative was fairly hale for his age. He insists that he was much impressed by the unusual distinctness of the dream image. . . .

As measured on Delamarche's map of Brazil, the linear distance between Rio and Parahyba do Norte is in round numbers 1700 kilometres.

At the Public Library of Rio I found the following telegram in *O Paiz* of Wednesday, the 5th of October, 1898.

Parahyba, 4[th of October].

The death occurred to-day of the ex-manager of the Postal Department, Ignacio Evaristo Monteiro, who had lately been acting as manager of the Cashier's Department in the State Revenue Office.

This fixes the date both of the decease and the dream.

CASES.

P. 271.

The following letter appeared in *Light* of December 8th, 1900, under the heading "A Problem for Telepathists":—

I wish to give the following test in the interest of all psychical researchers, more especially of those who, entirely believing in clairvoyance, yet hold it to be only varied forms of thought-reading or thought-projection. In February last I called upon Madame Zuleika without making any appointment, but going on a sudden impulse which I put down to spirit guidance, having had many experiences of this before. She told me that my husband was going at once to South Africa, and that I should not see him before he went unless I made a special effort; that he could not come and see me, as expected, but that I should have to go to him. She warned

me that I must be careful to get all papers relating to business and also his will, before he left, as she saw that he would not live out the year. I demurred to this, giving her my reasons, but she said she was sure of the fact, as his "span was run." When she said this I felt intuitively that what she predicted would happen at the fall of the year, and pictured November as the time in my mind.

Everything came to pass *exactly* as Madame Zuleika foretold. My husband got sudden orders to proceed to South Africa. I had to rise from a sick bed to go and meet him, and he, although enjoying excellent health until November, died after a short illness early in that month. These facts were told at the time to several relations in confidence, but not to my husband, and they can all bear witness to the exact veracity of this statement. I am not a personal friend of Madame Z.'s, and have never seen her before or since that one time, but I think in justice to her this ought to be published,—as well as in the interests of psychical research.

VERITAS.

An Associate of the Society for Psychical Research was kind enough to put Mr. J. G. Piddington into communication with "Veritas," who in answer to a request for further information, wrote:—

I have no objection to giving you my name and address, also the names and addresses of the relations to whom I told what Madame Zuleika had predicted almost directly after my séance with her. . . .

On [a certain day in] February, 1900, directly after breakfast, when I was no more thinking of going into London than taking a journey to the moon (I lived at X) [X is a suburb some 12 miles out of London], I felt strongly impressed to go to Madame Zuleika. It was extremely inconvenient for me to leave the house and I put away the impression, but it became stronger than ever, and it ended in my starting in a great hurry, hardly giving myself time to dress.

I had never seen Mme. Z. in my life, and as I lived right away at X and never frequent Spiritualist meetings or any others (excepting Mrs. Besant's lectures, which are far too crowded to admit of any ordinary person being noticed) the assumption that Mme. Z. had ever seen me or known anything of me is, I think, wildly improbable. I am therefore quite certain I was an absolute stranger to her.

She said at once, "You came by impression—you are sent to me to hear something important." She then told me she saw (in a clairvoyant picture, I afterwards learnt) my husband just starting on a voyage, and told me the facts narrated in *Light*. I said to her, "Oh! no wonder you think everybody going to South Africa doomed, but I must explain to you my husband is not a combatant officer, . . . and he is also a very strong man." She replied, "I am *sure* of his death—his span is run. I see it, and he will not live out the year." I then myself saw a little picture of the year, . . . and November stood out, so I supposed that would be the time intuitively. Just then she was distracted by seeing a picture of my youngest son, whom she . . .

described and told me a great many things about. She then reverted to my husband's death, and said: "But the *reason* you have been sent here is to get all business papers at once from your husband,—his will, his insurance, all his papers,—or you will have a *lot of trouble* and expense. This you must do at once (he was in [a distant part of the country]) as he will be going directly."

I did not know my husband was going for certain, but thought it probable. I said, "Oh, but I know he would come and see us before he goes and I will ask him about business, but he won't like it." She said, "No, *write*, and at once, he is going *so soon* and you won't see him; he won't come to you; you can only see him by going to him and you will have to make an effort." She urged me further strongly to see about the business affairs, and then the séance proceeded and many other things of a marvellous interest were told me.

Well, I wrote to my husband that same day; got no answer till [6 days later] when he wrote he was to sail for South Africa [in 6 days' time] and would spend a day or so with us. That same day I fell ill . . . and was so bad that next day I kept my bed, when at 11 o'clock at night a special telegram arrived saying, "Meet me without fail at Waterloo, train leaves 8 a.m. for Southampton, sail to-morrow." [This latter date was 2 days earlier than his letter had stated], and the ship — sailed on [that day]. So it all came to pass as Mme. Z. had told me, and I had to make "the effort," and got up and went off by a very early train next morning with my son, and in all the confusion and in so short a time no business could be well discussed. In fact, he wouldn't listen to anything of the sort, and said there was no necessity. "He wasn't going to be killed." The result has been disastrous in a pecuniary way and has caused and is still causing the greatest trouble and expense. . . . (Signed) M. R. V.

P.S.—The events are recorded in my diary.

The question whether the fulfilment of a prophecy of this kind is to be regarded as accidental or not of course depends very much on the amount of detail on it. But, in estimating this, we must be careful to distinguish between details that are associated with or contingent on one another and those that are independent. Thus, it was not unlikely in the first place that Mme. Zuleika should imagine that the husband of "Veritas" was going to South Africa; this would naturally suggest the idea of his death there, and the desirability of arranging his business affairs before he went would be an almost inevitable corollary. So far, the *number* of details add hardly anything to the improbability of the prediction being fulfilled by chance;—if the first part of it came true, the others were likely to follow. On the other hand, the other two main details predicted,—(a) that he would be prevented from coming to visit his family before he went, and (b) that "Veritas" herself would have to make a special effort to go and see him;—while inherently rather more improbable, are also more *independent* both of

the first set and of one another, and therefore their fulfilment adds considerably to the presumption against chance or guessing as an explanation of the whole.

“Veritas” gave us the names and addresses of six persons to whom she had spoken of Mme. Zuleika’s prediction before its fulfilment. She has special reasons, which she has explained to us, for desiring all the names connected with the case to be kept private, and consequently the signatures to the letters that follow are replaced by assumed initials. “Veritas” is spoken of as Mrs. V. and her husband as “Captain V.,” the rank also being assumed.

Mr. Piddington has seen a telegram to Mrs. V. from the War Office, announcing the death of Captain V. at —, on a certain date in the month of November. The death resulted from a somewhat uncommon disease.

The following are the letters addressed to Mr. Piddington by the persons referred to above, namely, Miss H. M., Miss O. E., Miss R. S. and her mother, Mrs. C. S., and two of Mrs. V.’s daughters, Miss M. V. and Miss N. V.

Jan. 7th [1901].

DEAR SIR,—In answer to your letter just received, I beg to say that Mrs. V. gave me an account of her visit to Madame Zuleika on the evening¹ of the day she visited her in February last. She was much impressed at having been told that her husband, Captain V., would cross the sea and go to a great distance, that he would not outlive another year, and that it was imperatively necessary for her to get from him all papers relating to business, his will, etc., before his departure. It was also stated that she would not meet him again, unless she made a great effort to do so.

All subsequently fell out exactly as Madame Zuleika had predicted, Mrs. V. having to rise from a sick bed to go and see her husband at Waterloo, on his way through London for South Africa. His death occurred quite unexpectedly in November last, after an illness of only a few days.

I am happy to be able to entirely corroborate Mrs. V.’s narrative, but beg that my name and address may not be published. I shall be happy to answer any further questions, if what I have already stated is not enough.—
I remain, yours truly,

H. M.

January 10th, 1901.

DEAR SIR,—I have much pleasure in sending you the few particulars I remember (relating to Captain V.) that Mrs. V. gave me of her interview with Mme. Zuleika.

It was in February or possibly the beginning of March of last year I heard the story; the exact date I cannot remember. If you do not find the enclosed account sufficiently satisfactory, I shall be delighted to answer any further questions you may wish to put.—I am, yours very truly,

O. E.

¹ *Note by Mrs. V.* : “It was three evenings after.”

January 10th, 1901.

One afternoon in February or the beginning of March, 1900, I went to see Mrs. V. In the course of conversation Mrs. V. told me that some days since, on waking in the morning, she felt such a strong inclination to visit Mme. Zuleika that she started off for that purpose as soon as possible. Among other prophecies, Madame Zuleika foretold that Captain V. would die in the course of the year, and that unless Mrs. V. made a great effort she would not see her husband again. Captain V. was, I think, in — at the time, and I understood Mrs. V. to say that very soon after her interview with Madame Zuleika, she received one day a telegram or letter from her husband, saying that he would be passing through London early next morning on his way to South Africa, and begged her to come and meet him at the station if possible.

At great trouble and inconvenience to herself Mrs. V. went into town early next morning, and saw her husband for the last time.

In November, as has already been stated, Captain V. died.

(Signed) O. E.

January 7th, 1901.

In February or March last year (1900), Mrs. V. visited us in this house, and told us of her interview with Madame Zuleika. She said she had been strongly impressed to go to her.

Madame Zuleika told her that her husband was going immediately on a long voyage; that she would have to make a great effort to see him, and to be sure to get all his papers, as she would never see him again, for he would die within the year.

(Signed) R. S.

January 7th, 1901.

Early in the spring of 1900,—I think in March,—Mrs. V. told me that she had visited Madame Zuleika, who told her that her husband was going on a long voyage almost immediately, and that she was to be sure to get all his papers before he sailed, as she would never see him again. She said that he would die within a year. Mrs. V. told me how well he was, and seemed very unwilling to believe in the prophecy; but ended by telling me that she wished me to know about it, so that if it came true I might be able to bear testimony to the fact.

(Signed) C. S.

February 4th, 1901.

DEAR SIR,—I was away from home at the time my mother went to see Mme. Zuleika, but in discussing plans for the future she wrote and told me of the prophecy, and said she felt she ought to remain in England until the time had passed. This letter I received some time in March last.

(Signed) N. V.

February 3rd [1901].

My mother on coming back from seeing Madame Zuleika was very much upset, and I being the only one at home then, she told me a good many things Mme. Zuleika had told her, and principally that she had said my father was

going at once to South Africa, and would not live out the year. He was then in —. Mother said she felt herself it would really come true, but did not mean to think about it, and tried not to believe it.

(Signed) M. V.

G. 266. Haunt.

The following account of supposed "hauntings" was sent to Mr. Myers in 1899 by Mrs. Jephson, who occupied the house in question and let lodgings there at the time the incidents occurred. Not having been able to obtain more details, we now print the case as it stands. Mrs. Jephson's first letter on the subject was as follows:—

Panton Cottage, Union Road, [Cambridge], *March 23rd* [1899].

DEAR MR. MYERS,—Do you remember coming to see me at Cromwell Lodge, Trumpington Street, [Cambridge], a few years ago concerning various noises and visions we heard and saw there? We left last year and moved to the above address: since then the house has been bought, and is being pulled more or less to pieces, and *three skulls* have been found just outside our dining-room windows—close underneath the rooms where we saw and heard the various noises. One is a woman they tell me, and the other two are men. They are placed in the Archæological Museum. Of course there must have been a murder committed, or no one would be buried on private property. . . .

E. J. JEPHSON.

Mrs. Jephson afterwards sent Mr. Myers brief written particulars (which she had already told him—it appears—orally) of the experiences referred to above, in a letter dated April 26th, 1899. The first narrative relates to her own experiences; the second to those of her servant in the same house.

(1) I cannot describe the peculiar feeling that crept over me when one night about 12 o'clock I felt the touch of a hand, or as I thought that of the paw of my pet collie, who usually slept on my bed, but on putting out my hand to caress him I came in contact with an icy being instead of a lovely warm-coated creature. On looking up in astonishment, I saw at the foot of the bed a beautiful vision—a most ethereal face—oval in shape, with piercing violet eyes, and a mouth of speaking sympathy. I said, "What do you want?" She replied, "I only come to tell you your son has just arrived safely at Perth." She vanished, but with the declaration she would come again. It was perfectly true that my son did arrive at Perth at the hour named. Once more did she appear to me at night to tell me of illness which the post only proved too true.

The curious noises about the house it is [possible] to understand on ordinary grounds (because rats and mice often cause bells to ring, and that occurred constantly), but the interesting part of the matter is as follows:

- i. Footsteps on the stairs at early hours, from 1—4 or so.
- ii. Footsteps overhead, when on searching the rooms no one was found.
- iii. Knockings in a grate at 2 o'clock in the morning, like the hammering in of nails. These and other things give the house a strange interest.

(2) On going to bed one night about 10 I was startled by a lovely face gazing at me just beside the bedroom door; it seemed that of a young girl, and she wore a hood with a dark-coloured exterior, which covered her shoulders. I was so frightened that I screamed out and threw away both candlesticks and hat, etc., and fell down. Though there were several people in the house, no one seemed to hear me, on account of their talk and games, so I do not know how long I lay on the floor, only shall never forget the shock this apparition gave me.

EMMA ELLIS.

Mrs. Jephson afterwards obtained for us the evidence of one of her lodgers, Mr. Joy, who wrote:—

April 26th, 1899.

I occupied two rooms at Cromwell Lodge, 4, Trumpington Street, Cambridge, during terms from October 1889 to June 1892.

I most certainly heard many noises, the causes of which I have never been able to discover. Often for a week or two bells would peal between 1 and 2 a.m., and until I became tired of doing so, and was convinced that no one outside pulled the street door bell, I frequently went downstairs and opened the front door (the bell ringing at intervals the while), or roamed about the passages. There were other noises of the nature of tapping or hammering, which I put down to rats or mice.

The most extraordinary occurrence, however, happened in the early summer of—I think—1895. On that occasion an old college chum and I were staying at Cromwell Lodge for a night, and were sleeping on the same floor, but in different rooms. Before I was fully undressed I heard in the next (an unoccupied sitting) room a noise like the rattling of teacups. When I had occupied the room in which I then was and the adjoining one *regularly*, I had kept my crockery in the cupboard under a bookcase. I therefore concluded that my friend had knocked to attract my attention, and so shaken the bookcase and crockery in it, for the bookcase had stood with its back to a wooden partition dividing the room in which it stood from one nearer the front of the house, in which my friend was (his bed-head backing on to the other side of the partition).

I shouted to my friend asking what he wanted. He assured me he had not knocked, and on opening my door, which led into my old sitting-room, I at once saw that there was no bookcase there. I had pictured the room as it was when I was in residence! I went into my friend's room, smoked a cigarette with him, and then went to bed. Half-an-hour afterwards the bells began. I have never been able to account for these things, and merely state the facts. I may also add that my friend slept, or tried to sleep, on the floor in my room, declining to sleep apart from me, and vehemently declaring that he would never sleep in the house again.

G. P. J.

On June 28th, 1899, Mrs. Jephson wrote :—

DEAR MR. MYERS,—You may like to have the enclosed account of Cromwell Lodge, written by Mr. Hadath, who was often in and out, though he only slept there that one night. . . .

E. J. JEPHSON.

The following was the account enclosed :—

This is the first time that I have attempted to put on record my experiences at Cromwell Lodge in January, 1896. I will now do so in the plainest manner possible. The exact date I cannot fix accurately, though possibly I might with the aid of a calendar ; it was, I think, on the 5th or 6th.

I reached Cambridge towards noon, and in the scepticism of my mental attitude and the courage bred of daylight I begged Mrs. Jephson to allow me to occupy the "haunted" room. Before I left, I had arrived at the conclusion that this term could be applied to every quarter of the house.

Mr. G. P. Joy, who also took part in the events of that night, arrived shortly afterwards.

In the evening, after dinner, we visited the rooms of an undergraduate (of Pembroke), situated in the lane which runs by the side of the University Press, and subsequently joined a party of his friends who were playing poker. Between eleven and twelve o'clock we returned to Cromwell Lodge.

I wish to lay stress on the manner in which we employed that evening, because many games of cards produce a reflex action on my mind and memory, so that when I have ceased playing I find my thoughts recurring to the incidents of the game, and I retire to rest with my mind abstracted from all matters except the details of the play.

And it was so on that night. After we had chatted for some thirty minutes with Mrs. Jephson and I had gone to my room, I put out my light and prepared to sleep, totally oblivious of my surroundings and of the character of the chamber I occupied, concerned only with the cards I had been holding, and with one hand in particular.

It would be unreasonableness, therefore, to ascribe the impressions I subsequently received to the supposition that I had, unconsciously perhaps, prepared myself to experience the uncanny, or was in a state of nervous tension favourable to its reception. My room was on the first floor, Mr. Joy occupying one adjoining. The position will, perhaps, be made clearer by the following rough sketch [not reproduced here].

The space occupied by my bedroom and the drawing-room in this sketch had at one time formed one large room, but it was then divided by a partition which did not reach to the ceiling, draped on my side by dark curtains. These curtains faced the foot of my bed. On the other side of my bedroom, and behind the head of my bed, lay two rooms ; one used as a study, and one that in which Mr. Joy was sleeping. From the head of the stairs to the doors of my room and the drawing-room ran the passage.

I had not been in bed ten minutes before I fell asleep, dreaming of the cards ; within another twenty minutes I awoke with a start. There was

nothing to disturb me, but I felt that something was wrong. I sat up and stared into the darkness. Then suddenly, from behind the partition at the foot of my bed, a sharp crashing noise resounded, continuing for the space of five seconds or more. It was as if one had dashed on the floor a heavy load of china or glass, which had broken as it fell. I sat still and listened. Within a few minutes it occurred again. Then through the wall I heard Mr. Joy shouting to me, asking what I was doing. I had no appetite for more, and fled to him without scruple, to find his astonishment on learning that I was not responsible for the noise no less than my alarm. When I had thrown on a blanket we proceeded to the passage, and met Mrs. Jephson coming up the stairs with a light and her dog, a big collie.

At that moment out on the silence broke the bells,—bells of many varieties of tone and strength; it seemed as if every one in the house was ringing. No gentle tinkle, to which a rat crossing the wires might give cause, but a sharp staccato peal. We rushed downstairs to the front door, opened it, and looked out. It was a clear night, but not a figure was to be seen; and the road runs straight and broad in either direction, affording no hiding for a considerable distance. Nor could a practical joker have pulled any but the front door bell.

For some minutes we waited behind the door, and then returned upstairs, the dog following. We took up our stand outside the study, and so commanded the passage which led to the drawing-room. A few minutes passed, and then, again from that quarter, and clearly in the hearing of us all, rose a new noise. It seemed the loud beating of a tray with a stick or something similar. The dog, and I remember this distinctly, crouched against the wall, cowering. It ceased; the bells, I think, pealed again, and all was still. We waited awhile, and then, after bidding Mrs. Jephson a second good-night, I procured a light, and accompanied by Mr. Joy returned to my room. My object was to obtain the bedclothes, not to complete the night there; this was done on the floor of Mr. Joy's room, but we did not go to sleep for some two hours later, when at last the bells, which commenced pealing again, and continued to peal at intervals, shrilly, harshly, loudly, had ceased.

I have heard nothing like it before or since. It was impossible for any person in the house to have rung them all at the same time and with that force. The only two other occupants (besides those mentioned) were a young maid and Mrs. Jephson's old servant; they were safely in their room, together, I believe; and the latter was not given to such humour. . . .

On the next morning the drawing-room whence the sounds proceeded remained intact, furniture and contents undisturbed. . . .

I have to certify that the above is a plain, unexaggerated record of what transpired, and that the manner of its telling detracts from rather than adds to the horror of its nature.

E. G. HADATH.

26, Queen's Road, West Didsbury, Manchester.

Mrs. Verrall adds the following note to Mrs. Jephson's narrative:—

February 21st, 1901.

I was present on April 5th, 1899, when Mrs. Jephson reminded Mr. Myers that she told him of her experiences in Cromwell Lodge some years before the discovery of the skulls. I heard her relate in detail the occurrences referred to in the above documents ; she answered all questions fully, and seemed to me a clear and trustworthy witness.

MARGARET DE G. VERRALL.

METHODS OF SUBLIMINAL MENTATION.

WE have received a communication from a member of the Society, Miss L. Bigg, of 40, Chester Terrace, Regent's Park, London, N.W., on the subject of the art of "Cartomancy," or "laying the cards." Miss Bigg states that she has known several instances of the fulfilment of predictions made by a friend of her own through "reading" an ordinary pack of playing-cards, and that she desires to collect the experiences of others with *non-professional* mediums in the same line, and to meet with some who may be willing to join in experiments with her either at the rooms of the S.P.R. or at her own house.

In the experiments she has made hitherto—Miss Bigg tells us—the inquirer, without seeing any of the cards, shuffles the pack and cuts at random ; then the medium proceeds to "lay out" the cards—usually face upwards—by some set plan (of which there are at least five or six), and then "reads" them, usually interpreting each card in the same way ; but combinations of certain cards modify the meaning of single cards. A good medium, however, will point out the cards which lead to her conclusions, however rapidly she may "read" them.

The first question, of course, to be settled in any investigation of this kind is whether the statements made by the medium with regard to facts normally unknown to her are sufficiently numerous, explicit, and detailed to be beyond explanation by chance or guesswork ; that she does not—like the ordinary "fortune-teller"—simply make a large number of statements, some of which are almost certain to fit the circumstances of everybody. Of this we cannot judge until we have the full details of a number of cases before us. But, assuming for the moment that knowledge is sometimes supernormally acquired by the means described, it becomes an interesting problem what part the cards play in it. The most obvious theory is that they take the place of a planchette, ouija-board, or tilting table, in facilitating the emergence or externalisation of the subliminal impressions of the medium ; that

she has acquired the habit of using them to distract her supraliminal attention from her other surroundings, and so leave freer scope for the subliminal, as one may acquire the habit of using almost any object, *e.g.* a crystal, towards the same end. On this theory the supposed supernormal knowledge is not in any way acquired through the cards; they simply help to bring it to the surface of the medium's mind. In order to prove that their function goes beyond this, and to support the hypothesis sometimes put forward of an actual pre-arrangement by some supernormal means of the cards in the hand of the person who shuffles them, we should have to show: (*a*) that the particular plan of "laying out" used by the medium on any one occasion is determined *before* she has seen any of the cards, and is not varied from at all *after* seeing any of them; (*b*) that the same interpretation is always applied to the same card or combination of cards; (*c*) that some statement is made corresponding to every card or combination, and not only to selections of them arbitrarily chosen by the medium at the time. We should also, of course, require to know all the statements made and with what cards they were associated in each case.

Now, supposing that there is any supernormal pre-arrangement of the cards, it would seem that no medium would be required to "read" them; if she only does it by a set of rules, any one else could apply the rules. In this case we should have to suppose that the knowledge is conveyed to the subliminal self of the person who shuffles the cards, and we might go on to suppose that he subliminally recognises them by touch and arranges them in a certain order corresponding to the knowledge in his subliminal consciousness, while all the time under the impression that he is shuffling at random. Extravagant and complicated as this hypothesis sounds, it is not incompatible with what has been observed in some few cases of automatic action.

Whatever conclusion be reached, however, as to the *modus operandi*, it is certainly desirable that experiments should be made in any direction in which there seems a chance of finding the operation of supernormal faculty of any kind; and we hope that many of our readers may be inclined to co-operate with Miss Bigg or to try experiments on the same lines for themselves, in either case making at the time complete written records of all that occurs, without which such experiments cannot have any scientific value.

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PRIBITKOFF, V., Rédaction du Rébus, Tsarskoé Sélo, St. Petersburg.

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

Names of Associates are printed in SMALL CAPITALS.

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ARNOLD, EDWARD G., 5, Daisy Terrace, Waterford.

Barlow, Rev. J. W., M.A., Vice-Provost of Trinity College, Dublin.

Binney, Rev. Maximilian, F.B., M.A., The Vicarage, Richmond, Surrey.

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LIBRARIAN, Ohio State Library, Columbus, Ohio.

NEWHALL, CHARLES L., Southbridge, Mass.

PADDOCK, FRANK S., 1, Paddock Building, Watertown, N.Y.

PAYNE, WM., 13½, State Street, Columbus, Ohio.

PETERSEN, MRS. E. W., 410-413, Mutual Life Building, Seattle, Wash.

PINCHOT, GIFFORD, 1615, R. I. Avenue, Washington, D.C.

POPE, MISS THEODATE, Box 176, Farmington, Conn.

Ray, Miss Lydia P., Franklin, Mass.

RICHARDSON, G. K., Pres. Iowa Valley State Bank, Belmond, Iowa.

RIGDON, CHAS. WM., c/o J. S. Rigdon, Hibernian Bank, Chicago, Ill.

SHURTLEFF, REV. E. W., First Congregational Church, Minneapolis, Minn.

STEPHENSON, ERNEST P., 117, West 58th Street, New York, N.Y.

VAN GEISON, DR. IRA, Pathological Institute, 1, Madison Avenue, New York, N.Y.

VEAZEY, J. PARKER, Great Falls, Montana.

WELSH, MRS. EDWARD L., 1422, Spruce Street, Philadelphia, Pa.

Wood, John B., 346, Jurnpa Avenue, Riverside, Cal.

ANNUAL GENERAL MEETING OF MEMBERS OF THE SOCIETY.

The Annual General Meeting of Members of the Society for Psychical Research was held at 19 Buckingham Street, Adelphi, London, W.C., on March 8th, at 4 P.M.—Dr. Oliver Lodge, F.R.S., in the Chair.

The notice convening the meeting was read.

The Chairman said this was the fifth Annual Meeting of the Society since its incorporation.

The names of the retiring Members of Council who offered themselves for re-election, and other nominations, having been read, the Chairman declared the following to be duly elected Members of Council: Mr. St. George Lane Fox Pitt, Lord Rayleigh, F.R.S., Mr. Sydney C. Scott, Mrs. H. Sidgwick, Dr. Charles Lloyd Tuckey, Dr. J. Venn, F.R.S., and Dr. Abraham Wallace.

The Chairman then drew the attention of the Members present to the audited Statement of the Income and Expenditure of the Society during 1900 which was on the table, and which would as usual be printed in the *Journal*. A Statement of Assets and Liabilities on December 31st, 1900, showed a slight improvement in the position of the Society during the year, no account being taken of the increasing value of the Library and of the stock of *Proceedings*.

In reference to the position of the Society, the Chairman pointed out that, notwithstanding a large number of losses by death, resignation, and other causes, during the past twelvemonth, there had been a slight increase in the membership, both of the English Society and of the American Branch. The total number of names on the list of the English Society had increased from 946 to 951, and the number on the list of the American Branch from 472 to 481.

There being no response to an invitation for remarks from the Members present, the Chairman then declared the meeting closed.

MEETING OF THE COUNCIL.

The Council met at the close of the Annual General Meeting above reported. Dr. Oliver Lodge, F.R.S., occupied the Chair. There were also present, Dr. A. W. Barrett, Hon. E. Feilding, Mr. J. G. Piddington,

Mr. St. George Lane Fox Pitt, Mr. F. Podmore, Mr. Sydney C. Scott, Mr. H. Arthur Smith, Sir Augustus K. Stephenson, K.C.B., Dr. C. Lloyd Tuckey, and Dr. A. Wallace.

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

The following minute was adopted: The Members of the Council hereby put on record their deep sense of the bereavement which the Society has suffered by the death of its late President, Frederic W. H. Myers. Of the brilliant services which he rendered to Psychological Research they will always retain the most appreciative and grateful recollection, and they look forward with confidence to the time when the scientific world will join in their recognition of the great value of his work.

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

Dr. Oliver J. Lodge was elected as President of the Society for the entering year.

Mr. H. Arthur Smith, Mr. J. G. Piddington, and Mr. Arthur Miall, were re-elected as Hon. Treasurer, Hon. Secretary, and Auditor respectively for the ensuing year.

The following were co-opted as Members of Council for the ensuing year: Mr. M. Crackanthorpe, K.C., Hon. E. Feilding, Dr. R. Hodgson, Mr. St. George Lane Fox Pitt, Dr. G. F. Rogers, and Mr. J. G. Piddington.

Committees were elected as follows, with power in each case to add to their number:

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

Library Committee—Dr. J. Milne Bramwell, Hon. E. Feilding, Mr. F. Podmore, and Dr. C. Lloyd Tuckey.

Committee for Experiments—Dr. A. W. Barrett, Mr. Ernest N. Bennett, Dr. J. Milne Bramwell, Hon. E. Feilding, Dr. Hodgson, Dr. W. Leaf, Mr. St. George Lane Fox Pitt, Mr. F. Podmore, Mr. J. G. Piddington, Dr. C. Lloyd Tuckey, Dr. A. Wallace, and Mr. E. Westlake.

House and Finance Committee—Mr. J. G. Piddington, 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, the names of two Honorary Associates who had gone abroad, and with whom no communication had been recently held, being omitted, and the name of

Mr. V. Pribitkoff of St. Petersburg, who was elected an Honorary Associate on the suggestion of Mr. Petrovo-Solovovo, being added.

Four new Members and twenty-two new Associates were elected. The election of two new Members and twenty-nine new Associates of the American Branch was recorded. The names and addresses are given above.

At the request of Mrs. Verrall her name was transferred from the list of Associates to that of Members.

The removal by death of five Associates of the Society during the last few months was recorded with regret.

The resignation of one Member and seventeen Associates, who for various reasons desired to terminate their connection with the Society at the end of 1900, 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 19th of April, at 3 P.M., at the Westminster Town Hall, previous to the General Meeting arranged for that day.

GENERAL MEETING.

THE 111th General Meeting of the Society was held in the Westminster Town Hall, on Friday, March 8th, at 8.30 P.M.

MR. J. G. PIDDINGTON announced that DR. OLIVER LODGE, F.R.S., had been elected President of the Society for the year.

DR. LODGE then took the chair and delivered an address on his predecessor, Mr. F. W. H. Myers. He began by urging that the loss sustained by the Society in the death, within a few months, of two of its founders and leading members, irreparable though it was, ought to stimulate those who remained to fresh exertions. The work of the pioneers—the founding and handing on to posterity of a new science—was unaccomplished, and the workers who were still left must not be permitted to disband and scatter until their work was done.

Passing then to dwell on the memory of the Society's late President, he proceeded to point out that Myers' grasp of science was profound. Dr. Lodge referred not so much to Myers' detailed knowledge of particular sciences—though he could, when necessary, master the bare

technical details—as to his philosophic grasp of the principles and wider meanings of science, in this resembling the accurate and comprehensive vision of Tennyson. During the last twenty-five years, in fact, Myers had been laying the foundations of a cosmic philosophy, a comprehensive scheme of existence. No philosopher ever brought to his task a mind so well stored with facts: from personal enquiry, from the testimony of all the savants of Europe, he was intimately acquainted with the workings of the mind in health and disease: he had studied every abnormal condition, and had accumulated a vast storehouse of facts and observations drawn from the little known regions of hallucination, automatism, dreams, multiple personality, and the mechanism of genius. It was Myers' peculiar function to bring the whole of these scattered phenomena to a common focus; to discover the unity which underlies their difference, and present them as a whole. His two volumes on *Human Personality*, shortly to appear, would testify how vast was his grasp of the problems presented, and how profound his insight.

Dr. Lodge then went on to consider the depth and assurance of Myers' own personal conviction of a future life. The years of struggle and effort and systematic thought had begotten in him a confidence as absolute and supreme as is to be found in the holiest martyr or saint. And to himself it seemed that the conviction came not, as to the martyr and the saint, by faith, but as the result of a strenuous and life-long struggle for knowledge. However attained, his conviction of a never-ending future for the soul of man was fixed, and in his later years unwavering. In his own words:

“That hour may come when Earth no more can keep
Tireless her year-long voyage thro' the deep;
Nay, when all planets, sucked and swept in one,
Feed their rekindled solitary sun.
Nay, when all Suns that shine, together hurled,
Crash in one infinite and lifeless world.
Yet, hold thou still, what worlds soe'er may roll,
Nought bear they with them master of the soul.
She shall endure and quicken and live at last
When all, save souls, has perished in the past.”

A belief as intimate and as assured as his own was the legacy that Frederic Myers sought to leave to the race.

MR. J. G. PIDDINGTON then read extracts from a paper by PROFESSOR WILLIAM JAMES on Frederic Myers' services to Psychology. Mr. James began by pointing out that the quest which Myers had put

before himself was that of evidence of immortality, and that his contributions to Psychology were incidental to that quest. But the service which he rendered to Psychology was nevertheless of a very original and striking kind. It was Myers who first definitely opened up the whole region of the subconscious mind, and devised methods for investigating its resources, by crystal gazing, automatic writing, trance speaking, and the like. His great achievement was to bring unity into an assemblage of heterogeneous phenomena; to show the analogies and resemblances between things seemingly so wide apart as hallucination, demoniacal possession, hysteria, and the visions of genius; to weave them into a system.

Myers showed that the great region of mental activity, which he named the subliminal, contained matter of various kinds, various in its origins and in its utility; some was mere rubbish, lapsed fragments of memory; some the stuff of which day-dreams are made; but here and there we came across indications of faculties and modes of perception superior to those of common waking life.

The corner-stone of Myers' system was the conception that the "consciousness" of the classic psychology is but a portion of a larger whole—a fragment of a spectrum—an organism in perpetual process of evolution. His evolutionary conception of consciousness was in the writer's view an hypothesis of first-rate philosophic importance, and might be destined to play a leading part in the psychology of the future. Whether Myers' hypotheses were, in fact, justified or not, they were at any rate far more plausible than those of the classic psychology. Nature was everywhere gothic not classic; and Myers, in contrast to the clearly defined and nicely articulated consciousness of the old psychology, presented us with a vast aggregate of half-shaped, half-systematized, and partly incoherent phenomena—a veritable jungle such as Nature herself is wont to show to the explorer.

The writer then contrasted the official view of the consciousness which survives death, an abstract mentality living on spiritual truth, and communicating ideal wisdom—the academic platonizing Sunday-school conception—with the view of human survival presented by Myers.

The ordinary psychologist was a philosopher in the technical sense, a metaphysician with a fondness for logical abstractions. Myers was primarily a lover of life; he loved human persons and human idiosyncrasies more than the eternal essences, the crystal battlements, the platonic ideas. He was in psychology what

a field naturalist is in biology. It was not logical analysis of faculties, or the laboratory work of psychology which interested him, but the mechanism in action: human beings as they lived and worked.

Whatever verdict might ultimately be passed upon his work, he would, it was likely, be long remembered as the pioneer who staked out and claimed for science a vast tract of mental wilderness.

DR. LODGE then read part of a paper by PROFESSOR CHARLES RICHEL of Paris :

M. RICHEL pointed out that in Myers there was a felicitous blending of intellectual qualities apparently contradictory, the faith of a mystic with the wisdom and precision of the man of science: he was at once a penetrating psychologist, a rigorous experimentalist, a profound philosopher, and the ardent apostle of a new faith.

At his first meeting with Myers, in the early days of the Society for Psychical Research, M. Richet was tempted to accuse him of undue credulity; but he soon learned to appreciate his scientific habit of thought, his passion for accuracy and his profound erudition. Henceforth, whenever the writer met with any new phenomenon, his first impulse was always to submit it to Myers' judgment. They united in many investigations of clairvoyants, trance speakers, and spirit mediums, and M. Richet had abundant opportunities for admiring Myers' ingenuity, industry, and indefatigable perseverance.

To Myers the success of the International Congresses of Experimental Psychology at Paris, London, Munich, and again at Paris last year was largely due. He compelled the adherents of the classical psychology and philosophy to pay attention to the new problems which he presented to them; he rescued telepathy, premonitions, thought-transference and kindred subjects from the scientific ostracism which had hitherto excluded them from discussion, and he was able thus to enforce a hearing, not by his audacity, but by his rigid adherence to logical principles and scientific methods.

He did not live to witness the final triumph of his views, but he had left the whole subject in a position very different to that which it occupied twenty years ago, and in the psychology of the future his name would be handed down as one of its great pioneers.

MR. FRANK PODMORE then read a paper dealing briefly with the services rendered by Frederic Myers to the Society for Psychical Research.

From the foundation of the Society he had been one of its most active members, and since the death of Edmund Gurney he had taken an ever-increasing share in the ordinary routine work of its

administration. To his activities in the research work done by the Society his numerous and weighty contributions to the *Journal* and *Proceedings* bore eloquent testimony.

Mr. Podmore then touched upon Mr. Myers' philosophic work, and pointed out that even those who found themselves unable to accept without qualification the conclusions which he drew could unreservedly admire the characteristic qualities of his genius as exhibited in this part of his work. One of his most conspicuous qualities was his assiduity; as Edmund Gurney had once said, "Whilst I am reading a book Myers will master a literature." He possessed also a marvellous power of generalisation and of classification. The latter gift, the speaker thought, was of special value in researches such as those undertaken by the Society. Even though later knowledge should upset some of the principles of classification, the power to bring order—if only provisional order—into a vast assemblage of heterogeneous phenomena was of great practical utility, inasmuch as it facilitated discussion and provoked further investigation. It was moreover a rare quality.

Of the richness and fertility of Myers' mind it was difficult to speak, except in terms which to those who did not know his work must sound extravagant. No one, in fact, could read any of Myers' writings without gaining innumerable glimpses of new order in the materials and fresh side-lights on old problems.

His literary gifts were too well known to need much comment. But members of the Society who had frequently heard him speak extempore, or rise to meet some emergency, could appreciate the wonderful richness and beauty of his language even in such unstudied utterances, when he chose to be brief, and of many good things to choose only the best, more even than in his prepared and more elaborate essays.

It was of interest to recall in this connection that the vocabulary of the new psychology owed much to Myers; amongst his best-known coinages were *telepathy*, *subliminal*, and *supernormal*.

Mr. Podmore then spoke of Frederic Myers' firm conviction of a future life, and of his complete happiness in that belief. He had written to the speaker announcing the near coming of the end, and spoke of himself as one waiting to be summoned home.

The President then announced that two or three communications had been received from other friends, which time would not admit of being read in full that evening. All these would however appear, together with the papers already read, in a forthcoming number of the *Proceedings*. A letter was read from Professor Barrett in which he

said, "I shall be glad if the Chairman will express how much I regret being unable to be present at this meeting, and how heartily I join in the tributes which will be given to the memory of our late President and dear friend, whose loss we so deeply deplore."

Mr. C. C. Massey then said a few words. He had been one of those who had known Mr. Myers in the days before the Society was founded, and afterwards he had worked with him for some years at the task of collecting and appraising the evidence afterwards published in *Phantasms of the Living*, and in the Society's *Proceedings*. He had had the best opportunities of recognizing and admiring Myers' rich intellectual endowment, his high character, and profound spiritual insight.

THE MEMORIAL, OF WHICH A COPY IS PRINTED BELOW,
WAS FORWARDED TO LORD RAYLEIGH ON THE
18TH FEBRUARY.

To LORD RAYLEIGH.

We, the undersigned members of the Council of the Society for Psychical Research, individually and collectively beg to approach your Lordship with the petition that you will consent to take up the Presidency of our Society, vacant by the death of F. W. H. Myers.

The Society, started nineteen years ago under the Presidency of Henry Sidgwick, has loyally and faithfully begun the work for which it was called into being, and has achieved some measure of success in investigating the difficult and neglected field of ultra-normal mental powers. We claim that its labours, if they have not yet established beyond controversy the fact of telepathy, have accumulated in its favour evidence difficult to controvert and impossible to ignore, and have thrown much light on the workings of sub-conscious intelligence generally; we see avenues opening into other and connected regions of discovery, and we are impressed with the importance of the knowledge that may thus be gained. We think it would be a blow to true science if the quest were in any sense weakened at the present stage, when we are nearer than ever before to a hope that the subject-matter of our researches may be recognised by long-established scientific societies, and be incorporated with the main streams of substantial human knowledge and inquiry.

But the deaths of Sidgwick and Myers, within a few months of each other, have left us without a leader, and lamentably weakened us even as workers. Yet there are some of us who have hoped that an ultimate outcome of our research might be a scientific proof of the

continuity of individual intelligence and memory across the psychical event called death, of whose psychological significance Science is at present uncertain. On lower grounds, however, we feel that so great a calamity as their loss should weld together and strengthen those that remain, and may justifiably call for some measure of self-sacrifice on their part in order to continue as well as they can the work so laboriously and powerfully initiated by those who have gone.

We know, some of us know very well, how arduous and how absorbing is the work to which you have set yourself. We know also that some of it is work which no other man can do, and we should be utterly unjustified in seeking to persuade you to withdraw your attention from any part of it. We know further that you are assisting the Government in various ways, and that this public service must already consume some of your too valuable time.

Yet we cannot refrain from urging upon you, in the strongest manner, that here and now in connection with Psychical Research it lies in your power to do a service to the science of the future which no one else can render. We do not ask you to give any considerable amount of time or energy to the work, as we have ascertained that Oliver Lodge is willing to act as your Deputy, but we ask you to lend us the high scientific authority of your name, we ask you for counsel and guidance; and we feel that we shall then have secured something which will go far to balance our recent heavy losses, and will help us to keep the Society at the level it has already attained, or perhaps to raise it above that level.

If you consent we will do our utmost to avoid encroaching on your time, and will seek each in his own way to maintain so far as we are able, in the spirit of our lost leaders, the essentially scientific reputation of our Society for candour, care, and caution.

February 14th, 1901.

The following authorised their signatures to be appended to the above Memorial :—

THE RT. HON. A. J. BALFOUR, M.P., F.R.S., Vice-President.

PROFESSOR W. F. BARRETT, F.R.S., Vice-President.

SIR WILLIAM CROOKES, F.R.S., Vice-President.

THE RT. REV. THE BISHOP OF RIPON, Vice-President.

A. W. BARRETT, M.B.

J. MILNE BRAMWELL, M.B.

MONTAGUE CRACKANTHORPE, K.C.

MR. REGISTRAR HOOD.

WALTER LEAF, Litt.D.
 OLIVER LODGE, LL.D., F.R.S.
 CHARLES F. G. MASTERMAN.
 J. G. PIDDINGTON.
 FRANK PODMORE.
 GEORGE F. ROGERS, M.D.
 SYDNEY C. SCOTT.
 H. ARTHUR SMITH.
 SIR A. K. STEPHENSON, K.C.B., K.C.
 CHARLES LLOYD TUCKEY, M.D.
 ABRAHAM WALLACE, M.D.

LORD RAYLEIGH'S REPLY.

DEAR LODGE, 10, Downing Street,
Whitehall, S.W.

I have given anxious consideration to the Memorial signed by members of the Council of the Psychical Society.

While I cannot but feel highly complimented by the confidence they express, I find myself unable to accept the office of President.

This decision does not imply any doubt on my part of the importance of continuing the work of the Society, in spite of recent terrible losses, but is taken on the ground that I am already greatly overweighted, and am in danger of finding my own scientific work crowded out. To figure in a merely nominal position would be satisfactory neither to the Society nor to myself, and would moreover still leave me with a feeling of responsibility, which is a large part of the burden of office.

I much regret not being able to assist the Society in an hour of need.

Yours very truly,

RAYLEIGH.

February 22nd, 1901.

MR. THOMAS HARDY AND MR. W. ARCHER ON
 PSYCHICAL RESEARCH.

THE *Pall Mall Magazine* for April contains a record of a conversation between the two writers named, in the course of which telepathy and apparitions are discussed. Both writers are sympathetic, but Mr. Hardy especially demands more evidence before he can accord belief. The article will well repay perusal.

METHODS OF SUBLIMINAL MENTATION. II.

(Continued from the *March Journal*.)

Of hardly less value than the study of supernormal faculties—and indeed indispensable for any just appraisal of them—is the study of occasional heightenings of the normal faculties—the various hyperæsthesiæ of the senses, of the interpretation of sensations, or of memory. “Hyperæsthesia,” says Mr. Myers in an article in *Proceedings*, S.P.R., vol. xi., p. 410), “may be peripheral or central—that is to say, it may consist in the heightened perception of sensations coming from outside our organism, or from within the brain.” He proceeds to give “some cases of apparent telæsthesia, or of apparent prevision, which may possibly, though by no means certainly, be referable to an extension of the external senses.” Thus, Mr. P. H. Newnham hears an internal voice saying to him, “You’ll find *Chaonia* [a certain rare moth] on that oak”; walks up to the oak and finds it. A geologist has a sudden mental vision of a peculiar variety of fern just before coming across it. An engine-driver has a sudden impulse to stop his train just in time to prevent a collision. All these are cases which may have depended on subconscious interpretations of very slight visual or auditory sensations, and in which “subliminal perception may have been slightly quicker and more delicate than supraliminal.”

The following are cases of a similar kind—probably explicable in the same way—that have recently been sent to us by Mr. Gilbert Murray, ex-Professor of Greek in the University of Glasgow. The third incident, though obviously on a different footing from the others, is perhaps worth mentioning in connection with them. The account was contained in a letter to Mrs. Verrall, dated January 17th, 1901, as follows:—

. . . Yesterday afternoon, about 3.30, I was waiting in the garden to take Denis for a walk, and passed the time in going as high as I could on a swing. Suddenly I felt convinced that the swing would break. Then (1) I reflected that if it broke while I was going forward I must jump so as to avoid a certain clump of roses trained round thick stumps, while if it broke when I was going backwards and threw me over a bank that there was, I felt uncertain what would be best to do. (2) I thought that after all it was practically certain that both ropes would not break together, and that I could hold tight to the sound one. (3) I said to myself half-aloud, “Aged man, are you getting nervous?” and worked myself a little higher. Then one rope broke; I clung to the other and was swung away backwards with a wrench and came down unhurt. I also remember feeling—after my first misgiving—that at any rate there was not the slightest symptom of the rope

or branch being in any way weak or wrong. I paid attention to this, of course.

I think the probable explanation is that I was influenced by some unconscious observation of odd behaviour on the part of the rope. But it was entirely unconscious, and not even discernible when I paid attention to it.

This recalls another funny thing of the same sort. Several months ago, while coming down stairs, I looked at a hanging lamp that we have in the hall. It hung by a brass chain. I thought, "I wonder if that chain is holding all right." Instead of going straight to the drawing-room, whither I was bound, I turned aside to the lamp, reached up and felt it underneath, just relieving the weight and letting it sink again. The chain broke, and the lamp came off in my hands. The globe was broken in falling, but nothing more.

For a "third libation," of a very small sort, I think you have told me that you have heard flies walking. I heard one perfectly distinctly the other day walking rather noisily on crisp tracing-paper! I was tracing costumes from a vase-book for *Andromache*. I doubt if this was hyperæsthesia at all; I think any one could have heard him. . . .

GILBERT MURRAY.

THE SOCIETY FOR PSYCHICAL RESEARCH.

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1900.

	Dr.	£	s.	d.	Cr.	£	s.	d.
1900. Jan. 1.—To Cash Balance brought forward from last account		133	10	0	1900. Dec. 31.—By Literary Work	...	...	41 18 6
" " " " " in hands of Secretary		10	0	0	" " " " " Editorial Work	...	...	100 0 6
					" " " " " Library	...	...	4 9 4
Dec. 31. —Subscriptions:—	£	s.	d.		" " " " " Printing:—			
Members	(1899)	6	6	0	Proceedings, Part XXXVI	...	85 17 0	
" "	(1900)	280	8	0	" " " " " XXXVII	...	19 17 6	
" "	(1901)	6	6	0	" " " " " XXXVIII	...	276 4 6	
Associates	(1899)	30	9	0	Journal, Nos. 165-174	...	103 1 6	
" "	(1900)	390	12	0	General	...	14 17 11	
" "	(1901)	31	10	0	Covers and Binding	...	...	499 18 5
" "		452	11	0	" " " " " General Meetings	...	...	20 2 2
Life Subscriptions	...	...	...	...	" " " " " Salary to Secretary (12 mos. to Sept. 1900), and Commission on Subscriptions, etc. (1899)	...	...	46 13 0
Publications:—					" " " " " Rent (12 months to Michaelmas 1900)	...	...	148 17 6
Per Kegan Paul, Trench, Trübner & Co. (July 1899 to June 1900)	...	...	...	...	" " " " " Housekeeper (12 months, 19 Buckingham St.)	...	...	45 0 0
" " " " " Sec. of American Branch	...	...	...	...	" " " " " Reading Room and Stationery	...	...	15 0 0
" " " " " Supplies to Members of American Branch (July 1, 1899, to June 30, 1900)...	...	...	...	...	" " " " " Storage of Proceedings	...	...	5 17 6
" " " " " Sales in America— (Jan. 1 to Dec. 31, 1899)	...	...	...	...	" " " " " Travelling Expenses (Members of Council)	...	...	7 10 0
					" " " " " Postage (Secretary's)	...	...	12 0 6
					" " " " " Gas	...	...	79 5 10
					" " " " " General Expenses	...	...	31 5 6
					" " " " " Balance in hands of Treasurer	...	£179 17 10	
Interest on Investment and Deposit	...	...	...	...	" " " " " Secretary	...	10 0 0	
								189 17 10
								<u>£1,300 3 4</u>

I have examined the Books of Account of the Society, and having compared them with the above Statement certify that they are in accordance therewith. 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 the Vouchers for Payments, and the Certificate of the East India Railway Irredeemable Stock, representing the Invested Funds of the Society.

ARTHUR MIALI (Auditor),
Chartered Accountant.

23 ST. SWITHIN'S LANE,
LONDON, E.C., March 14th, 1901.

EDMUND GURNEY LIBRARY FUND.

 STATEMENT OF ACCOUNT FOR 1900.

RECEIVED.		PAID.	
	£ s. d.		£ s. d.
Balance from 1899, ...	7 12 0	For Books, ...	5 11 3
Dividend on Buenos Aires Water and Drainage, ...	6 11 1		
Dividend on Mid Uruguay Railway, ...	3 16 8		
Interest on Consols, ...	1 10 0	Balance carried forward, ...	13 18 6
	<hr/>		<hr/>
	19 9 9		19 9 9
	<hr/>		<hr/>

Audited and found correct, and securities produced.

H. ARTHUR SMITH.

February 7th, 1901.

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.

- Clarke, Mrs. M. J.**, West Grange, Cambo R.S.O., Northumberland.
 HUDSON, MORRIS, The Hermitage, Guildford.
 KAZNAKOFF, SERGE, 48, Nadejdinskaia, St. Petersburg.
 KEIL, MRS. VICTOR, 5, Brandhofgasse, Graz, Austria.
 MALLET, LOUIS, 215, King's Road, Chelsea, S.W.
O'Neill de Tyrone, His Excellency Jorge, 59, Rua das Flores, Lisbon.
 YAROSCHENKO, MADAME, Stchelkanovo, Russia.

THE AMERICAN BRANCH.

- BLAINE, MRS. EMMONS, 344, Erie Street, Chicago, Ill.
 BRUNDAGE, J. M., Andover State Bank, Andover, N.Y.
 FOGARTY, WM., c/o American Oak Tanning Co., New Decatur, Ala.
 GIBSON, HENRY S., P.O. Box, 1055, New York, N.Y.
 HARRIS, JOHN S., 46, East Broadway, Room 10, Butte, Montana.
 HENRICI, JACOB, 6126, Penn Avenue, Pittsburgh, Pa.
Holt, Mrs. A. Stewart, 224, West 132nd Street, New York, N.Y.
 HUME, W. HECTOR H., Mutual Life Insurance Co. of N.Y., Foreign
 Department, 59, Cedar Street, New York, N.Y.
 KNOWLES, HON. HIRAM, Butte, Montana.
 LIBRARIAN, Chicago Theological Seminary, Hammond Library, 43,
 Warren Avenue, Chicago, Ill.
 LIBRARIAN, Newton Free Library, Newton, Mass.
 LONG, W. E., 1107, Second Avenue, Sterling, Ill.

MARSTON, DR. LUTHER M., 149A, Tremont Street, Boston, Mass.

MEISSNER, MRS. DE, 2928, P. Street, N.W., Washington, D.C.

MOORE, HON. MILES C., Walla Walla, Washington.

PITMAN, J. E., Andover, Mass.

PRESIDENT of Board of Trustees, Free Public Library, Jersey City, N.J.

SMITH, MISS AGNES, c/o Miss Armstrong, 1091, Fourth Avenue,
Detroit, Mich.

SMITH, MRS. FREDERICK H., JUN., 321, Mount Prospect Avenue,
Newark, N.J.

STEPHENS, DR. I. C., Carleton, Nebraska.

TATE, F. M., Keokuk, Ia.

WILLIAMS, WM. G., M.D., Westside, Claiborne Co., Miss.

WILSON, MRS. WOODS, 41, South-street, Stamford, Conn.

MEETING OF THE COUNCIL.

THE Council met at the Westminster Town Hall on April 19th. Sir Augustus K. Stephenson was voted to the chair until the arrival of the President, a few minutes after the meeting commenced. There were also present, Mr. M. Crackanthorpe, Mr. J. S. Piddington, Mr. F. Podmore, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Dr. C. Lloyd Tuckey, and Dr. A. Wallace. Miss Alice Johnson was also present after co-optation.

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

The following were co-opted as Members of the Council for the current year: Mr. Ernest N. Bennett, Miss Alice Johnson, Mr. F. C. S. Schiller, Lieut.-Col. Le M. Taylor, and Mrs. Verrall.

One new Member and six new Associates were elected. The election of one new Member and twenty-two new Associates of the American Branch was recorded. The names and addresses are given above.

The Council recorded with regret the death of Mrs. Wingfield, who had been for many years an Hon. Associate of the Society, and also of Mr. Henry Adkins, J.P., who had been an Associate during the last few years.

An arrangement made since the last meeting of the Council, for a General Meeting to be held on June 14th, at 4 P.M., at the Westminster Town Hall, was confirmed.

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

The draft of an Address from the Council to the Members of the Society was under consideration, and was approved, subject to various suggestions made by several Members of Council.

A Report was read from the House and Finance Committee, together with an Estimate of the Income and Expenditure for the current year.

Several other matters connected with the future arrangements and work of the Society received attention, and will be further considered at the next meeting of the Council, which will be on Friday, May 17th, at 4.30 P.M.; whether at the Society's Rooms, or at the Westminster Town Hall, will be determined before the notices are sent out to the Members of the Council.

GENERAL MEETING.

THE 112th General Meeting of the Society was held in the Westminster Town Hall, at 4 P.M., on Friday, the 19th of April, the PRESIDENT in the chair.

DR. LODGE briefly introduced to the meeting the reader of the paper, Dr. F. van Eeden of Bussum, Holland. DR. VAN EEDEN, who spoke throughout in correct and fluent English, then read an account of some sittings with Mrs. Thompson. He began by pointing out that those who accepted psychical phenomena as genuine in the main were divided into two parties, the spiritualists and the non-spiritualists, both parties including many persons of intellectual distinction. The first theory, the speaker held, was much the simpler. It was the more directly suggested by the facts, and it afforded a complete explanation of them. Nor was there anything intrinsically absurd, or even improbable, in the hypothesis of spirit agency; on the contrary, it seemed philosophically probable that there were many grades of existence above our own, and that man's senses were far from providing the measure of the universe. God's Infinity, as Spinoza said, is expressed in an infinite number of ways.

On the other hand, the principle of scientific parsimony required that we should not postulate new causes until we had exhausted the possibilities of those which we know, and the non-spiritualist party claimed that we must not assume spirits until we can prove that telepathy cannot furnish an adequate explanation of the facts.

Dr. van Eeden then gave a few illustrations of the facts communicated to him at his own sittings with Mrs. Thompson, which were

sufficient at any rate to convince him that knowledge of his private affairs was shown beyond what fraud or chance or successful guessing could explain. At the first sitting, though strict precautions had been taken to conceal his name and nationality, his Christian name was given, an allusion made to his profession, and a recognisable attempt was made to pronounce his surname.

Later his full name was given, the names of his wife and one of his children, and his residence. Again, he brought to Mrs. Thompson two articles, a lock of hair and a piece of clothing. The first was identified correctly, as the hair of a man who had lived and died in Utrecht. The latter had been cut from the clothes of a suicide; an exact description was furnished of the young man, and of the manner of his death, and even his familiar name was given. At some sittings facts were given which were not within the speaker's knowledge, and were afterwards verified. None of these things, however, afforded, as Dr. van Eeden pointed out, crucial proof of spirit identity. No such proof was possible until we had learnt more of the limits and possibilities of telepathy and clairvoyance. Nor on the other hand are we justified in inferring from mistakes and inconsistencies that the *soi-disant* spirit personalities are necessarily fictitious. Dr van Eeden had himself felt at one or two sittings a profound conviction that he was in actual communication with the spirit of a deceased friend. On the other hand his own observations had led him to doubt the existence of the so-called controlling spirits. In his view these pseudo-personalities were probably artificial productions created by the medium's subconscious imagination; and for these creations the credulity, the want of caution, and generally the over-eagerness of the sitters, were mainly responsible.

After giving an account of some interesting and successful dream experiments, in which he himself acted as agent and Mrs. Thompson as percipient, Dr. van Eeden concluded by pointing out the special danger attending this investigation; the danger that enquirers through over-zeal should impose their views upon the medium and receive back from her mind merely the echo of their own desires and speculations. In no kind of science was there more need of patience, prudence, and, as far as might be, an attitude of passive acceptance.

The PRESIDENT found himself in entire agreement with Dr. van Eeden's claim that the world of conscious existence need not be bounded by the human race. We know, he pointed out, the inhabitants only of one small lump of matter, but the universe contained similar lumps in infinite variety and with infinite possibilities of existence.

Dr. Lodge went on to speak of the admirable caution, and not less admirable frankness, shown by Dr. van Eeden. He had himself listened with interest and sympathy as Dr. van Eeden had described his oscillations of opinion as the phenomena gradually developed themselves. Dr. Lodge gave a recent case analogous to some of those quoted by Dr. van Eeden; a medium in Liverpool, who had been investigated by an Associate of the Society, had been enabled, when a handkerchief was presented, to give a full and accurate account of its owner, a man who had been lately the victim of a serious mining accident.

DR. LODGE concluded by expressing the view that the ultimate explanation of these trance utterances would prove to be more complicated than we at present realise. If through these utterances we can get into communication with spirits, we are forced to recognise that it is not the man as we know him in life; we tap apparently by this means only a fraction of a personality. Probably Myers' researches in the subliminal Self would prove ultimately of great value in elucidating the mystery.

MRS. VERRALL, at whose house in Cambridge some of Dr. van Eeden's sittings with Mrs. Thompson had taken place, bore testimony to the fact that Dr. van Eeden was a most cautious and reticent sitter, from whose talk and demeanour Mrs. Thompson's subliminal Self could have received little help.

DR. WALLACE, MR. PIDDINGTON, MR. MONTAGU E. CRACKANTHORPE and others spoke, the discussion being chiefly concerned with the dreams referred to and with the ability shown by Mrs. Thompson in the trance to understand Dutch and even to speak a few words of that language.

AN UNFULFILLED PRESENTIMENT.

THE following case is recorded by Mr. Leonard Huxley in the *Life and Letters of Thomas Henry Huxley* (Macmillan, 1900). In the autumn of 1888 Huxley had gone abroad for his health. He had been much run down when he started, but was at the time of the "presentiment" decidedly better:

A curious incident in this journey deserves recording as an instance of a futile "warning." On the night of October 6-7 [1888] Huxley woke in the night and seemed to hear an inward voice say, "Don't go to Stuttgart and Nuremberg; go straight home." All he did was to make a note of the occurrence and carry out his original plan, whereupon nothing happened (Vol. II. p. 205).

NOTE ON SOME AUTOMATIC MESSAGES.

BY M. PETROVO-SOLOVVOV,

Honorary Secretary of the S.P.R. for Russia.

LAST year a friend M. C. [assumed initial] and myself made some experiments in automatic writing (by means of a saucer with pointer moving over a sheet of paper with the letters of the alphabet) with some curious results.

We obtained a series of messages purporting to proceed from a certain *M. Mainoff*—a Russian writer of some repute, who died in 1888; and some of these messages contained facts which, though not consciously known to us, were verified and proved to be correct. Many other statements could not be verified, and some appear to be altogether false. But, be this as it may, the nature of some of the “veridical” messages was such as to completely exclude the possibility of chance-coincidence; and the only possible explanation appears to me to be either hyperæsthesia of memory (coupled with personation) or the hypothesis of the external origin of the messages.

At one time I was somewhat inclined to adopt the latter hypothesis; but as other “messages” proceeding apparently from the same source contained facts which appeared to be false; and as, on the other hand, hyperæsthesia of memory as a possible explanation could not be altogether excluded (with one doubtful exception) from any of the veridical cases,—I feel compelled to adopt it provisionally as explaining them all, with a dim hope (a *very* dim one!) that future experiments may still point to another solution.

I shall now proceed to the experiments themselves.

At our very first séance (on June 27th, 1900, my wife only being present, besides M. C. and myself, and taking notes), the saucer began to move very slowly and after spelling out a few words and names it wrote: “Tchabany, we [are] *Tchabany*.” Neither my wife, nor M. C., nor I knew such a word. We asked about the language; answer: “Yours.” Then it was written: “Southern.” Then a name was given (with mistakes in spelling), which I did not recognise, but which C. found to be “Maxim Gorki,” the pseudonym of a rising Russian novelist.

Further enquiries elicited the facts that we could find information about “Tchabany” in Gorki’s tales,¹ which were strongly recommended

¹Or perhaps that a tale of Gorki’s is called so—this is not quite clear to me; but if so, this is incorrect, so far at least as his works already printed are concerned.

to us as "priceless, good"; and the name "Tchelkash" was also given as the title of a tale.

We then asked who was speaking. Answer (not at once); "Mainoff." "He" then explained that "he had died long ago"; then came the words: "Gorki—good—tale—there [you] will find."

We then asked "him" for more information about himself, and "Mainoff" made in this connection the following statements:

(1) That he "had written much about Russia, Finland, Karelia (south-eastern part of Finland)."

(2) That his Christian name was "Volodia" (Russian pet name for Vladimir); and that he "did not remember [his] wife."

(3) That he died 10 years ago, "but suffered more"; (as a fact he died in 1888, as stated).

(4) That his address in S. Petersburg was "Peski, 8th street" (corrected at another séance to "Peski, 4th street, No. 8"; "Peski" is, or rather was, the name of a quarter in S. Petersburg). He did not remember (litt.: "see") his address (litt.: "street") in Helsingfors.

(5) In answer to the question where information about himself could be obtained, the words: "Hel[singfors]" and "Gymnasium" were spelt out.

Here the séance ended. It should be mentioned:

(1) That the existence of a Russian author named Mainoff was totally unknown (at least consciously) both to C. and to my wife (who did not touch the saucer, besides). As for myself, I remembered him only as the author of a "Guide Book" to Finland, which I very probably had seen. Consciously I did not know—or remember—anything else about him. (I may add here that the author's name on a copy of his "Guide Book" I bought since the séance is printed as V. Mainoff—no Christian name being given in full).

(2) That neither C. (who had read some of Gorki's works), nor my wife, nor I knew of the existence of a tale of his called "Tchelkash"; nor did we know such a word as "Tchabany" (plural of "Tchaban").

On the very next day, however, I learnt that the word "Tchaban" is commonly used in South Russia with the meaning of shepherd; and on buying vol. I. of Gorki's tales I found "Tchelkash" among them. "Tchabans" are besides mentioned and described more than once in his other tales.

On the other hand on referring to the Brockhaus-Effront Russian Encyclopædia I found that Mainoff was the author of a great many works besides his "Guide Book," chiefly on anthropology, one of them being entitled "A Journey in Onega-land and Karelia." I also found

that his Christian name was Vladimir, and that he had been for four years (1882-1886) teacher at the Alexander "Gymnasium" in Helsingfors. (I have also a letter in my possession signed by one of the officials of the "Gymnasium" certifying the fact.)

I shall speak with regard to the address later on.

"Mainoff" manifested at further séances, literally overwhelming us with facts—for which we were perpetually clamouring—which it was, however, very hard to verify. Many could not be in spite of many endeavours. Others were undoubtedly false with regard to the *present* time (such as addresses given at Cannes and Moscow which were verified and proved to be false), though they may not have been so 15 or 20 years ago (?). And at least one statement, and a very important one—about Mainoff's children—seems to have been false altogether. One statement, however, proved to be true, and a very curious one. At our third sitting, in answer to a request for verifiable facts¹ "Mainoff" gave us the following: He had attended at one time Paul Broca's lectures. Now neither C. nor I had any idea of this fact; however, it proved to be true on verification. A gentleman who replied to an advertisement I caused to be inserted in a newspaper got for me the confirmation of this fact from one of Mainoff's sons, now in Canada. This circumstance impressed me a good deal; and I considered it at the time as strongly suggestive of an external origin.

However, *il a fallu en rabattre*. But first, I must say a few words about the other "veridical" messages. It is obvious that none of them was of such a character as to exclude its explanation by "latent memory." The word "Tchaban," though forgotten by us, may very possibly have been known both to C. and to myself. *Ditto* the existence of a tale of Gorki's called *Tchelkash*. In the volume I bought after our first sitting this name and several others are printed *on the cover*; the conclusion is obvious. The statements about Mainoff given in the same sittings are given in several obituary notices of him I have seen; and so may have been known to us and forgotten.

I regret to say that the "Broca incident" proved no exception to this rule, and that I soon managed to find out in the number of the *Novoe Vremia* newspaper mentioning Mainoff's death on February 23rd (March 6th), 1888, a short notice of him in which the fact of his having attended Broca's (without the Christian name) lectures was duly mentioned. Now the *Novoe Vremia* is the most widely circulated

¹ I have not unfortunately in my possession the notes of this séance; but I feel pretty certain that it was in answer to a demand for test-facts that the information about Broca was given us; and at any rate we constantly asked for "tests."

of Russian daily papers; and it is very probable that this passage did fall under our eyes more than 12 years ago. Broca's Christian name "Paul" is not, it is true, given in the number of the *Novoe Vremia* referred to; but then again it must have been known to us once (and I even think C. knew it at the time).

To prove that hyperæsthesia of memory is insufficient as an explanation of the Broca incident, we must surely have some other "veridical" statements of such a character as to exclude it altogether. Unfortunately no such statements have as yet been forthcoming. There may be some among the many that could not be verified; but if so, it is to be specially regretted that of those which were verified none reached the standard required.

"Mainoff's" address as given at the first (and corrected at the third) sitting at one time made me hope that in it would I find the proof required; but these expectations were not fulfilled. The fact of his having once lived at Peski (I should rather say "in the Peskis," for "Peski" literally means "sands") was, it is true, confirmed by his son (now in America) in a letter sent to a gentleman who kindly consented to act as intermediary between him and me; but he did not remember the precise address. Still this partial confirmation looked encouraging; and I therefore made strenuous and numerous efforts to learn the exact address, almost every conceivable track being followed—but, alas, without success.

I ought to mention, however, that in an answer I received from the Paris *Société d'Anthropologie*, of which Mainoff was a member, neither of the two addresses given is in accordance with that mentioned in the "message"; nor does it agree with the one given in the announcement of Mainoff's death as printed in the *Novosti* newspaper, nor with such well-known facts as Mainoff having been a teacher at *Helsingfors* between 1882 and 1886. The mystery therefore remains unsolved.

There is no connection, it should be finally stated, between Mainoff and Gorki's works (which, by the way, a friend had strongly recommended me to read a few days before the first séance, without, however, mentioning by name either "Tchelkash" or "Tchaban"). All of them were printed, and, I think, written a few years after Mainoff's death. But more than this;—at our last séance "Mainoff" positively stated that the "Gorki" part of the "communications" did not proceed from himself. "It is not my will which inspires[d?] [them], but a will-less consciousness [sic!]." He did not, however, explain to our satisfaction how it was that in those messages also facts were mentioned of which we had no conscious knowledge.

It is much to be regretted that many of the facts stated by "Mainoff" could not be verified in spite of many endeavours, and until they are—though I have lost almost all hope of this!—no definitive conclusion ought to be arrived at; but as a somewhat *provisional* statement the present account and discussion seem to me to correspond pretty closely with what actually occurred.

It will be admitted on all hands, I think, that the whole incident is curious. To me in particular it is most suggestive as proving *at the very least* that a sentence printed twelve years since, and once seen (if seen at all?) may, when totally forgotten consciously, be reproduced automatically, coupled with personation of a deceased human being, and supplemented by other facts supplied undoubtedly by our memory (*Paul Broca*). Be the precise explanation of this case what it may—and, of course, I am not *absolutely* certain that "latent memory" in such a form is in fact the correct explanation!—spiritualists of bygone days were surely pardonable to adopt the "spirit hypothesis" in face of such puzzling incidents.

I may also mention that several "clairvoyant" experiments were made with the *soi-disant* Mainoff, which invariably failed.

[Mr. Solovovo sends us the following notes in corroboration of his narrative from Mrs. Solovovo and Mr. C. The name of this gentleman has been given us in confidence.—ED.]

January 24th, February 6th [1901].

I certify that, as related by my husband, I had no idea before the séances of either the existence of Mainoff, or of Gorki's tale, "Tchelkash," or the word "Tchaban."

B. PETROVO-SOLOVOVO.

I certify that all the facts of this case, as related by Mr. Petrovo-Solovovo, are perfectly accurate, but they do not seem to me conclusive enough to admit the idea of an external origin of the "messages."

C.

CORRESPONDENCE.

THE FUTURE OF THE S.P.R.

SIR,—I was unfortunately unable to be present at the last meeting, but I wish to draw the attention of members of the S.P.R. to the somewhat alarming character of some remarks which seem to have fallen from the lips of our distinguished new President, Dr. Lodge. I can only hope that they were either misreported in the April *Journal*, or that their context actually mitigated the impression they leave in cold print.

Dr. Lodge is reported to have said that the Society must not be permitted to *disband and scatter* until its work was done. Does he then contemplate the possibility either that the Society may disband or that its work may be conceived soon to be done? The first of these alternatives we need not, I hope, at present discuss, but I have great difficulty in supposing how even the second could be seriously advocated in the Society. How can we conceive our work ever to be finished, except by sheer failure, the apprehension of which may now surely be dismissed from our minds. There can no longer be any doubt about the success of the Society, but only about the exact character and ultimate bearing of the additions it has made to knowledge. Even our most hostile critics among the professional psychologists, with whom we should be so glad to co-operate if only they could overcome their natural suspicion and jealousy, are reluctantly compelled to acknowledge this and to appeal to our researches.¹ The original purpose therefore of the Society, to throw light upon the dark corners of human psychology, has been successfully accomplished to a far larger extent than its founders could reasonably have anticipated. But success can, and must, only multiply our labours, and to suppose that its success could become a pretext for its dissolution, would at once lower the Society to the level of organisations like the Liberation Society or the Cobden Club, who must (formerly at least) have entertained real apprehensions lest they should commit the happy despatch by the excess of their success.

But the S.P.R.'s work is surely different. Supposing we took the most sanguine view of its possible achievements in the direction which is popularly supposed to absorb its whole energies, but which is certainly not its only useful and legitimate branch of research. Suppose we assumed that within the next few years it collected adequate and indefeasible evidence of man's survival of death. What then? Surely this gigantic achievement would not in any truly scientific society be the prelude to its dissolution, but rather to a new and unequalled outburst of activity. We should then perhaps get some appreciable portion of humanity to care what happened to them after death. We should be rendered intensely curious about the conditions of the future life whose reality we should at length have succeeded in establishing. And we should have a vast and fruitful field of labour before us in improving and assuring the means of communication

¹This is particularly noticeable in the latest production hailing from this quarter—Prof. Jastrow's *Fact and Fable in Psychology*—in which the "Facts" are certainly not Prof. Jastrow's own.

between this life and the next. In short our work would in reality only be begun. I am sure that no one who really regards the S.P.R. as a scientific society, and least of all Dr. Lodge, can take any very different view of the prospects and future work of the Society.

This point leads me on to another, which I feel also has a considerable bearing on the future of the Society. As one sorrows to see the founders and leaders, who have conducted its policy so far and nursed it patiently through the perils of its infancy, passing one by one over to the majority, it is impossible not to ask the question—*Is the Society successful in gathering fresh recruits and replacing its lost leaders?* And again—*Is it as successful as it might be in enlisting the co-operation of the rank and file of its members?* Now while I should be the very last to tarnish with the slightest breath of disparagement the services of the Society's present officers, I find it not altogether easy to suppress misgivings on both these points. Our officers are able men, self-sacrificing men, but they are also busy men, in some cases extremely busy men. They cannot give their whole time and energy to the Society's work.

Hence the thought suggests itself whether the Society should not aim at safeguarding its future by training up one or more expert investigators to conduct its work. Its position, both scientifically and financially, is now assured enough to justify men (or women) of ability in looking forward to making Psychical Research the scientific study of their life, and interest in the subject has never been lacking. Can we not, then, make the Assistant Secretaryship of the S.P.R. a position for a professional, trained expert? In other words, can we not duplicate, or rather multiply, Dr. Hodgson?

The question seems to me to be a purely financial one. The only answer can be, that this would be an excellent plan if the funds were forthcoming.

And this brings me to my last point. I understand that at the meeting whose proceedings have suggested these reflections many eloquent papers were read in honour of Mr. Myers. Mr. Myers himself, similarly, paid an exquisite tribute to the memory of Prof. Sidgwick. These are fair words, but words are not enough wherewith to honour such strenuous workers. And where are the deeds? Would it not be better and more useful if we made an attempt to provide for the permanence of the Society which Messrs. Sidgwick and Myers helped to found, by securing a permanent endowment for a work which must needs (humanly speaking) be permanent?

For this purpose money will be needed, and needed in very con-

siderable sums. Able young men cannot be obtained unless the Society offers the prospect of an interesting and permanent career. And, again, as our President pointed out some time ago, the equipment of modern scientific research has become a very expensive thing. Men are the primary requisite, but no one who seriously considers the future of Psychical Research can doubt that eventually laboratories with costly apparatus will become necessary.

But how is this money to be found? I should answer, by asking for it, in the first place, strenuously and persistently. I have no doubt that a considerable sum might, in spite of war and bad times, be raised from our present members. A college tutor is not an overpaid person, but I should myself be glad to contribute £10 to such a fund.

And, secondly, the membership of the Society is surely capable of considerable enlargement. There must be more than 800 persons in the country who can be induced to take an annual guinea's worth of interest in a question which will in a few years' time dwarf all others for them personally. I should estimate the real number as nearer 8000. And it would be part of the duty of an Organizing Secretary, such as I feel the Society must have (sooner rather than later), to find out these persons and to get them to join. If they did, the financial difficulty would solve itself by the natural growth of the Society.

In any case I feel that the time has come for action, and hope that this letter may do something to forward it, or at least elicit expressions of opinion from others, and remain, yours sincerely,

F. C. S. SCHILLER.

CORPUS CHRISTI COLLEGE,
OXFORD, 16th April.

[This letter, we understand, is a spontaneous expression of opinion, and was written in ignorance of the fact that the Council has at the present time under consideration the issue of an appeal to members and associates of the Society for co-operation and support on the lines indicated by Mr. Schiller.—EDITOR.]

NOTE ON A CASE IN THE *JOURNAL* FOR MARCH.

THE EDITOR much regrets that a comment made on one of the "Cases" printed in the March *Journal* was expressed in terms which require some qualification. With regard to a prophecy made by Mme. Zuleika to a lady visiting her, and called in the narrative "Veritas," it was said (p. 40), "It was not unlikely . . . that Mme. Zuleika should imagine that the husband of 'Veritas' was going to South

Africa." It would have been better to say, "It was not highly improbable that Mme. Zuleika should imagine that a relative or friend of 'Veritas' . . ." To justify the remark, even in this modified form, it must be borne in mind that the most common reason for visiting mediums probably is that the visitor is in some kind of trouble at the time. (Thus, in this case, "Veritas" thought it probable—she tells us—that her husband was going to South Africa, which would naturally have caused her some anxiety, though it was not this that consciously led to her visit.) In February, 1900, there were probably in England more persons in anxiety on account of friends or relatives going out to the war than on account of any other single cause. Consequently no great weight must be attached to the mere fact that Mme. Zuleika associated Mrs. V.'s visit with a present or future interest in the fate of a relative at or going to the war. We learnt, in fact, incidentally a few days ago that during the past year Mme. Zuleika had been consulted by a very large number of persons about relatives and friends at the war.

The intention, however, of the whole editorial paragraph (pp. 40-41) was to weigh fairly the objections that might be urged against the genuinely premonitory character of Mme. Zuleika's statements; the general conclusion being that, though each statement *considered alone* might be regarded as a mere guess, the cumulative force of the number of details corresponding to future events told strongly against such a view of all the statements put together.

CASES.

P. 272.

LA TOUR DE PEILZ, VAUD, SWITZERLAND,
14th March, 1901.

Here is a case of premonitory dream. I should preface that my eldest daughter has been living with her husband in the Spelonken (Transvaal) for nearly fifteen years. Since the beginning of the war I have had no news from her, except a postcard written in January 1900. I should also state that Mrs. Xavoz, an old friend of ours, has had frequent premonitory dreams of the same kind. She tells me that every time she receives a letter from her mother, who lives at La Plata, she sees in a dream, the night before, the ship carrying her letter.

Now for the entries in my psychical journal :

10th March, 1901.—Mrs. Xavoz dreamt last night that I had received a letter from Julia, of whom I have had no news for more than a year. She saw the letter, which had a greenish envelope.

13th March, 1901.—Received this morning a letter from a stranger, a

Dr. N. . . who writes from Pretoria, at Julia's request, to give me news of her and her husband, both being well and in good health.

The envelope is white; but on the red stamp, the words *1 Penny* are printed in large green letters.—Yours truly, AUG. GLARDON.

P.S.—Mrs. Xavoz has promised me to take note henceforth of all her dreams, whenever she thinks them premonitory.

L. 1125.

From Mr. J. F. Young, Llanelly.

THE following case is one of many similar impressions which Mr. J. F. Young has had. The interest of this particular case consists in the fact that Mr. Young at once acted upon the suggestion made to him some time previously by Professor Barrett, and at the moment of its occurrence wrote down the intimation with the date and hour.

NEW ROAD, LLANELLY, *March 9/91.*

The following account of a presentiment I recently had may be interesting to you.

I was having my supper on the evening of February 15th last, when a message came from a customer requiring my services. I sent back a reply that I would come immediately I had my supper. It has always been a strong point with me to keep my appointments, and therefore, having hastily finished my meal, I was in the act of leaving the table when I suddenly exclaimed, "There!!! I have just had an intimation that Robert is dead": the Robert referred to is a Robert Hallett (a brother-in-law) who was residing near my sister (Mrs. Ponting) at Sturminster Newton, Dorset. He had been bed-ridden from paralysis for this last two years, but had recently been much worse.

I at once entered full particulars in my diary. Date, Feb. 15. Message, and time of message, 9.40 P.M. My sister-in-law was present the whole time, and can vouch for the circumstances. On the 17th I received a post-card from my sister at Sturminster Newton, bearing date Feb. 16th, stating, that "Robert had passed away, will write to-morrow."

In the meantime I had written to my sister Mrs. Ponting, mentioning my presentiment, *and our letters crossed*, for the following morning a letter came from her (I must mention here she had been assisting in nursing my brother-in-law), saying, "I was glad you had a presentiment of poor Robert's release, he passed away at 7.45 P.M., then Lottie [my niece Lottie Hallett] and I came home *till 9.40*, and that was the time you had the impression."

I wish to state two facts in connection with the foregoing case. (1) I was not thinking of him at the time, my mind being engrossed in my appointment, and the impression came so startlingly sudden, which caused me to hastily say, *There!!! . . . as before stated*; and (2) at the same moment, I had a sense of a *presence* at my left, so much so, that I looked sharply round, but found no one there.

This was my first and only impression during his long illness.

It will be observed that there is a difference of nearly two hours from the time of his death to the premonition. Had his spirit only then recovered consciousness, or was it a case of telepathy from my sister on her arrival to the quiet of her home, when her thoughts roamed to me? I may say we are devotedly attached to each other, and her psychical faculties are similar to my own. I have sent you post-card, envelope, and part of letter as evidence, and Mrs. Ponting (my sister) will give you every facility to corroborate what I have written.

J. F. YOUNG.

The sister-in-law referred to, Miss E. Bennett, has read the above statement and appends the following :

9th March, 1901.

The foregoing is quite correct.

(Signed) E. BENNETT.

The note in the diary occurs amongst some memoranda on blank sheets at the end of a small pocket diary. The previous entry is dated February 12th, and the two following entries are dated, in that order, February 28 and February 19. The entry contains, therefore, no internal evidence of having been written at the time. It is as follows :

Feb. 15. As I rose from supper, a message came, as if by spirit influence, to say, "Robert has passed away." Miss Bennett present. I said, "There, I have just had an intimation Robert is dead. Time, 9.40 P.M. Noted full particulars on my return : was called away. Had to see a customer on business."

Mr. Young's original letter to his sister, Mrs. Ponting, has, unfortunately, not been preserved. But we have seen a post-card from Mrs. Ponting, dated February 16, containing the simple announcement : "Passed away quietly last evening" ; also two letters in which Mrs. Ponting refers to Mr. Young's letter. In the first, dated February 19th, she writes :

I was glad to hear you had a presentiment of poor Robert's release. He passed away at a quarter to eight. Then Lottie [Hallett] and I came home till 9.40, so that was the time you had the impression.

In the second letter Mrs. Ponting announces her unsuccessful search for the missing letter from Mr. Young. It had probably been, as she explained, torn up for pipe-lights.

Miss Lottie Young, another niece, to whom Mr. Young related his impression on the morning after its occurrence, sends us the following corroboration :

7 NEW ROAD, LLANELLY, *April 11.*

Accidentally meeting my uncle, Mr. Young, on the morning of Feb. 16th, he informed me that he had had an intimation the previous evening that Mr. Hallett was dead. On Feb. 17th he showed me a post-card (received that day), which stated that Mr. Hallett died on Feb. 15th, thus confirming the intimation.

L. YOUNG.

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**.*

- EDWARDS, MRS. CHAS., 84 Elm Park Mansions, Chelsea, London, S.W.
 EVISON, MRS., Upwood House, near Huntingdon.
 EVREINOFF, A., 27 Panteleimonskaia, St. Petersburg, Russia.
 GEORGE, WILLIAM H., 57 Neville Street, Cardiff.
Lockhart, Lady, 187 Queen's Gate, London, S.W.
 PAETOW, F. C., 24 Queen Anne's Grove, Bedford Park, London, W.
 RUSHTON, CHARLES H., 8 Billiter Square, London, E.C.
 STRACHEY, CHARLES, Colonial Office, Downing Street, London, S.W.

THE AMERICAN BRANCH.

- ALDRICH, W. F., Rajah Lodge, Aldrich, Ala.
Brown, Miss Irma, 47 Commonwealth Avenue, Boston, Mass.
 CLEAVELAND, REV. WILLIS M., Plymouth, N.H.
 HUNT, MRS. M. H., 125 Cumberland Avenue, Asheville, N.C.
 KLOCH, PROF. JAMES E., Plymouth, N.H.

MEETING OF THE COUNCIL.

THE Council met at the Westminster Town Hall on May 17th. Dr. C. Lloyd Tuckey was voted to the chair. There were also present, Miss Alice Johnson, Mr. J. G. Piddington, Mr. F. Podmore, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Sir Augustus K. Stephenson, Col. Le M. Taylor, Mrs. Verrall, and Dr. A. Wallace.

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

One new Member and seven new Associates were elected. The election of one new Member and four 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 accorded to the donors.

Several matters in relation to the work of the Society in the future were discussed.

The next meeting of the Council will be held on Friday, June 14th, at 3 P.M., at the Westminster Town Hall, previous to the General Meeting at 4 P.M. on that day.

GENERAL MEETING.

THE 113th meeting of the Society was held in the Westminster Town Hall, on Friday, 17th May, at 8.30 P.M.—MR. FRANK PODMORE in the chair.

Dr. ABRAHAM WALLACE read a paper entitled "Difficulties and Disappointments in the Practical Application of Psychical Research—The case of the Missing Stockbroker, Mr. Percy L. Foxwell."

Dr. WALLACE began by stating that the elucidation of this mysterious case had been unfortunately interrupted, but he considered that some of the incidents ought to be communicated to the Society. He deprecated the attitude of some scientific leaders to psychic investigation, but recognized the necessity for special qualifications in those who undertook such investigations. As the basis and justification for his action in the Foxwell case, he read from his note-book three illustrative cases, one in which spontaneous telepathic communications were manifested between two persons at a distance of seventy-one miles, the evidence being vouched for by himself and Mr. Colin E. Campbell, a member of the Society, and by Mrs. Albert Barker and her niece. The second case was one of retrocognition in which exact details were given; and the third was an example of prevision in which an accident to an express train and several details of injuries to passengers, with the names of three of the dead, were described seven days previous to the occurrence.

Dr. WALLACE then related in detail the facts connected with the disappearance of Mr. Foxwell, on 20th December last, as reported in the newspapers. On the evening of 28th December, a clairvoyant, Mr. Von Bourg, stated that he had "a strong impression that the

gentleman who has disappeared from Thames Ditton has met with foul play, although they may make it appear to be a case of suicide." On the 4th January he confirmed this impression, and gave some clairvoyant descriptions and predictions. He said that his gold watch and valuables were still on Mr. Foxwell's body, and that the body would be found in the Thames within from 6 to 8 weeks, floating with its face downwards opposite a water tower and works, lower down the river than Thames Ditton. Dr. Wallace transcribed these and other details on a couple of post-cards, one to himself, bearing the post-mark, London, W., 3.15 A.M., Jan. 5, 1901, and the other to the Assistant-Secretary, Mr. Bennett, bearing the post-mark of the morning of January 7th. By a strange coincidence, the wife of the missing man consulted Mr. Von Bourg on 5th January, and saw in his crystal a river scene with a human body therein, and also a water tower and works. The medium asserted that this was her husband's body, and that it would be found in such circumstances. This was actually verified in every detail on the 31st January, 26 days afterwards. The details of two subsequent visits to the house of Mrs. Foxwell of a group of individuals, possessing psychic powers in various degrees, were given, and communications purporting to come from Mr. Foxwell were related. On 30th January, following the indications given, the party went in search of the missing body, but owing to darkness had to desist. The next day the body was found floating in the river Thames as described a short way below the point where the search terminated.

MR. PODMORE congratulated Dr. Wallace on the courage he had shewn in taking up an enquiry of this kind, and on his perseverance in carrying it through. But the results of the enquiry were, as Dr. Wallace had himself admitted, somewhat inconclusive. The clairvoyants consulted in the case, as was the wont of clairvoyants, had poured out copious information on the scenery, the personal appearance of the dead man, and other matters on which clairvoyance was not needed to give correct information, but had not been conspicuously successful in their attempts to elucidate what was really unknown. The two main statements, the points on which all the clairvoyants consulted had found themselves in agreement, were that Mr. Foxwell had been murdered, and that the body had been thrown into the creek at a particular point. Neither of these statements had been proved correct. The body was found in the river, and there was no evidence that it had ever been in the creek; and the *post-mortem* examination gave no countenance to the theory of violence.

MR. PODMORE then passed on to consider the other illustrations of

supposed supernormal faculty adduced by Dr. Wallace. Professor Sidgwick had, he pointed out, held up to us as an ideal the presentation of evidence in such a form that the alternative to accepting the facts alleged would be to accuse the witness of lying or of imbecility. The evidence brought forward by Dr. Wallace, in particular for the prophecy of the railway accident, seemed almost to fulfil this requirement. The evidence consisted of a shorthand note of the vision, written by Dr. Wallace himself, and dated 5 days before the fulfilment. The record itself was so detailed as entirely to preclude explanation by chance-coincidence. If the note was written on the day on which it purported to have been written, the conclusion—that prevision of the future was possible—could hardly be resisted.

But if Dr. Wallace was mistaken, and the written account was dated incorrectly, we were confronted with difficulties of another kind, in themselves sufficiently serious.

Apart from *à priori* objections, the almost complete absence of trustworthy evidence for prevision forbade us to accept the first alternative; and, on the whole, suspension of judgment in this particular case seemed the wisest course.

MR. ROBERT KING, one of Dr. Wallace's colleagues in the investigation, then gave some account of visions seen by himself in connection with the case. He concluded by urging the importance of serious and systematic investigation of the subject.

MR. PIDDINGTON asked whether a description of Mr. Foxwell's personal appearance and of the trinkets worn on his watch-chain had appeared in notices circulated by the police, or in the newspapers. DR. WALLACE was unable to answer the question.

DR. WALLACE, in replying to the criticisms offered, said that he had carefully avoided supporting or denying the clairvoyant theory of foul play, and had related the incidents of the investigation to the Society in order that each member might form his own deductions.

Dr. Wallace hinted the possibility of a continuance of his investigation regarding the Foxwell case, owing to the receipt of some letters and documents which he proposed to submit to psychometric experiment.

CORRECTION.

Mr. Solovovo asks us to correct a phrase in his account of "Some Automatic Messages," printed in the *Journal* for May. On p. 73, line 27, the words "nor does it agree" should have been "nor do they agree."

ADDRESS BY THE COUNCIL TO THE MEMBERS AND ASSOCIATES OF THE SOCIETY FOR PSYCHICAL RESEARCH, AND APPEAL FOR THEIR SUPPORT BOTH IN WORK AND IN MONEY.

THE recent death of the President, Mr. F. W. H. Myers, has led to some anxiety as to the future of the Society, and the Council desire to inform the members generally of the action taken and the plans formed in consequence and to appeal for their assistance to carry on with undiminished energy the work of psychical research.

The Council have been informed that some members of the Society have expressed a desire that a permanent memorial to Mr. Myers should be founded; but as it is known that he would have deprecated the collection of funds for any personal memorial to himself, they are not putting the present appeal forward in this form. It is clear, however, that in no way can his memory be more effectively perpetuated than by carrying on the work which owed so much to his self-sacrificing zeal and devotion, to which he gave so large a part of his life and energy and which he regarded as of transcendent importance; and the Council hope that those who desire to commemorate him will feel that they have an opportunity of doing so in the way that would have pleased him best by enabling the Society, which he did so much to foster and inspire, to carry on his work.

The first step taken by the Council after the death of Mr. Myers was to approach Lord Rayleigh, as one of the most distinguished living men of science in this or any other country, and ask him to accept the post of President. The memorial addressed to him, with the names of signatories, will be found in the *Journal* for April, 1901.

Lord Rayleigh took some days to consider the matter; but, as it was known that he had already declined a most important office by reason of press of scientific and other work, the Council could not be very sanguine of his acceptance. It was encouraging, however, to find from his reply to the memorial that it was through no lack of sympathy with our aims and methods that he felt constrained to decline the position. His reply was printed in the *Journal* for April, p. 60.

Under these circumstances, the Council invited Dr. Oliver Lodge to undertake the office of President for the current year, and he accepted.

But it must be apparent to all that the loss of the active and devoted services of F. W. H. Myers calls for special efforts from others, and it is desirable to consider carefully what can now be done to secure the energetic continuance of the work of the Society.

I.

The need for more workers.

First, the Council desire to appeal to the members in general for active aid and services. In the earlier stages of any scientific enquiry, whilst the preliminary survey is still incomplete, and the aims and methods of the investigation still mainly tentative, any intelligent and conscientious person can give valuable help by carefully observing and recording facts and experiences, and can even undertake actual experimental work in several directions. The greater part of what has already been done in psychical research would, in fact, have been impossible without the co-operation of a large number of individuals in giving information and helping to furnish corroborative testimony.

All such co-operation the Council would welcome. Members becoming aware of any *series of phenomena*,—whether spiritistic, telepathic, etc.,—going on in a private circle, are requested (if the persons concerned have no objection) to inform the Hon. Secretary of them, and to endeavour to obtain opportunities for their investigation by the “Committee for experiments.”

The Council would also ask members themselves to complete as far as possible the evidence for any recent psychical occurrence or phenomenon which they may hear of, with a view to sending to the Secretary not merely unsupported narratives, but accounts accompanied by whatever confirmatory documents or statements may be obtainable. (Many specimens of the kinds of corroborative evidence required are to be found among the numerous “cases” printed in the *Journal*.)

In the process of verification, flaws may often be discovered, and the original narrative may sometimes be found valueless as evidence, after much trouble has been expended on it. Such occasional disappointments must, of course, be expected. They prove, in fact,—as nothing else could do,—the necessity for investigation.

Further, those who collect information must not conclude that it is regarded as valueless if it does not soon appear in print in the *Journal* or elsewhere. Not only may it be necessary to delay the appearance of cases for want of space or because further corroboration is desirable, but the final selection of what to print must be left in the hands of the

Council, or of the officials to whom they may delegate this work. Narratives that are not selected for printing may often be useful as material to some one who is making a special study of some branch of the subject.

It is to be remembered that though it is always preferable to publish the names of witnesses, as evidence of their good faith, any request not to publish names will be carefully attended to, so that informants need not be deterred from relating experiences by any fear of publicity.

There is also a tendency to regard certain psychical experiences as peculiarly sacred and personal; but hesitating informants may be reminded that, in addition to the personal aspect, their experiences, if genuine, are scientific facts also, and a service may be done to science by the sacrifice of allowing them to be fully and accurately recorded.

Medical men, who sometimes have opportunities of observing unusual psychical phenomena in connection with Hypnotism or otherwise, might do useful service by reporting them.

A more complete description of the kinds of work that could be undertaken by members is given in the last part of this circular; where also, under the headings *Literature*, references are given to a few papers that may be specially useful to students.

II.

The need for more money.

In addition to more general co-operation on the part of members, the Council think that further pecuniary help is needed, if the work achieved by Gurney, Sidgwick, and Myers (to mention only those who have passed away) is to be continued on anything like the same scale, since there is much more than can be adequately dealt with by the present officials.

To meet this want, it has been suggested that, as a beginning, a thoroughly competent paid Organizing Secretary should be appointed, who would be expected to devote all his time to the work. The salary attached to the post should be sufficient to attract a man of liberal education and good abilities.

It is also felt that the present rooms of the Society are not sufficiently accessible to members for consultation or intercourse, and that it would be an advantage to take larger and more convenient offices, where small meetings for informal discussion and experiments might be held,

and to which members might arrange to bring subjects having any special psychic powers, who were willing to submit themselves to investigation.

It may doubtless have been thought that the Society had as much money as it needed ; but, apart from private munificence, this is unlikely ever to be the case. Hitherto some of the persons who have done the greater part of the work have also given much money, and now that important private sources of funds have been cut off, it becomes necessary to appeal to the general body of members for help.

The Council trust that the intimation that pecuniary help is urgently required will be sufficient to evoke it, especially at the present juncture. They have no doubt that the work might expand greatly if further funds were forthcoming, and that the development of the subject is hampered by lack of them ; for with funds they might be able to attract some trained observers to give to this subject the time and attention that are, comparatively speaking, so abundantly lavished on other sciences. The amateur, as hinted above, can do one indispensable part of the work, namely, the collection of material ; but to make the best use of the material, long training and wide experience and study of many branches of the subject are necessary. Sooner or later, the professional element must enter into this, as into other departments of science, and the formation of an adequate endowment should be ultimately aimed at.

But without looking so far ahead, it is estimated that to carry out fully the proposals above mentioned, an additional yearly income of at least £500 would be required. This sum might be raised in various ways :

(1) *By Associates* (who pay an annual subscription of one guinea) *becoming Members* (who pay an annual subscription of two guineas and acquire certain privileges thereby).

(2) By extra voluntary annual subscriptions.

(3) By donations.

(4) By members securing the adhesion of new members.

(5) By legacy (to secure the future of the Society).

Contributions may be sent to the Hon. Treasurer, H. ARTHUR SMITH, ESQ., 7, Queen's Mansions, Brook Green, London, W.

The question of investment of the sums received will depend on the amount of response to this appeal.

III.

Types of phenomena about which further information is desired.

These may be roughly classified under the following heads :

(a) *Automatic phenomena*,—*e.g.* crystal vision and automatic writing. Many persons after a little practice find that they can see in polished surfaces pictures unconnected with the ideas consciously present to them at the moment. Similarly, many persons are able to write coherently (*e.g.* with a planchette, or simply by holding a pencil on a piece of paper while attending to something else), remaining unconscious meanwhile of what they are writing. The majority of such pictures or writings possess no more—and no less—significance than ordinary dreams;—they merely represent ideas in the automatist's subliminal consciousness, of which his supraliminal self might have remained unaware but for this means of bringing them to the surface.

Their interest increases when—as sometimes happens—they can be definitely recognised as revived memories of actual events which had been completely forgotten. This, also, sometimes happens in dreams.

Again, they may occasionally resemble the most interesting and rarest type of dreams, in conveying to the automatist information unknown to him by normal means.

To prove conclusively that such information has really been conveyed, it is of course necessary that the experience should have been fully described *in writing* before any of the persons concerned knew whether it corresponded to actual facts or not; and the original written account should be preserved. This is necessary as evidence not so much of the witness's good faith as of the accuracy of his *memory*, which may otherwise be influenced by his subsequent knowledge of the event.

In carrying out the experiments, therefore, a complete dated record of all of them should be made at the time and kept for future reference. We can then see what *proportion* of them correspond with unknown events (and thereby test whether there is a greater amount of correspondence than can be attributed to chance), and also what *evidence* exists for the correspondence.

Literature.¹—“The Subliminal Consciousness: Sensory Automatism and induced Hallucinations,” by F. W. H. Myers (*Proceedings S.P.R.*,

¹Under the heading *Literature*, only some of the most important papers on each subject are mentioned. No attempt is made to give a complete list of all articles in the *Proceedings* bearing on it.

Vol. VIII., pp. 436-535). "The Subliminal Consciousness: Motor Automatism," by F. W. H. Myers (*Proceedings S.P.R.*, Vol. IX., pp. 26-128).

(b) *Experimental Telepathy.* Besides the experiments just mentioned, in which telepathic action is occasionally manifested, we may attempt the method (inaugurated by the researches of Professor Barrett) of direct thought-transference of simple and definite ideas between persons in a normal waking condition,—the "agent" fixing his attention on some object or idea and endeavouring to make the "percipient" think of it, or see it in a crystal, or write it automatically (for it is sometimes found that these automatic methods are an aid to success).

It must not be forgotten that much still remains to be done in order to establish even telepathy, beyond the possibility of dispute or cavil, among the facts universally recognised by science.

For the completest possible proof of telepathic phenomena, it is highly important that *experimental* evidence should be increased, since it is only through well carried-out and varied experiments that we can hope to arrive at the laws which govern these phenomena. Contact between agent and percipient should be avoided, and the experiments which are of most value are those with agent and percipient at a considerable distance from one another, of which so far we have only a small number of cases.

Literature.—Mr. M. Guthrie's "Experiments in Thought-transference" (*Proceedings S.P.R.*, Vol. II., pp. 24-42). The articles of Professor and Mrs. H. Sidgwick on their "Experiments in Thought-transference" (*Proceedings S.P.R.*, Vol. VI., pp. 128-170; and Vol. VIII., pp. 536-596).

(c) It is also very important that cases of *spontaneous telepathy* should be recorded, communicated and enquired into as soon as possible after they occur. Typical instances are phantasms or dreams coinciding with deaths, or other important or well-defined events. The value of the evidence for these cases depends mainly on the experience having been recorded in writing shortly after its occurrence; and though evidence of the best quality is needed as much as it ever was, we seem now to have arrived at the point where the further accumulation of remote or second-hand evidence is useless.

Contemporaneous records are of course by far the most valuable; but it is also worth while to have records made not more than, say, two or three years after the occurrence. Records of telepathic or premonitory *dreams* are valuable only when the dream was noted or

described before the event to which it was supposed to correspond was known.¹

Literature.—"Phantasms of the Living." By E. Gurney, F. W. H. Myers, and F. Podmore. (2 Vols. Trübner & Co., London, 1886.) "Apparitions and Thought-transference." By Frank Podmore. (In the "Contemporary Science Series." Walter Scott, London, 1894.)

(d) Another important type is that of cases pointing to the continued existence of individuals after death, and to the possibility of receiving communications from them;—*e.g.* "veridical" phantasms of the dead (those which in some way afford information of facts unknown to the percipient), or communications purporting to come from deceased persons through such means as automatic writing or trance-utterance, and likewise veridical in that they convey true information unknown to the automatic writer or speaker. (The study of automatism shows us that these phenomena cannot be taken as evidence of the agency of deceased persons unless they at least include some information of this kind.)

Literature.—"Phantasms of the Dead," by Mrs. H. Sidgwick (*Proceedings S.P.R.*, Vol. III., pp. 69-150). "On recognised apparitions occurring more than a year after death," by F. W. H. Myers (*Proceedings S.P.R.*, Vol. VI., pp. 13-65). "Phantasms of the Dead from another point of view," by F. Podmore; and "A defence of Phantasms of the Dead," by F. W. H. Myers (*Proceedings S.P.R.*, Vol. VI., pp. 229-357). "On indications of continued terrene knowledge on the part of phantasms of the dead," by F. W. H. Myers (*Proceedings S.P.R.*, Vol. VIII., pp. 170-252). The most important records of trance-utterances so far published are those of Mrs. Piper (see *Proceedings S.P.R.*, Vol. VI., pp. 436-660; Vol. VIII., pp. 1-167; and Vol. XIII., pp. 284-582).

(e) Further investigation is also required in the case of the so-called "physical phenomena" of Spiritualism,—that is, effects alleged to be produced on matter, such as the movements of objects without contact, which suggest some unknown physical force. Cases of stone-throwing, bell-ringing, and movements of furniture, etc. ("Poltergeists"), in a particular house, or in the neighbourhood of a particular person, seem to belong to this category.

¹The reasons for requiring a higher standard of evidence in the case of dreams than of apparitions seen in a waking state are (1) that there is a much greater scope for the occurrence of chance coincidences with dreams than with waking hallucinations, because the former occur so much more frequently than the latter, and (2) that dreams do not, as hallucinations do, take their place in the series of external events, and the remembrance of them is therefore vaguer, while it is more difficult to assign them to any particular date.

It is hardly necessary to remark that many,—perhaps most,—of the alleged physical phenomena of Spiritualism are produced fraudulently. But it is sometimes not so fully realised that their investigation presents special difficulties and requires perhaps a more thorough and careful training than any other branch of psychical research. (For a discussion of the kinds of error specially incidental to the subject, see “Results of a Personal Investigation into the ‘Physical Phenomena’ of Spiritualism,” by Mrs. H. Sidgwick (*Proceedings S.P.R.*, Vol. IV., pp. 45-74), and “The possibilities of mal-observation and lapse of memory from a practical point of view,” by R. Hodgson and S. J. Davey, *Proceedings S.P.R.*, Vol. IV., pp. 381-495.) Yet, if these phenomena are ever genuine, they are clearly of great importance from a scientific point of view, and detailed contemporaneous reports of any such *occurring with non-professional mediums* would be welcomed. It is essential that the reports should be made either at the time or immediately afterwards, and that the circumstances and conditions should be described as fully as possible.

Accounts of phenomena of the kinds mentioned above, or of others affording evidence on any of the subjects investigated by the Society, will be gladly received by the Hon. Secretary, J. G. Piddington, Esq., 87 Sloane Street, London, S.W.

Signed on behalf of the Council,

OLIVER LODGE, *President.*

May, 1901.

The following Contributions towards the funds of the Society have already been received or promised:—

<i>From</i>	Annual Subscriptions.			Donations.		
	£	s.	D.	£	s.	D.
Mr. W. W. Baggally, - - - -	2	2	0	—	—	—
Dr. Walter Leaf, - - - -	10	0	0	—	—	—
Dr. O. J. Lodge, F.R.S., - - -	—	—	—	3	3	0
Mrs. F. W. H. Myers, - - - -	20	0	0	—	—	—
Mr. J. G. Piddington, - - - -	20	0	0	—	—	—
Mr. F. Podmore, - - - -	2	2	0	—	—	—
Mr. F. C. S. Schiller, - - - -	—	—	—	10	0	0
Mrs. H. Sidgwick, - - - -	20	0	0	—	—	—
Sir A. K. Stephenson, K.C.B., K.C., -	2	2	0	5	5	0
Lieut.-Col. G. L. Le M. Taylor, - -	—	—	—	10	0	0
Dr. C. Lloyd Tuckey, - - - -	—	—	—	2	2	0
Mrs. A. W. Verrall, - - - -	—	—	—	10	0	0
	£76	6	0	£40	10	0

SUBCONSCIOUS RECKONING OF TIME.

WE have received the following account of some recent experiments in the subconscious reckoning of time from the Rev. A. Glardon, whose name will be familiar to readers of the *Journal* in connection with his experiments in telepathy at a distance :

LA TOUR DE PEILZ, 10th May, 1901.

As I had been advised by our late much-regretted friend, F. Myers, I have made a few experiments on the time-calculating power of my subliminal self, and having just achieved a series of forty trials I think it advisable to send you now at once the result, because it may encourage other members of the S.P.R. to study themselves this interesting phenomenon. By and bye I shall begin a new series of experiments on the same subject.

Let me first say that I have always been a good sleeper, and so bent upon sleeping that I have never been able to awake of my own accord at a given time. I have accordingly always used an alarum or got myself called by a servant.

I used to greatly envy those people who can wake themselves up at any time previously fixed upon ; and often have I tried when going to bed to fix upon a time for rising in the morning, for instance when I had to take an early train or to start early in the morning for an excursion into the mountains ; but invariably with this result, that I overslept myself. Supposing I had to get up at five, I would wake up at two o'clock, go to sleep again, wake up again say at half-past three or four, remain some time in a state of great wakefulness, then finally set down to sleep at half-past four, and remain sleeping till seven or eight.

My plan was to tell myself when going to bed : "I must get up to-morrow, say at five," and try to go to sleep with my mind fixed *on that hour of five*.

Now, thinking over this lately, the thought came to me that my way of putting the question was wrong, because during my sleep the subliminal self had no means of ascertaining the hour, having no clock to consult.

The only thing it could be asked to do was to take an account of the passing time. Going to sleep at eleven at night, for instance, it was of no use saying that I would wish to get up at five in the morning. What is five o'clock for the subliminal ? It does not represent anything. Whereas if I reason in this way : "I go to sleep at eleven ; I want to

get up at five, that is to say, in six hours' time," it may afford the subliminal one an opportunity of numbering the time; all the better if, instead of speaking of hours, I speak of minutes, and say *360 minutes* instead of *six hours*.

I immediately began to make trials on that plan, and, to my at first immense astonishment, with a great amount of success.

The first time, going to bed at eleven, I resolved upon awakening after seventy-five minutes, that is to say, at 1.15,¹ and I awoke with a start to find that the hands of my watch pointed at 1.15.¹

The second time I appointed in the same way my subliminal watchman to wake me up after 300 minutes; that is to say, at four o'clock, and I woke up at four precisely.

I made forty trials, not always with the same luck, but still with a fair amount of success, and I shall give you now the results, sending you at the same time my waking-up time-table, too long to be printed in the *Journal*, but which may interest you. You will see in it that after the first trials I bethought myself of noting down the state of my pulse, thinking that perhaps the pulsations of the heart were used by my inward watcher for the end of numbering the time. I found, and you will see, that it was not the case, as during the few days in which I had influenza and a little fever, although my pulse was higher, the watcher did not wake me up any sooner.

I took about two months and a half to make the forty trials, in order to leave a space between them and to prevent my bodily system falling into a habit of awaking at a given time. I also did vary almost each time the number of minutes allowed for sleeping, not so much by getting up sooner in the morning as by going to bed at irregular hours.

Now for the results of the forty trials:

Seven times I woke up at the appointed minute.

Twenty-four times a little in advance.

Nine times a little later.

Finally, the most important of all was that the average difference in the forty trials has been only of *sixteen and a-half minutes*. And you will notice on my time-table that four times having taken an opiate before sleep on account of a very troublesome cough did not apparently affect the result.

What is the process of the mind by which the lapse of time is taken

¹[1.15 is the time given in Mr. Glardon's letter. The time required by the experiment is, of course, 0.15 A.M. Probably the 1.15 is a clerical error for 12.15.—*Editor*.]

account of during sleep? This is still to me a mystery, to be investigated into by and by. If the action of the heart has nothing to do with it, is it to be accounted for by an observation of the rhythm of breathing? Or what? Could any one of our friends throw light on the subject? It would be worth while trying to ascertain what may be the operations of the mind during sleep; and, at any rate, this at least seems above all doubt to me, that a something or somebody keeps watching and counting in my brain while I am sleeping soundly and dreamlessly. And this also I may as well note down, that during the feverish sleep caused by influenza, although I did dream a good deal, the result of my experiments were the same.

AUG. GLARDON.

EXPERIMENTS ON THE SUPPOSED POWER OF MEASURING TIME DURING SLEEP.

Time fixed upon for awaking. H.M.	Time of awaking. H.M.	Time fixed upon for awaking H.M.	Time of awaking H.M.
1.15 a.m.	1.15 a.m.	4.15 Pulse 63	4
4	4	6.20 ,, 62	6.18
6.15	5.45	6.30 ,, 72	5.55
1.10	1.20	6.30 ,, 64	6.15
7	7.10	5.45 ,, 66	5.34
4	4.2	7 ,, 70	6.35
7.10	6.50	6.30 ,, 63	6.13
1.45	3	5.45 ,, 68	5.30
7	6.48	6.30 ,, 74	6.05
12.30	12.30	6.30 ,, 72	6.25
6.45	6.35	7.15 ,, 82Influenza	6.30
6.45	6.45	6.55 ,, 80Opiate	6.55
7.15	6.35	6.45 ,, 74	6.55
6.15	6.15	6.30 ,, 74Opiate	6.05
6.45	6.50	7.15 ,, 72Opiate	6
6.55	6.40	7.30 ,, 70	7.05
6.45 Pulse 70	6.30	5.35 ,, 76	5.35
6.45 ,, 64	6.35	6.15	6.10
6.30 ,, 66	6.5	5.45 Pulse 78Opiate	5.58
6.30 ,, 64	6.13	2.35	2.47

TOUR DE PEILZ, *March, April and May, 1901.*

PSYCHIC RESEARCH COMPANY.

As some misconception has already arisen it seems worth while to state that an American Society under the above title, with a branch office in London, which advertises literature on "practical occultism," has no connection with the Society for Psychical Research.

REVUE DES ÉTUDES PSYCHIQUES.

As our readers will have seen from the advertisement at the foot of page 3 of the cover, the monthly journal hitherto published in Italian, under the title *Rivista di Studi Psichici*, now appears in French as the *Revue des Études Psychiques*. The first number, consisting of 96 pages, comprises the issues for January, February, and March of the present year. It contains an introduction by the editor, M. César de Vesme; an article on paramnesia and premonitory dreams, by E. Bozzano; an account of a Poltergeist case at Turin, by Dr. L. Silva; and other articles giving the history of recent cases, reviews of the movement abroad, etc. The number also includes a brief notice of Mr. F. W. H. Myers, with a portrait, and a translation of Mr. Myers' own memoir of Professor Sidgwick. The next number, it is announced, will contain a portrait of Professor Lodge.

The annual subscription to the *Revue* is 8 francs; by special arrangement, however, with the publishers, Members and Associates of the Society can obtain it through the Assistant Secretary for 3s. a year.

MR. MYERS' BOOK.

Messrs. Longmans & Co. have now in preparation the book upon which Mr. F. W. H. Myers had been working for some years before his death. The book, which is called *HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH*, will be in two volumes. It aims at presenting in continuous form the bulk of the evidence, experimental and otherwise, which points to human faculty operating below the threshold of ordinary consciousness during the life of earth, and to human faculty continuing to operate after the body's decay. Among the subjects treated of in this book are Alternating Personalities, Hysteria, Genius, Sleep, Dreams, Hypnotism, Apparitions, Crystal-Gazing, Automatic Writing, Trance, Possession, Ecstasy, Life after Death. The Author's object was to bring within the purview of Experimental Psychology many topics as yet unfamiliar to science, but nevertheless ripe, as he believed, for scientific experiment and discussion.

It is hoped that the book will appear in the early autumn. The proofs of the greater part of it had been revised by the Author, and it will be brought out under the editorship of Dr. Richard Hodgson and Miss Alice Johnson.

JOURNAL

OF THE

Society for Psychological 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**.*

- CONWAY, LADY, Red House, Hornton Street, Kensington, W.
Hume, Mrs. H. S., 5 The Cloisters, Gordon Square, London, W.C.
Lund, Mrs., 5 Ashburn Place, Cromwell Road, London, S.W.
 MAZUCHELLI, MRS., Allt-y-gôg, Nantgaredig, Carmarthenshire.
 TENNANT, MRS. C. C., 5 Sloane Court, Lower Sloane St., London, S.W.
Waterhouse, Laurence M., A.M.Inst.C.E. and M.Soc.I.E., 27 The
 Avenue Elmers, Surbiton, Surrey.
 WILSON, MRS. C. STUART, Stockbridge, Mass., U.S.A.

THE AMERICAN BRANCH.

- AUSTEN, PETER T., Ph.D., St. John's Place, Brooklyn, New York.
 FLOWER, SYDNEY, 30-31 The Auditorium, Chicago, Ill.
 HUNTER, ARTHUR, N.Y. Life Insurance Co., 346 Broadway, New
 York, N.Y.
 JAMIESON, MRS. EGBERT, 38 Stratford Place, Chicago, Ill.
 NICKERSON, MRS. R. C., 259 Madison Avenue, New York, N.Y.
 [May to Oct.] Brewster, Mass.
 PALMER, GEORGE HOWARD, M.D., 92 Hancock Street, Brooklyn, N.Y.
 PERRY, RALPH B., Ph.D., 20 Franklin Street, Northampton, Mass.
 WASHBURN, MRS. W. N., 3 Franklin Street, Greenfield, Mass.
 [May to Oct.] Brewster, Mass.

MEETING OF THE COUNCIL.

THE Council met at the Westminster Town Hall on June 14th, at 3 P.M. Professor W. F. Barrett occupied the chair. There were also present, Miss Alice Johnson, Dr. Walter Leaf, Mr. J. G. Piddington, Mr. F. Podmore, Mr. Sydney C. Scott, Mrs. H. Sidgwick, Sir Augustus K. Stephenson, Col. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. Verrall, and Dr. A. Wallace.

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

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

The Council recorded with regret the death of the Duchess of Cleveland, who for some years had been an Associate of the Society.

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

The Council resolved in regard to future General Meetings, that there should not be one in July, and that arrangements for meetings in the autumn should be announced in the *Journal* for October.

The Council having come to the conclusion that it would be desirable in the interests of the Society to have more accessible and convenient offices, the following were appointed a Committee in reference to the subject: The Hon. Secretary, the Hon. Treasurer, Miss Alice Johnson, Mr. F. Podmore, and Mr. Sydney C. Scott. The Committee were instructed to keep in view the following considerations: that the rooms should be in a central situation and quiet position, and that they should, if possible, include one capable of accommodating a social meeting of about fifty persons, and also space for the storage of the Society's publications.

The Council decided that their next meeting should be in July, the exact date to be fixed later by the Hon. Secretary.

GENERAL MEETING.

THE 114th General Meeting of the Society was held in the Westminster Town Hall on Friday, June 14th, at 4 p.m.—DR. WALTER LEAF in the chair.

The CHAIRMAN referred briefly to the address by the Council to the members and associates of the Society, asking for their support both in work and in money, which was printed in the *Journal* for June, and

afterwards circulated as a leaflet. Copies of this leaflet were to be had from the Assistant Secretary at the close of the meeting, and the Chairman suggested that those persons who were accustomed to attend the meetings merely as visitors might be glad of an opportunity of showing a practical interest in the work of the Society by subscribing to its funds.

MR. FRANK PODMORE then read a paper by DR. R. HODGSON on "Some Cases of Secondary Personality." Two cases were described in the paper, but there was only time to read the account of one of them, known as the "Watseka Wonder." This case had first appeared in the *Religio-Philosophical Journal* for 1879, and was afterwards published in pamphlet form by Dr. E. W. Stevens, who had investigated it at the time. Dr. Hodgson afterwards obtained some further evidence in personal interviews with some of the chief witnesses.

The case briefly is one of alleged "possession" or "spirit-control." The subject of the account, Mary Lurancy Vennum, a girl nearly fourteen years old, living at Watseka, Illinois, became apparently controlled by the spirit of Mary Roff, a neighbour's daughter who had died at the age of eighteen years and nine months, when Lurancy Vennum was a child of less than ten months old. The most extraordinary feature in the case was that the "control" by Mary Roff lasted almost continuously for a period of nearly four months, from February 1st till May 21st, 1878. The narrative by Dr. Stevens was prepared shortly afterwards, and is given here in a much abridged form, with some verbal alterations.

Mary Lurancy Vennum, the "Watseka Wonder," was born April 16th, 1864, in Milford township, about seven miles from Watseka, Illinois. After various moves in the neighbourhood, the family moved into Watseka on April 1st, 1871, locating about forty rods from the residence of A. B. Roff. They remained at this place during the summer. The only acquaintance ever had between the two families during the season was simply one brief call of Mrs. Roff, for a few minutes, on Mrs. Vennum, which call was never returned, and a formal speaking acquaintance between the two gentlemen. Since 1871 the Vennum family have lived entirely away from the vicinity of Mr. Roff's, and never nearer than now, on extreme opposite limits of the city.

In July, 1877, Lurancy began to have fits or trances, several times a day, up to January, 1878; she was generally believed to be insane, and most friends of the family urged that she should be sent to an insane asylum.

At this stage Mr. Asa B. Roff, whose daughter, Mary Roff, as we shall see, had had periods of insanity, persuaded Mr. Vennum to allow him to bring Dr. E. W. Stevens of Janesville, Wisconsin, to investigate the case.

On the afternoon of January 31st, 1878, the two gentlemen repaired to Mr. Vennum's residence, a little out of the city. Dr. Stevens, an entire stranger to the family, was introduced by Mr. Roff at four o'clock p.m.; no other persons present but the family. Lurancy appeared to be in an insane condition.

She described herself first as an old woman named Katrina Hogan, and then as a young man named Willie Canning, and after some conversation had another fit, which Dr. Stevens relieved by hypnotising her. She then became calm, and said that she had been controlled by evil spirits. Dr. Stevens suggested that she should try to have a better control, and encouraged her to try and find one. She then mentioned the names of several deceased persons, saying there was one who wanted to come, named Mary Roff.

Mr. Roff being present, said: "That is my daughter; Mary Roff is my girl. Why, she has been in heaven twelve years. Yes, let her come, we'll be glad to have her come." Lurancy gradually assented to this suggestion, and Mr. Roff said to her, "Have your mother bring you to my house, and Mary will be likely to come along, and a mutual benefit may be derived from our former experience with Mary."

On the following morning, Friday, February 1st, Mr. Vennum called at the office of Mr. Roff and informed him that the girl claimed to be Mary Roff, and wanted to go home. He said, "She seems like a child real homesick, wanting to see her pa and ma and her brothers."

Mary Roff was born in Indiana in October, 1846. Her family, after several changes of residence, made their permanent home in Watseka in 1859. From the age of six months, Mary had frequently had fits, which gradually increased in violence. She also had periods of despondency, in one of which, in July, 1864, she cut her arm with a knife until she fainted. Five days of raving mania followed, after which she recognised no one, and seemed to lose all her natural senses, but when blindfolded could read and do everything as if she saw. After a few days she returned to her normal condition, but the fits became still worse, and she died in one of them in July, 1865.

After her supposed "control" of Lurancy began, the latter became mild, docile, polite, and timid, knowing none of her own family, but constantly pleading to go home.

About a week later, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, hearing of the remarkable change, went to see the girl. As they came in sight, far down the street, Mary, looking out of the window, exclaimed exultingly, "There comes my ma and sister Nervie!"—the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house she caught them around their necks, wept and cried for joy, and seemed so happy to meet them. From this time on she seemed more homesick than before. At times she seemed almost frantic to go home.

On the 11th day of February, 1878, they sent the girl to Mr. Roff's, where she met her "pa and ma," and each member of the family, with the most

gratifying expressions of love and affection, by words and embraces. On being asked how long she would stay, she said, "The angels will let me stay till some time in May"; and she made it her home there till May 21st, three months and ten days, a happy, contented daughter and sister in a borrowed body.

The girl now in her new home seemed perfectly happy and content, knowing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognising and calling by name those who were friends and neighbours of the family from 1852 to 1865, when Mary died, calling attention to scores, yes, hundreds of incidents that transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognise any of Mr. Vennum's family, their friends or neighbours, yet Mr. and Mrs. Vennum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing them often and favourably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times.

One evening, in the latter part of March, Mr. Roff was sitting in the room waiting for tea, and reading the paper, Mary being out in the yard. He asked Mrs. Roff if she could find a certain velvet head-dress that Mary used to wear the last year before she died. If so, to lay it on the stand and say nothing about it, to see if Mary would recognise it. Mrs. Roff readily found and laid it on the stand. The girl soon came in, and immediately exclaimed as she approached the stand, "Oh, there is my head-dress I wore when my hair was short!" She then asked, "Ma, where is my box of letters? Have you got them yet?" Mrs. Roff replied, "Yes, Mary, I have some of them." She at once got the box with many letters in it. As Mary began to examine them she said, "Oh, ma, here is a collar I tatted! Ma, why did you not show to me my letters and things before?" The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born; and so Mary continually recognised every little thing and remembered every little incident of her girlhood.

In conversation with Dr. Stevens about her former life, she spoke of cutting her arm as hereinbefore stated, and asked if he ever saw where she did it. On receiving a negative answer, she proceeded to slip up her sleeve as if to exhibit the scar, but suddenly arrested the movement, as if by a sudden thought, and quickly said, "Oh, this is not the arm; that one is in the ground," and proceeded to tell where it was buried, and how she saw it done, and who stood around, how they felt, etc., but she did not feel bad.

One afternoon Mary, with much concern and great anxiety, declared that her brother Frank must be carefully watched the coming night, for he would be taken very sick, and would die if not properly cared for. At the time of this announcement he was in his usual health, and engaged with the Roff Bros.' band of music up town. The same evening Dr. Stevens had been in to see the family, and on leaving was to go directly to Mrs. Hawks,

far off in the Old Town, and the family so understood it. But at about nine and a half o'clock the same evening Dr. Stevens returned unannounced to Mr. Marsh's, Mr. Roff's next neighbour, for the night. At two o'clock in the morning Frank was attacked with something like a spasm and congestive chill, which almost destroyed his consciousness. Mary at once saw the situation as predicted, and said, "Send to Mrs. Marsh's for Dr. Stevens." "No, Dr. Stevens is at Old Town," said the family. "No," said Mary, "he is at Mr. Marsh's; go quick for him, pa." Mr. Roff called, and the doctor, as Mary said, was at Mr. Marsh's.

As the time drew near for the restoration of Lurancy to her parents and home, Mary would sometimes seem to recede into the memory and manner of Lurancy for a little time, yet not enough to lose her identity or permit the manifestation of Lurancy's mind, but enough to show she was impressing her presence upon her own body. On May 7th, however, there was a complete return of Lurancy for about five minutes. Again, on May 19th, in the presence of Henry Vennum, Lurancy's brother, Mary left control for a time, and Lurancy took full possession of her own body, recognising Henry as her brother. The change of control occurred again when Mrs. Vennum came to see her the same day.

Mary predicted that she should leave the body of Lurancy on May 21st, at about eleven o'clock. She arranged that her sister, Mrs. Alter, should come to the house to say good-bye to her, and that when Lurancy came at eleven o'clock she should take her to Mr. Roff's office, and he would go to Mr. Vennum's with her. There was some alternation of the control on the way, but the final return of the normal Lurancy Vennum took place before they reached Mr. Roff's office, and on arriving at her own home she recognised all the members of her own family as such, and was perfectly well and happy in her own surroundings. A few days later, on meeting Dr. Stevens, under whose care she had been at Mr. Roff's house, she had to be introduced to him as an entire stranger, and treated him as such. The next day she came to him spontaneously, saying Mary Roff had told her to come and meet him, and had made her feel he had been a very kind friend to her, and she gave him a long message purporting to be from Mary.

Ever since the "control" left her, Lurancy's health continued good and there was no return of the fits. She continued to live with her parents until January 1st, 1882, when she married a farmer, George Binning. The Roffs saw her often both before and after her marriage, until she moved further west in 1884, "and then," Mr. Roff says, "Mary would take control of Lurancy just as she did during the time she was at our house in 1878. . . . Aside from this, she had little opportunity of using her mediumship, her parents being afraid to converse with her on the subject lest it should cause a return of the 'spells' (as they called them), . . . and her husband never having made himself acquainted with spiritualism."

Dr. Hodgson visited Watseka in April, 1890, and cross-examined the principal witnesses in the case who were still living in the neighbour-

hood, including Mr. and Mrs. Roff and their daughter, Mrs. Alter. He writes: "I have no doubt that the incidents occurred substantially as described in the narrative by Dr. Stevens, and in my view the only other interpretation of the case—besides the spiritistic—that seems at all plausible is that which has been put forward as the alternative to the spiritistic theory to account for the trance-communications of Mrs. Piper and similar cases, viz., secondary personality with supernormal powers. It would be difficult to disprove this hypothesis in the case of the Watseka Wonder, owing to the comparative meagreness of the record and the probable abundance of 'suggestion' in the environment, and any conclusion that we may reach would probably be determined largely by our convictions concerning other cases. My personal opinion is that the 'Watsseka Wonder' case belongs in the main manifestations to the spiritistic category."

DR. LEAF observed that the case as read appeared to him to be one of hysterical personation, presenting all the familiar classical symptoms of that phenomenon. From a pathological point of view it was a striking and instructive case; but the question of special interest for us was whether supernormal intelligence was shown by the "control" or secondary personality. Of this he thought there was no evidence, that is, there was nothing in the record which would lead us to conclude that the "Mary Roff" control had any knowledge of the affairs of the Roff family and their friends beyond what she might have picked up by normal means. Lurancy Vennum had lived during the spring and summer of 1871 in Watseka "about forty rods from the residence of" the Roffs and since then in the suburbs of the same town, though in a different neighbourhood, and would probably have heard gossip about them. After she was taken into their house, there must have been numerous opportunities of learning details connected with the life of Mary Roff. They kept relics of her from which hints could be picked up; they were very anxious that she should come, and encouraged every supposed manifestation of her control. Lurancy had constant talks with Mary's elder sister, Mrs. Alter, and the trivial details that she showed knowledge of were just such as might have been picked up in intimate family conversations. It was not likely that we should hear of any of the failures or mistakes of the "control," which could easily be accounted for as the temporary return of Lurancy. Her prophecy of the illness of Mary's brother was considered remarkable; but if a person were attacked at two o'clock in the morning "with something like a spasm and congestive chill, which almost destroyed his consciousness," it is probable that some pre-

monitory symptoms of it would be perceptible the afternoon before. As to her knowledge that Dr. Stevens was that night at their next door neighbour's, and not, as they supposed, in another part of the town, we are not told how much she could have known by normal means of the doctor's whereabouts. It seemed clear, from the portion of the paper read, that leading questions were asked and information given to her innocently at every turn; and the witnesses to the case did not seem at all adequately to realise what precautions would have been necessary to make the evidence for spirit return of value.

AN ALLEGED CASE OF ELONGATION.

One of the most striking manifestations in connection with the mediumship of D. D. Home was the phenomenon of elongation. The manifestation belonged to Home's later period, from 1867 to 1870. Several competent witnesses, including H. D. Jencken, General Boldero, Viscount Adare, and the Master of Lindsay, have recorded instances which fell under their own observation. Lord Lindsay, in a paper read before the Committee of the Dialectical Society in 1869, thus describes the manifestation (*Report on Spiritualism*, of the Committee of the London Dialectical Society, p. 207) :—

On another occasion I saw Mr. Home, in a trance, elongated eleven inches. I measured him standing up against the wall, and marked the place; not being satisfied with that, I put him in the middle of the room and placed a candle in front of him, so as to throw a shadow on the wall, which I also marked. When he awoke I measured him again in his natural size, both directly and by the shadow, and the results were equal. I can swear that he was not off the ground or standing on tip-toe, as I had full view of his feet, and, moreover, a gentleman present had one of his feet placed over Home's insteps, one hand on his shoulder, and the other on his side where the false ribs come near the hip-bone.

Later, in answer to a question whether the elongations were in the trunk or legs of the subject, Lord Lindsay replied (*Report*, pp. 213-4) :

The top of the hip-bone and the short ribs separate. In Home they are unusually close together. There was no separation of the vertebræ of the spine; nor were the elongations at all like those resulting from expanding the chest with air; the shoulders did not move. Home looked as if he was pulled up by the neck, the muscles seemed in a state of tension. He stood firmly upright in the middle of the room, and, before the elongation commenced, I placed my foot on his instep. I will swear he never moved his heels from the ground. When Home was elongated against the wall, Lord

Adare placed his foot on Home's instep, and I marked the place on the wall. I once saw him elongated horizontally on the ground. Lord Adare was present. Home seemed to grow at both ends, and pushed myself and Adare away.

Mr. J. J. Morse and a professional "physical medium" named Herne are said to have been elongated at séances which took place in 1870. But no details are given of the manifestations. With these unimportant exceptions, the manifestation appears to have been almost peculiar to Home. Quite recently, however, we have received from an Associate of the Society, the Rev. C. J. M. Shaw, of the Orchard, Swanley, Kent, an account, which is given below, of an elongation which took place last year in the presence of himself and two members of his family. Three possible explanations of the phenomenon suggest themselves. (1) Some peculiarity in the conformation of the medium's body may have admitted of a genuine elongation; (2) the observed results may have been due to trickery of some kind on the part of the medium; (3) the observers may have experienced a sensory illusion or quasi-hallucination. The last two hypotheses, it should be pointed out, are not mutually exclusive. If trickery was employed, it probably aimed at producing an illusion on the part of the spectators, an aim to which the dim light, and the expectation produced by the promise made earlier in the day of something remarkable in the evening, may no doubt have contributed. As having some possible bearing upon the subject, it should be mentioned that the Rev. C. J. M. Shaw has on several occasions experienced visual hallucinations, which, in two instances at least, have been shared by others. A collective illusion or hallucination of the kind here suggested no doubt goes beyond anything for which we have at present adequate evidence, though the accounts of some spiritualist séances suggest that collective sense-deceptions may be induced, in a dim light, by verbal suggestion. A good illustration of this will be found in the article by Professor Harlow Gale, *A Study in Spiritistic Hallucinations*, published in *Proceedings S.P.R.*, vol. xv., p. 65. Perhaps some of our readers may be able to furnish other cases of elongation or similar phenomena, noted down after, at most, a short interval, which may help to throw light on the matter.

Mr. Shaw first gave Mr. Podmore an account of the incident last November, and sent him the written account, which is printed below, on February 6th, 1901. The interval which elapsed between the event and its record is no doubt much to be regretted, but we have three memories to rely upon; and there can be little doubt that the occurrence, whatever

its explanation, made *at the time* a notable impression upon all three witnesses.

Mr. Shaw's Account.

In the early part of May [1900] we engaged the services of Mr. Alfred Peters for experiments in clairvoyance. This was his second visit to our house, and we considered that he had been curiously accurate in one or two cases of clairvoyance and psychometry.

On this special occasion I had had a sitting with him in the afternoon and long conversations with his Hindu control, who had expressed a hope we should obtain something remarkable in the evening.

We commenced our evening sitting about 9.30 p.m., "the Hindu" controlling at first and subsequently giving place to a "Red Indian," who is by way of taking charge for "personations." There were several of these which had their points of interest, and then "the Indian" announced that he thought the conditions were good to produce "elongation" of the medium's body, which was a rare phenomenon and had only twice been produced before in the person of this medium.

It will be better here to give a small plan of the room showing our respective positions :



A, B, C, Chairs. (A) Mr. E. S. (B) Mr. S. (C) Mrs. S. (D) The medium. (E) Tall standard lamp. The medium took up his position standing at (D) between myself and my brother, who were sitting on ordinary easy chairs, the seats of which are 14 inches from the ground. Mrs. S. was sitting at (C) in a rush-bottomed chair rather higher, the seat 16 inches from the ground, and removed a distance of at least four feet from the medium, whom she did not touch during the whole of this part of the sitting; indeed, we none of us moved from our chairs during the whole time.

The room was lit by a tall standard round wick lamp placed at (E). This lamp (with a pink shade over it) we turned down, leaving

sufficient light to discern one another quite clearly and the objects in the room. Unfortunately, after the manner of a paraffin lamp, as it cooled, the light was reduced a little more than we intended, but was never so low as to prevent our distinguishing everything quite sufficiently clearly.

My brother at (A) placed his right foot on the medium's left foot, and I placed my left foot on the medium's right foot. (The medium was wearing ordinary boots.) And then my brother placed his right hand and I my left hand on the medium's waist, our other hands grasping (at first) the medium's hands.

The medium's height as measured by myself against the wall of my room is 5 feet 7½ inches. The medium began to sway backwards and forwards (his face was towards the sitter at C), sometimes falling so far backward that the back of his head nearly touched the ground. He then began to sway sideways, first one side then the other, disengaging his hands from ours and placing them (below ours) above his hips. He then stretched his hands, with palms open towards (C) and fingers extended, straight out above his head; and with his head thrown back, the motion from side to side becoming less and less till it ceased altogether, appeared to be drawn upwards by his hands.

Both my brother and I looked to see that we were still on his feet and that our hands were on his waist; we were both conscious that the hands we had placed on his waist were being carried up as the elongation gradually took place. Keeping our eyes upon him we found that we had to stretch our arms to their *fullest* extent (without rising from our seats) to retain their position on his waist. On my attempting to rise from my chair the "Indian" requested me to remain seated. At last a point was reached when I called to my brother, "If he goes any higher I can't reach," my arm being stretched to its very fullest extent; at the same time I was conscious, and so was my brother, that our feet were still on the medium's feet. The "Red Indian" (who was controlling) called to us then to observe his hands, one arm (the hand and fingers being open and extended) being quite 6 inches longer than the other; from our position this was difficult for my brother and me to see, but was quite apparent to Mrs. S. at (C). Again our attention was directed to the fact that the shorter arm had been elongated to match the other. We had now arrived at the limit of our own powers of extension, and with a warning from "the Indian" the medium collapsed on to the floor. He subsided in a sitting position on the floor at the same point at which he was standing. Mrs. S., sitting at (C), had a good view of the whole process, and was able

to note the elongation with reference to the background. When the medium's hands were first raised she saw them against the background of the red curtains of the bow window; she then noted their passing the line (F) (G), which marks a difference of 6 inches between the ceiling of the bow window and that of the room (the ceiling of the bow window being that much lower), and finally remarked his hands against the background of the ceiling itself. Taking into consideration the distance we had to extend our arms to keep our hands on his waist, one would judge the elongation to have been at the very least a matter of 18 inches.

There was no breach of continuity in the clothing apparent which one might have expected. After the sitting the medium appeared much fatigued; still he endeavoured to show us another curious phenomenon; rubbing his face violently with both hands, long streaks of light became visible through his fingers; this I clearly remarked, though it was not noticed by the others.

We have tried since on two occasions to obtain a repetition of the phenomenon of elongation, but without success.

I have written this account of the matter as it presented itself to my observation, and it is difficult to see how we can have been deceived.

I may say that the medium himself drew our attention to the unusual length of his arms, and that, as far as our knowledge of him goes, we have never had anything to cause us to doubt his integrity. The medium laid down no conditions whatever (beyond requesting that the lamp be turned down) before commencing the séance.

[Later, Mr. Shaw gave, in answer to Mr. Podmore's questions, the following additional particulars.]

When the séance commenced at 9.30 the medium occupied the chair at (C), Mrs. S. then sitting at (D). At about 10.15, for the experiment in "elongation," he changed his position and stood at (D), Mrs. S. moving to (C).

The only chair near (D) I pushed away when the medium began to sway backwards and forwards, fearing he would knock himself against it.

The curtains of the bow window follow the shape of the bow, and were distant from the medium at his back quite 8 feet and on his left side a distance of about 5 feet; a small inlaid writing bureau with sloping lid separating him from the edge of the curtain on his left.

After the medium fell, which he did in a sitting position on the floor with his knees near to his chin, he complained of discomfort, etc., and stiffness, and asked if "they had been elongating him."

C. J. M. SHAW.

E. L. W. B. SHAW.

B. E. SHAW.

With reference to the introductory remark previous to Mr. Shaw's account, Mrs. Shaw and Mr. B. E. Shaw wish it to be noted that they have never had any so-called "visual hallucinations."

AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH.

WE are requested to state in the *Journal* that a *questionnaire* on the subject of human sentiment with regard to a future life is being circulated in the United States by the American Branch of the Society.

The question of issuing it in England was brought before the Council last year. After full consideration, however, the Council decided not to take any steps in the matter.

The schedule used for the enquiry is as follows:

INQUIRY INTO HUMAN SENTIMENT WITH REGARD TO A FUTURE LIFE.

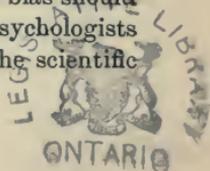
There is a widespread literary tradition that men naturally desire a future life. From this assumed fact it has been variously argued that (1) such a universal desire cannot be destined to disappointment, and (2) it must vitiate convictions and engender illusory evidence in its own support.

But there is some reason to suppose, both from the ordinary conduct of men and from sporadic declarations of individuals, that this tradition is very far from accurately representing the facts, and that these are actually more various and complicated. Moreover, it should not be forgotten that in India the literary tradition seems to be exactly reversed, and it is assumed that men naturally crave for extinction or absorption in the Absolute.

It becomes a question, therefore, what the actual sentiments of men are, and what, consequently, is the actual bias with which they are likely to receive the doctrines and the evidence that bear on the subject.

Both these questions are capable of being determined with sufficient precision by instituting a statistical inquiry over a sufficiently wide field—collecting answers until it becomes evident that the percentages of the various types of answer have become constant.

To determine the nature of men's actual sentiments and actual bias should be a matter of great interest, not only to the S.P.R. and psychologists generally, but also to every religious organization. For both the scientific



labours of the former and the moral exhortations of the latter are likely to be in some degree, at least, ineffectual, so long as they are conducted in ignorance, and so in disregard, of what men really want. It is only when the facts have been ascertained that they can be argued from for the various purposes of the scientist, the philosopher and the theologian.

First of all, therefore, it is necessary to discover the nature of human sentiment; and to obtain it in its purity, it is desirable to exclude, as far as possible, all extraneous influences, whether of a religious or of a scientific kind. It is, of course, recognized that these may and often do influence sentiment, that they may engender or check it, as also that there may be a marked divergence between conviction or belief and *sentiment*. But as it is primarily the nature of the *sentiment* which has to be determined, these other considerations should be excluded as far as possible.

Hence the subjoined questions should be understood as directly referring only to the personal preferences, sentiments or desires of those who answer them, quite irrespective of their religious faith or reasoned convictions, the influence of which, where it exists, may be recorded in answer to Question III.

Please return this *questionnaire* when answered to

DR. RICHARD HODGSON,

5 BOYLSTON PLACE,

BOSTON, MASS, U.S.A.

N.B.—All names will be regarded as strictly confidential.

QUESTIONS.

- I. Would you prefer (a) to live after 'death' or (b) not?
- II. (a) If I. (a), do you desire a future life whatever the conditions might be?
(b) If not, what would have to be its character to make the prospect seem tolerable? Would you, *e.g.* be content with a life more or less like your present life?
(c) Can you say what elements in life (if any) are felt by you to call for its perpetuity?
- III. Can you state *why* you feel in this way, as regards questions I. and II.?
- IV. Do you now feel the question of a future life to be of urgent importance to your mental comfort?
- V. Have your feelings on questions I., II. and IV. undergone change? If so, when and in what ways?
- VI. (a) Would you like to *know for certain* about the future life, or (b) would you prefer to leave it a *matter of faith*?

HINTS FOR COLLECTORS.

1. Answers should be collected by preference from educated adults.
2. Collectors should fill up their own papers first, and get the others answered *independently*.

3. Any answer, AFFIRMATIVE OR NEGATIVE, is valuable as a psychological fact.
4. Even a *refusal to answer* is a valuable indication of feeling, which it is important to record. In such case, the collector should, if possible, ask the reason of the refusal, and should then fill up a census paper with the name, etc., of the refuser, inserting the reason given for refusing under the head of *Remarks*.

STATE :—*Name*

Address

.....

Age *Sex*

Nationality

Profession

Date

Please return this *questionnaire* when answered to RICHARD HODGSON, Secretary, 5 Boylston Place, Boston, Mass., from whom additional copies of the *questionnaire* may be obtained, and to whom letters of inquiry or application for membership of the American Branch of the Society for Psychological Research should be addressed.

This enquiry was suggested by Mr. F. C. S. Schiller, and it was thought that it might meet with a more favourable reception in the United States than in England. Those who are carrying it on, however, will be glad to receive assistance from any persons in England who may be interested in it. Further information and copies of the *questionnaire* can be obtained by them from

F. C. S. SCHILLER, Esq.,
CORPUS CHRISTI COLLEGE,
OXFORD,

to whom also any *questionnaire* filled up in England or in Europe generally should be returned.

PROFESSOR HYSLOP'S REPORT ON MRS. PIPER.

Professor J. H. Hyslop's Report on his sittings with Mrs. Piper will appear in the next Part of the *Proceedings* to be issued, Part XLI. (constituting Vol. XVI.). This Part is now in the press, and will, it is hoped, be published in the course of the summer.

SUBSCRIPTIONS AND DONATIONS TOWARDS THE FUNDS
OF THE SOCIETY.

SECOND LIST.

The following Contributions have been received or promised :

	Annual Subscriptions.	Donations.
<i>First List</i> (see <i>Journal</i> for June, p. 92), -	£76 6 0	£40 10 0
Lady Butt, - - - - -	—	5 0 0
Miss Adelaide C. Freeman, - - - - -	—	5 0 0
Mr. Lewis G. Fry, - - - - -	1 1 0	—
Mr. W. B. Fotheringham, - - - - -	—	2 2 0
Mr. Robert Hannah, - - - - -	5 5 0	—
Dr. Stenson Hooker, - - - - -	—	1 1 0
Mrs. Matthews, - - - - -	1 1 0	5 0 0
Mr. E. T. Nisbet, - - - - -	—	3 3 0
Mr. M. Petrovo-Solovovo, - - - - -	—	5 0 0
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Rev. E. H. Rogers, - - - - -	—	1 1 0
Sir Henry M. Stanley, G.C.B., D.C.L., LL.D., -	—	5 0 0
Mrs. Tennant, - - - - -	—	10 0 0
Col. S. D. Williams, - - - - -	—	10 10 0
	£83 13 0	£103 7 0

The following Associates desire to become Members :

	Increased Subscription.
Lady Butt, - - - - -	£1 1 0
Mr. Francis Clarke, - - - - -	1 1 0
Rev. E. H. Gardiner, - - - - -	1 1 0
Rev. W. S. Grignon, - - - - -	1 1 0
Mr. H. H. Grubbe, . - - - - -	1 1 0
Mr. W. H. Hamilton, - - - - -	1 1 0
Mr. F. W. H. Hutchinson, - - - - -	1 1 0
Professor G. G. Murray, - - - - -	1 1 0
Mr. E. T. Nisbet (<i>Hon. Associate</i>), - - - - -	2 2 0
Mrs. Passingham, - - - - -	1 1 0
Mr. Lewis C. Powles, - - - - -	1 1 0
Miss Ridley, - - - - -	1 1 0
Commander H. Swire, - - - - -	1 1 0
Mrs. Tebb, - - - - -	1 1 0
Mr. Edmund P. Wells, - - - - -	1 1 0
	£16 16 0

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.

- Behrens, Noel Edward**, The Oaks, Fallowfield, Manchester.
- Behrens, Richard Gompertz**, 180 Piccadilly, London, W.
- GROSVENOR, HON. MRS. RICHARD, St. Cross Lodge, Winchester.
- HARRADEN, MISS BEATRICE, 5 Cannon Place, Hampstead, London, N.W.
- MACAURA, DR. GERALD J., New York, U.S.A.
- MUIRHEAD, PROFESSOR JOHN HENRY, 1 York Road, Edgbaston,
Birmingham.
- PINSENT, MRS. HUME, Lordswood, Harborne, Birmingham.
- PRESTON, MRS., 10 Queen's Gate, London, S.W.
- STEPHENS, MRS., 41 Harrington Gardens, London, S.W.
- YEGOUNOFF, MLE. NINA, Vassilievsky Ostrov, 13th line, No. 42, lodg.
4, St. Petersburg.
- WOODWARD, MISS MABEL, 18 Harborne Road, Edgbaston, Birmingham.
- Wooldridge, H. B.**, 19 Lympington Road, West Hampstead, N.W.

THE AMERICAN BRANCH.

- BRADLEY, ARTHUR C., Newport, New Hampshire.
- JAMES, REV. J. A., PH.D., Sullivan State Road Baptist Church, Maines-
burg, Pa.

- JONES, MRS. GILBERT E., 222 Madison Avenue, New York, N.Y.
 LYON, APPLETON P., 25 West 42nd Street, New York, N.Y.
 MINSHALL, DR. ARTHUR G., Round Hill, Northampton, Mass.
 PHYFE, W. H. P., 12 East 43rd Street, New York, N.Y.
 SNYDER, D. LAFAYETTE, M.A., M.D., 1635, Girard Ave., Phila, Pa.
 ULLMAN, MRS. MARY B., Mesa, Arizona.
 WAY, MRS. GEORGE PEIRCE, 209 W. 56th Street, New York, N.Y.
 WEST, REDFIELD B., M.D., Fair Street, Guilford, Conn.

MEETING OF THE COUNCIL.

The Council met at the Rooms of the Society, 19 Buckingham Street, on August 3rd. There were present: The President (Dr. Lodge) in the chair; Professor W. F. Barrett, Dr. R. Hodgson, Miss Alice Johnson, Mr. J. G. Piddington, Mr. F. Podmore, Mr. F. C. S. Schiller, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Dr. Charles L. Tuckey, and Mrs. Verrall.

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

Three new Members and nine new Associates were elected. The election of ten new Associates of the American Branch was recorded. Names and addresses are given above.

A list of annual subscriptions and donations made in response to the recent appeal by the Council was read. The annual subscriptions amounted to £84 14s., and the donations to £140 9s.

The following were at their request transferred from the list of Associates to that of Members: Mrs. Arthur Bulley, Lady Butt, Mr. Francis Clarke, Rev. E. H. Gardiner, Rev. W. S. Grignon, Mr. H. H. Grubbe, Mr. W. H. Hamilton, Miss Hartshorn, Mr. F. W. H. Hutchinson, Miss A. R. Marten, Prof. G. G. Murray, Mr. E. T. Nisbet (*Hon. Associate*), Mrs. Passingham, Mr. Lewis C. Powles, Miss Ridley, Prof. C. W. Sellin, Miss E. Shove, Mr. Chester A. Snow, Commander H. Swire, Mrs. Tebb, and Mr. Edmund P. Wells.

The Committee appointed at the last meeting of the Council, in reference to new rooms for the Society, reported that they had inspected various offices, but that they advised waiting on the chance of obtaining some advantageous premises which would not be vacant for some months. With a view to this, arrangements had been made for continuing the present tenancy till Christmas, 1901.

A letter was read from the Assistant-Secretary, in which he said that he felt the time had arrived when, from length of service and lapse of

years, he could best serve the S. P. R. by asking the Council shortly to allow him to retire from his present position. He therefore placed in the hands of the Council his resignation of the assistant-secretaryship at the end of the quarter following the completion of twenty years' service, namely, at the end of March, 1902. The President proposed, and Professor Barrett seconded, the following resolution, which was carried unanimously: "That the Council place on record their appreciation of the long and faithful services of Mr. E. T. Bennett to the Society; and that they accept with regret his retirement at Easter, 1902. They elect him an Hon. Associate of the Society, and request him to accept a retiring allowance of £40 a-year."

It was proposed by the President, and seconded by Mrs. Sidgwick, that in future not more than three General Meetings of the Society should be held in the course of a year, but that a few private meetings, for Members and Associates only, should be held in addition. This was carried unanimously.

The date of the next Council meeting was left to be arranged later.

REDUCTION IN THE NUMBER OF GENERAL MEETINGS OF THE SOCIETY.

We wish to draw the attention of Members and Associates to the resolution which was passed unanimously by the Council at their last meeting, on August 3rd,—that in future not more than three General Meetings of the Society should be held in the course of a year, but that, in addition to these, a few private meetings, for Members and Associates only, should be held.

The reasons for this change may be briefly stated as follows: For several years past a very large proportion of those present at the General Meetings have been visitors, the members and associates constituting, as a rule, considerably less than a quarter of the audience. The visitors may be roughly divided into two classes: the casual visitor, who comes once or twice out of curiosity, and then takes no further interest in the Society; and the *habitué*, who, while his regular attendance shows that he derives either instruction or amusement from the papers and discussions, contributes nothing either to the finances or to the work of the Society. In other words, the General Meetings have been patronised much more by the outside public than by the members.

It is felt also that the size of the audience debars many members from taking part in the discussions, in which they might be more ready to

join at smaller and private meetings. And at smaller and less formal meetings it would be possible to bring forward cases and papers which, though not intended for publication—at least as they stand—are yet interesting or suggestive, and might serve as a basis for discussion.

Our present rooms, however, are not nearly large enough for members to meet in, so that the meetings cannot be organised until new rooms are taken. It will be remembered that one of the purposes for which the Council made its recent appeal for further support was to provide a larger and more commodious set of offices, and we hope that members who are interested in the plan of private meetings will be inclined to contribute to the fund, the present state of which is shown in the list of subscriptions printed below, on p. 128.

THE FIRE WALK CEREMONY IN TAHITI.

Some striking accounts of the Fire Walk, as practised in many different countries and described in some cases by European witnesses, were given in Mr. Andrew Lang's paper on the subject in our *Proceedings*, vol. xv., pp. 2-15, and readers of the *Journal* will remember the equally remarkable recent Indian cases reported by Mr. Henry K. Beauchamp in the *Journal* for November, 1900 (vol. ix., pp. 312-321). We think it worth while, therefore, to reprint here in full a letter that appeared in *Nature*, of August 22nd, 1901, from the pen of Professor S. P. Langley, of the Smithsonian Institution, Washington, U.S.A. (who is also a Vice-President of our Society), and who has recently witnessed the ceremony in Tahiti. It will be seen that Professor Langley succeeded in making more crucial tests of the temperature of different parts of the fire than have, as far as we know, been applied in any other case, with the result that there appeared to be nothing supernatural in the performance he witnessed. It must, indeed, be remembered that the details of the ceremony vary a good deal in different places and as practised by different persons, as will be seen by comparison of the various accounts referred to above. But the case now to be quoted seems to have been more completely observed, and that by a more competent observer, than any other yet recorded.

The very remarkable descriptions of the "Fire Walk" collected by Mr. Andrew Lang and others had aroused a curiosity in me to witness the original ceremony, which I have lately been able to gratify in a visit to Tahiti.

Among those notable accounts is one by Colonel Gudgeon, British Resident at Raratonga, describing the experiment by a man from Raiatea, and also a like account of the Fiji fire ceremony from Dr. T. M. Hocken, whose

article is also quoted in Mr. Lang's paper on the "Fire Walk" in the *Proceedings* of the Society for Psychical Research, February, 1900. This extraordinary rite is also described by Mr. Fraser in the *Golden Bough* and by others.

I had heard that it was performed in Tahiti in 1897, and several persons there assured me of their having seen it, and one of them of his having walked through the fire himself under the guidance of the priest, Papa-Ita, who is said to be one of the last remnants of a certain order of the priesthood of Raiatea, and who had also performed the rite at the island of Hawaii some time in the present year, of which circumstantial newspaper accounts were given, agreeing in all essential particulars with those in the accounts already cited. According to these, a pit was dug in which large stones were heated *red hot* by a fire which had been burning many hours. The upper stones were pushed away just before the ceremony, so as to leave the lower stones to tread upon, and over these, "glowing red hot" (according to the newspaper accounts), Papa-Ita had walked with naked feet, exciting such enthusiasm that he was treated with great consideration by the whites, and by the natives as a god. I found it commonly believed in Tahiti that any one who choose to walk after him, European or native, could do so in safety, secure in the magic which he exercises, if his instructions were exactly followed. Here in Tahiti, where he had "walked" four years before, it was generally believed among the natives, and even among the Europeans present who had seen the ceremony, that if any one turned around to look back he immediately was burned, and I was told that all those who followed him through the fire were expected not to turn until they had reached the other side in safety, when he again entered the fire and led them back by the path by which he had come. I was further told by several who had tried it that the heat was not felt upon the feet, and that when shoes were worn the soles were not burned (for those who followed the priest's directions), but it was added by all that much heat was felt about the head.

Such absolutely extraordinary accounts of the performance had been given to me by respectable eye-witnesses and sharers in the trial, confirming those given in Hawaii, and, in the main, the cases cited by Mr. Lang, that I could not doubt that if all these were verified by my own observation, it would mean nothing less to me than a departure from the customary order of Nature, and something very well worth seeing indeed.

I was glad, therefore, to meet personally the priest, Papa-Ita. He is the finest looking native that I have seen; tall, dignified in bearing, with unusually intelligent features. I learned from him that he would perform the ceremony on Wednesday, July 17, the day before the sailing of our ship. I was ready to provide the cost of the fire, if he could not obtain it otherwise, but this proved to be unnecessary.

Papa-Ita himself spoke no English, and I conversed with him briefly through an interpreter. He said that he walked over the hot stones without danger by virtue of spells which he was able to utter and by the aid of a goddess (or devil as my interpreter had it), who was formerly a native of the

islands. The spells, he said, were something which he could teach another. I was told by others that there was a still older priest in the Island of Raiatea, whose disciple he was, although he had pupils of his own, and that he could "send his spirit" to Raiatea to secure the permission of his senior priest if necessary.

In answer to my inquiry as to what preparations he was going to make for the rite in the two or three days before it, he said he was going to pass them in prayer.

The place selected for the ceremony fortunately was not far from the ship. I went there at noon and found that a large shallow pit or trench had been dug, about nine feet by twenty-one feet and about two feet deep. Lying near by was a pile containing some cords of rough wood and a pile of rounded water-worn stones, weighing, I should think, from forty to eighty pounds apiece. They were, perhaps, 200 in number, and all of porous basalt, a feature the importance of which will be seen later. The wood was placed in the trench, the fire was lighted and the stones heaped on it, as I was told, directly after I left, or at about twelve o'clock.

At 4.0 P.M. I went over again and found the preparations very nearly complete. The fire had been burning for nearly four hours. The outer stones touched the ground only at the edges of the pile, where they did not burn my hand, but as they approached the centre the stones were heaped up into a mound three or four layers deep, at which point the lowest layers seen between the upper ones were visibly red-hot. That these latter were nevertheless sending out considerable heat there could be no question, though the topmost stones were certainly not red-hot, while those at the bottom were visibly so and were occasionally splitting with loud reports, while the flames from the burnt wood near the centre of the pile passed up in visible lambent tongues, both circumstances contributing to the effect upon the excited bystanders.

The upper stones, I repeat, even where the topmost were presently removed, did not show any glow to the eye, but were unquestionably very hot and certainly looked unsafe for naked feet. Native feet, however, are not like European ones, and Mr. Richardson, the chief engineer of the ship, mentioned that he had himself seen elsewhere natives standing unconcerned with naked feet on the cover of pipes conveying steam at about 300° F., where no European feet could even lightly rest for a minute. The stones then were hot. The crucial question was, *how* hot was the upper part of this upper layer on which the feet were to rest an instant in passing? I could think of no ready thermometric method that could give an absolutely trustworthy answer, but I could possibly determine on the spot the thermal equivalent of one of the hottest stones trodden on. (It was subsequently shown that the stone might be much cooler at one part than another.) Most obviously, even this was not an easy thing to do in the circumstances, but I decided to try to get at least a trustworthy approximation. By the aid of Chief Engineer Richardson, who attended with a stoker and one of the quartermasters, kindly detailed at my request by the ship's

master, Captain Lawless, I prepared for the rough but conclusive experiment presently described.

It was now nearly forty minutes after four, when six acolytes (natives), wearing crowns of flowers, wreathed with garlands, and bearing poles nearly fifteen feet long, ostensibly to be used as levers in toppling over the upper stones, appeared. They were supposed to need such long poles because of the distance at which they must stand on account of the heat radiated from the pile, but I had walked close beside it a moment before and satisfied myself that I could have manipulated the stones with a lever of one-third the length, with some discomfort, but with entire safety. Some of the uppermost stones only were turned over, leaving a superior layer, the long poles being needlessly thrust down between the stones to the bottom, where two of them caught fire at their extremities, adding very much to the impression that the exposed layer of stones was red hot, when in fact they were not, at least to the eye. These long poles and the way they were handled were, then, a part of the ingenious "staging" of the whole spectacle.

Now the most impressive part of the ceremony began. Papa-Ita, tall, dignified, flower-crowned and dressed with garlands of flowers, appeared with naked feet and with a large bush of "Ti" leaves in his hands, and, after going partly around the fire each way uttering what seemed to be commands to it, went back and beating the stones nearest him three times with the "Ti" leaves, advanced steadily, but with obviously hurried step, directly over the central ridge of the pile. Two disciples, similarly dressed, followed him, but they had not the courage to do so directly along the heated centre. They followed about half-way between the centre and the edge, where the stones were manifestly cooler, since I had satisfied myself that they could be touched lightly with the hand. Papa-Ita then turned and led the way back, this time with deliberate confidence, followed on his return by several new disciples, most of them not keeping exactly in the steps of the leader, but obviously seeking cooler places. A third and fourth time Papa-Ita crossed with a larger following, after which many Europeans present walked over the stones without reference to the priest's instructions. The natives were mostly in their bare feet. One wore stockings. No European attempted to walk in bare feet except in one case, that of a boy, who, I was told, found the stones too hot and immediately stepped back.

The *mise en scène* was certainly noteworthy. The site, near the great ocean breaking on the barrier reefs, the excited crowd, talking about the "red-hot" stones, the actual sight of the hierophant and his acolytes making the passage along the ridge where the occasional tongues of flame were seen at the centre, with all the attendant circumstances, made up a scene in no way lacking in interest. Still, the essential question as to the actual heat of these stones had not yet been answered, and after the fourth passage I secured Papa-Ita's permission to remove, from the middle of the pile, one stone which from its size and position every foot had rested upon in crossing, and which was undoubtedly at least as hot as any one of those trodden on. It was pulled out by my assistants with difficulty, as it proved to be larger

than I had expected, it being of ovoid shape with the lower end in the hottest part of the fire. I had brought over the largest wooden bucket which the ship had, and which was half-filled with water, expecting that this would cover the stone, but it proved to be hardly enough. The stone caused the water to rise nearly to the top of the bucket, and it was thrown into such violent ebullition that a great deal of it boiled over and escaped weighing. The stone was an exceedingly bad conductor of heat, for it continued to boil the water for about twelve minutes, when, the ebullition being nearly over, it was removed to the ship and the amount of evaporated water measured.

Meanwhile others, as I have said, began to walk over the stones without any reference to the ceremony prescribed by Papa-Ita, and three or four persons, whom I personally knew on board the ship, did so in shoes, the soles of which were not burned at all. One of the gentlemen, however, who crossed over with unburned shoes, showed me that the ends of his trousers had been burnt by the flames which leaped up between the stones, and which at all times added so much to the impressiveness of the spectacle, and there was no doubt that any one who stumbled or got a foot caught between the hot stones might have been badly burned. United States Deputy-Consul Ducorran, who was present, remarked to me that he knew that Papa-Ita had failed on a neighbouring island, with stones of a marble-like quality, and he offered to test the heat of these basaltic ones by seeing how long he could remain on the hottest part of the pile, and he stood there, in my sight, from eight to ten seconds before he felt the heat through the thin soles of his shoes beginning to be unpleasantly warm.

A gentleman present asked Papa-Ita why he did not give an exhibit that would be convincing by placing his foot, even for a few seconds, between two of the red-hot stones which could be seen glowing at the bottom of the pile, to which Papa-Ita replied with dignity, "My fathers did not tell me to do it that way." I asked him if he would hold one of the smaller, upper hot stones in his hand. He promised to do so, but he did *not* do it.

The outer barriers were now removed and a crowd of natives pressed in. I, who was taking these notes on the spot, left, after assuring myself that the stones around the edge of the pit were comparatively cold, although the centre was no doubt very hot, and those below red hot. The real question is, I repeat, how hot were those trodden on? and the answer to this I was to try to obtain after measuring the amount of water boiled away.

On returning to the ship this was estimated from the water which was left in the bucket (after allowing for that spilled over) at about ten pounds. The stone, which it will be remembered was one of the hottest, if not the hottest, in the pile, was found to weigh sixty-five pounds, and to have evaporated this quantity of water. It was, as I have said, a volcanic stone, and on minuter examination proved to be a vesicular basalt, the most distinctive feature of which was its porosity and non-conductibility, for it was subsequently found that it could have been heated red hot at one end, while remaining comparatively cool at the top. I brought a piece of it to

Washington with me and there determined its specific gravity to be 0.39, its specific heat 0.19, and its conductivity to be so extremely small that one end of a small fragment could be held in the hand while the other was heated indefinitely in the flame of a blow-pipe, almost like a stick of sealing-wax. This partly defeated the aim of the experiment (to find the temperature of the upper part of the stone), since only the mean temperature was found. This *mean* temperature of the hottest stone of the upper layer, as deduced from the above data, was about 1200 degrees Fahrenheit, but the temperature of the surface must have been indefinitely lower. The temperature at which such a stone begins to show a dull red in daylight is, so far as I am aware, not exactly determined, but is approximately 1300 to 1400 degrees Fahrenheit.

To conclude, I could entertain no doubt that I had witnessed substantially the scenes described by the gentlemen cited, and I have reason to believe that I saw a very favourable specimen of a "Fire Walk."

It was a sight well worth seeing. It was a most clever and interesting piece of savage magic, but from the evidence I have just given I am obliged to say (almost regretfully) that it was not a miracle. S. P. LANGLEY.

Smithsonian Institution, Washington, D.C., August 7.

Some comments by Mr. Andrew Lang on this account have since appeared in the *Morning Post*. We hope to print a further contribution from Mr. Lang on the subject in our next number.

CORRESPONDENCE.

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

ON THE ATTITUDE OF THE SOCIETY FOR PSYCHICAL RESEARCH TOWARDS THE SPIRITISTIC HYPOTHESIS.

To the Editor of the

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

I.

MAY I attempt to voice an uneasy feeling which I believe many members have with regard to the future of the Society. It is true that in some respects we stand at the parting of the ways, and much care and tolerance will be needed to keep the Society together.

Up to now the task we have been engaged on has been a scientific one, and Mr. Myers in his Presidential Address rightly insisted on the intellectual virtues of curiosity, candour, and care. But to those who,

through the investigations of the Society, have arrived at the conviction that communications with discarnate intelligences are possible, these virtues are not sufficient. They require to be supplemented by the moral virtues of faith, patience, and sympathy. Faith, because he that comes to the spirits must believe that they exist, and that in some cases they are able and willing to communicate with mankind. Patience amid the almost inevitable delays and disappointments while developing mediumship in oneself or others; sympathy, in order that your circle may not be the resort of frivolous or personating spirits, but of those who come to seek for help or to give instruction.

In short, this branch of our inquiry is an art as well as a science, dealing as it does with intelligences as well as with psychic laws.

Now, some of our members may have a special aptitude for discovery on what may be called the artistic side of our work. But the question whether artists and scientists are to work together in one society will really depend on the attitude of the scientists, as artists are a tender folk and easily scared away by suggestions of fraud or even of credulity.

All will feel that our late President, with his many-sided sympathies, would have kept both sections together. Let us hope that the present leaders will be true to his memory and not let a difference of method divide those who will travel so much further along the right road if only they hold together.

LAWRENCE J. JONES.

August, 1901.

II.

I have read Sir Lawrence Jones' important letter with much interest and sympathy. He there touches on what has always been and what still is one of our most difficult questions of policy. He urges that we are not only a scientific society, but that by reason of the nature of our researches we must have a side more human and more considerate or diplomatic than societies which deal with matters less closely linked with emotion and conduct. In this respect he is undoubtedly right. We do not compare in this respect with a physical or an astronomical or even a biological society; we are more akin to an anthropological society. And in studying the habits and customs of Aborigines it is proverbially necessary to enter into sympathetic relations with them, not to trouble or confuse them with a missionary attitude, and not to frighten them by hostile suggestions, but to enter for the time into

their spirit, and learn from them what they have to teach. That branch of anthropological inquiry is no doubt an "art" as well as a science, dealing as it does with religious^r emotions and social prejudices as well as with mere intelligence. On the other hand, it must be admitted that although the sympathetic and receptive attitude has its place, it cannot be allowed a dominating position, otherwise the investigator would tend to become a disciple, and the scientific might degenerate into a propagandist society, having a creed and body of orthodox doctrine, held not on the ground of knowledge but in an atmosphere of faith.

Indeed, the word "faith" is the only one to which I take definite exception in Sir Lawrence Jones' amiable and judicious letter. If he would substitute for the word "faith" the word "open-mindedness," and modify the sentence following so as to continue thereafter: "because in entering upon the investigation of an unknown psychic universe every possibility must be admitted as conceivable, and the hypothesis of communications from beings other than man must by no means be excluded," I could myself endorse the whole letter as a statement of the special difficulties which we have to encounter in this investigation and the opposite attitudes which are necessary, whether combined in one or in many individuals. It would be a great pity if those with special powers for helping our work on one side—those whom the writer calls "artists"—should eliminate themselves from the conjoint work; especially since, on the other hand, those whom the writer calls "scientists" are at present conspicuous chiefly by their absence from our society, being for the most part amazed at what they consider the ludicrously sympathetic and credulous attitude of those few men of science whom our work has attracted. It is to be remembered, therefore, that the need for sympathy and delicate handling is not confined to one side alone; and the ever-present problem, now just as living as at the birth of the society, is how best to unite the scientific and intellectual virtues with the moral and emotional powers, striving not to exclude any one whose mind is open enough to examine and criticise the evidence, nor yet one whose powers are developed enough to add to our slow accumulation of criticised and trustworthy facts.

OLIVER LODGE.

III.

Sir Lawrence Jones' catalogue of the qualities required in an investigation such as ours seems to me, with one exception—an exception already made by our President—to be admirably selected. No doubt

in all scientific undertakings the virtues of curiosity, candour, and care are essential ; and in most cases there should be added to them patience and sympathy. It was precisely the lack of these two latter virtues that led the medical men of Elliotson's day to reject, with such unfortunate results, the evidence for the hypnotic trance, to see in the Okey girls merely a couple of commonplace impostors, to believe that a poor man who had his leg cut off in the trance had concealed the pain of the operation merely to oblige the mesmerist, to ignore the admirable work of Braid, and to class Elliotson, Esdaile, Townshend, and the rest as a set of weak-minded and credulous enthusiasts. It would be unpardonable if members of the S.P.R., with such an example behind them, were to repeat the mistakes of a former generation, and reject phenomena which they had never taken the trouble to understand. That, I take it, is the danger which Sir L. Jones sees reason to apprehend.

But when he speaks of *Faith* as an essential qualification in our present undertaking, it is necessary to enter a protest. Faith, I take it, is belief in something which is insufficiently proved, or is perhaps incapable of proof. In either sense Faith may legitimately find place, not merely in the sphere of religion, but in our social activities and in our conduct generally. No doubt in the widest sense we live by faith : without faith action of any kind, and even life itself, would be impossible. But faith in a scientific inquiry is surely irrelevant or mischievous. As a mere working hypothesis, spirits or odyllic fluid or anything else is legitimate ; the working hypothesis ceases to be legitimate so soon as it becomes an article of faith. The previous example of the history of mesmerism in this country will serve as an illustration. Correlative to the want of sympathy and patience shown by men like Wakley and Marshall Hall was the faith not according to knowledge displayed, if not conspicuously by Elliotson himself, at any rate by many of his followers. To us, looking back on that ridiculous and discreditable chapter in the history of science, it is difficult to decide which party was most to blame. At any rate, if the mesmerists had been content to take their stand upon the facts, and to allow that the interpretation was a question, not of dogma but of logic, it seems probable that their opponents would have shown more tolerance and ultimately more intelligence. The belief in spirits may or may not be better founded than the belief in odyllic fluids to which the mesmerists of 1840-50 challenged their contemporaries ; but neither fluids nor spirits will advance their cause by employing Faith as their advocate in the court of science.

FRANK PODMORE.

IV.

The use of the word "faith" in Sir Lawrence Jones' letter seems to be the point which challenges criticism. Mr. Podmore has stated very clearly and convincingly the danger that would arise if the Society as a whole approached the problems which it hopes to solve in a spirit of faith as well as with the patience and sympathy whose value is urged by Sir Lawrence Jones. But I did not myself understand that this was the contention of his letter. I take it rather that Sir Lawrence Jones urges that the time has come for the Society to make full use of the special qualities of certain of its members, those whom he happily describes as "artists," and that among those qualities he places foremost that of faith. All that he asks of the other members of the Society is that they should remember that artists are easily scared away by suggestions of fraud or credulity.

But if Sir Lawrence Jones is asking for more than this, and claiming that the Society as such should possess the moral qualities of the artist as well as the intellectual virtues appropriate to the man of science, then I think we must agree with our President that "open-mindedness" is to be preferred to "faith."

MARGARET DE G. VERRALL.

V.

I notice that Sir Lawrence Jones does not urge the supplementary virtues of faith, patience, and sympathy on the plain psychical researcher, who is still seeking and has not yet reached any conclusions, but only on "those who through the investigations of the Society have arrived at the conviction that communications with incarnate intelligences are possible." For these latter the advice is, I venture to think, superfluous.

But if Sir Lawrence Jones means by inference to urge the desirability of faith on those who so far have found the evidence for spirit communication unconvincing, then his advice seems to me not unlike that of the missionary who, anxious for the conversion of an atheist, implores him to pray.

But I should like to hear a definition of "Faith." Does it mean a general faith in the sincerity of mediums and clairvoyants, professional or private? or a faith in the probability of survival after death and of spirit communication? or, vaguely, a faith that "there's something in it"?

I fully realise that frequent opportunities for the investigation of unprofessional mediums are being, and (it is no new thing) have been, lost owing to a dislike of the Society's methods. But I doubt if there be any way out of the dilemma. The spiritualist with his more sympathetic attitude may obtain better phenomena, but just in consequence of his more sympathetic method he is not in a position to present the evidence in such a manner as to bring conviction to the outside world.

This is not the first time that our Society has been warned of the dangers of its critical methods. We can but point to our past record, and to Sir Lawrence Jones' own admission that, thanks to the investigations of the Society and in spite of the rigour with which the evidence has been handled, conviction has been brought to some minds that communications with discarnate intelligences are possible.

I would beg those who regard our more sceptical members as wanting in patience and sympathy to remember that none desire more ardently than these very sceptics to be able to believe. It is the supreme and intimate importance of the subject that explains and justifies their caution. Their longing to discover grounds for belief in existence after death, their patience in what must appear to them an almost hopeless quest, and the very fact that they do not take their stand with the vast majority of men who will not trouble to investigate at all, should be the best guarantee of their earnestness and of their fundamental sympathy.

J. G. PIDDINGTON.

ON THE POSSIBILITY OF LOCAL ORGANISATIONS OF MEMBERS FOR
WORK IN PSYCHICAL RESEARCH.

[The following letter has been received from an Associate of the Society]:

Winterley House, near Crewe,
June 19th, 1901.

DEAR SIR,—With reference to the appeal of the Council to the members for support, I beg to offer a suggestion for the consideration of the Council.

I believe that there is nothing so likely to quicken the interest of the members in the Society and its work as personal contact with one another.

The meetings in London give this opportunity to such of the members as reside there, but to most country members attendance is practically impossible, inasmuch as they involve an expenditure of time and money in a long railway journey and a night at a hotel.

I do not know the geographical distribution of the members, but I think it is well worth the consideration of the Council as to whether "district" meetings of members might not be held periodically in, say, Edinburgh, Dublin, Manchester, Birmingham, and Bristol. Lancashire, Yorkshire, Derbyshire, and Cheshire members, for example, might well meet in Manchester, and speaking for myself I should certainly attend such meetings.

My belief that by district associations or meetings the Society would attain a much larger membership, and, what is of more importance, they would secure a livelier interest of the members in the work of the Society.—Yours faithfully,

CHAS. H. PEDLEY.

[Mr. Pedley adds later]:

All I suggest is that the Society might in selected districts call *one* meeting of local members, and then allow such members to decide whether they will continue the meetings. If my letter were inserted in the *Journal* and opinions of members invited thereon, you would ascertain whether my proposal meets with any general acceptance.

[Any plan that would lead to active co-operation in the Society's work on the part of members in different places is certainly worthy of encouragement. Experience seems to show, however, that such plans succeed better if initiated locally than if set on foot from headquarters. Thus it might be possible for different groups of members to rouse interest in psychical research and spread knowledge of it in their own neighbourhood and among their own friends,—say, by small private meetings for discussion and, in some cases, experiment.

We should be glad to receive communications from any group of workers and also to print in the *Journal* any suggestions that seem likely to be useful to members trying to carry on the work.—EDITOR.]

SUBSCRIPTIONS AND DONATIONS TO THE FUNDS
OF THE SOCIETY.

THIRD LIST.

The following Contributions have been received or promised :

	Annual Subscriptions.	Donations.
<i>First and Second Lists</i> (see <i>Journals</i> for June, p. 92, and July, p. 112),	£83 13 0	£103 7 0
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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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- BERRINGTON, MISS FLORENCE, Pant-y-Goitre, Abergavenny.
- CLARKE, MISS ISABEL, 45 Tisbury Road, Hove, Sussex.
- CORT VAN DER LINDEN, MISS G. B., Burger Ziekenhuis, Amsterdam
- ELLIS, MRS. EDWARD, Shadingfield Hall, Wangford, R.S.O., Suffolk.
- GOLDSTEIN, DR. JULIUS, 154 Adelaide Road, Hampstead, London, N.W.
- HANNAY, HUGH B., 59 Aston New Town, Birmingham.
- JONES, MISS LILIAN I., 7 Hampstead-hill Mansions, Downshire-hill, N.W.
- KINGSFORD, ARTHUR B., M.R.C.S., 9 Burwood Place, London, W.
- LEE, REV. A. H. E., 3 Cambrian Terrace, Holbeck Moor, Leeds.
- Le Mesurier, C. J. R.**, 19 Perrymead Street, London, S.W.
- MARCHANT, REV. JAMES, 30 High Street, Chatham.
- MATURIN, MRS. F., 40 Warwick Street, High Street, Kensington, W.
- MEEBOLD, ALFRED, Heidenheim, Wurtemberg.
- Paul, Herbert G.**, 106 Wellington Place, Toronto, Ont., Canada.
- Ping, William B.**, 2 Mayfield Avenue, Chiswick, W.
- PIPER, JOHN E., LL.B., 16 Middleton Road, New Wandsworth, S.W.
- RYVES, MISS EVANGELINE, 99 Hereford Road, Bayswater, London, W.
- SMITH, ADOLPHE, 12 Crookham Road, Fulham, London, S.W.

SWEETMAN, G. DRYSDALE, C.E., Windsor House, St. Thomas Street, Ryde, Isle of Wight.

TELBIN, MISS, 4 West End Mansions, West End Lane, London, N.W.

VELSEN, DR. PROSPER VAN, 79 Rue St. François, Brussels.

WAKEFIELD, H. G. R., Prince of Wales' Leinster Regiment, 17 Warwick Road, Maida Hill, London, W.

WHEATLEY, G. W., c/o Messrs. Grindlay and Co., 54 Parliament St., S.W.

THE AMERICAN BRANCH.

ALEXANDER, E. P., Georgetown, S.C.

BANCROFT, DR. C. P., Supt. of N.H. Insane Asylum, Concord, N.H.

BURR, HENRY A., South Front Street, Wilmington, N.C.

CHASE, THORINGTON C., Manilla, Philippine Islands.

DOWD, MISS ALICE M., 47 Grove Street, Stamford, Conn.

EMERSON, MRS. N. WALDO, Powell Street, Brookline, Mass.

HARRIMAN, T. G., B.S., M.D., Hampton, Iowa.

Hartness, James, Springfield, Vermont.

HUBBELL, G. G., Room 12 Glenn Building, Cincinnati, Ohio.

LANAHAN, MRS. CHARLES, 1209 St. Paul Street, Baltimore, Md.

Long, Theodore K., 4823 Kimbark Avenue, Chicago, Ill.

MILLER, MISS FRANK, 830 St. Nicholas Avenue, New York, N.Y.

MORTON, JOSEPH, Caspar, Cal.

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POPE, MISS MIRIAM, 30 Broadway, Beverley, Mass.

ROBINSON, NELSON L., 46 East 21st Street, New York, N.Y.

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SMITH, MRS. WINFIELD, "The Martin," 10 Wisconsin St., Milwaukee, Wis.

WATKINS, MRS. P., Lovett, Mobley, Ga.

WILBUR, MRS. BENJAMIN F., P.O. Box, 65 Little Compton, R.I.

MEETING OF THE COUNCIL.

THE Council met at the Rooms of the Society, 19 Buckingham Street, on October 25th. There were present, The President (Dr. Lodge) in the chair, Professor W. F. Barrett, Sir William Crookes, Hon. E. Feilding, Miss Alice Johnson, Mr. J. G. Piddington, Mr. F. Podmore, Mr. F. C. S. Schiller, Mr. Sydney C. Scott, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Sir A. K. Stephenson, Col. Le M. Taylor, Dr. Chas. L. Tuckey, and Mrs. Verrall.

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

Four new Members and twenty-one new Associates were elected. The election of two new Members and nineteen new Associates of the American Branch was recorded. Names and addresses are given above.

A donation of £5, from Mr. Edward J. Thomson, in response to the recent appeal by the Council, was reported.

The following were, at their request, transferred from the list of Associates to that of Members: Mr. W. W. Baggally, Col. Bannerman, Miss H. Dunham, Mr. G. Palmer Harding, Sir Lawrence J. Jones, Bart., Mrs. Nicolls, and Mrs. Robert Ogilvie.

The Council recorded with regret the deaths of Lady Mount-Temple, who had been a Member of the Society almost from its foundation, and of Captain Ronald B. Miers, an Associate of the Society since 1898, who lost his life in South Africa.

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

The Committee appointed to select an Organising Secretary reported that, after careful consideration of the claims of various candidates for the post, they were unanimous in recommending the election of Mr. N. W. Thomas. After an interview with Mr. Thomas, and a full consideration of the matter, a resolution was unanimously carried, on the proposition of Sir William Crookes, seconded by Professor Barrett, that the recommendation of the Committee be approved, and Mr. Thomas was accordingly elected. Mr. F. Podmore, Mr. H. Arthur Smith, and Mr. J. G. Piddington were subsequently appointed a Committee to carry on negotiations in regard to the future rooms of the Society. It was also agreed that the tenancy of the present rooms should be continued till Lady Day, 1902.

A letter was read from the Assistant-Secretary, briefly acknowledging his sense of the kindness of the Council in the minute they passed at the meeting in August, and thanking them for the liberality of the resolution adopted, and also expressing the hope that he may still be able in some ways to further the work of the Society.

It was agreed that a General Meeting be held on Friday, November 29th. It was left to the Hon. Secretary to fix later the place and hour of the meeting, as, the Westminster Town Hall not being available for the present, it would be necessary to engage some other hall to meet in.

The next Council Meeting was fixed for the same date, the place and time being dependent on the arrangements made for the General Meeting.

APPOINTMENT OF AN ORGANISING SECRETARY.

As recorded in the report of the Council meeting held on October 25th, Mr. Northcote W. Thomas, M.A., has been appointed Organising Secretary to the Society; and thus one important item of the scheme indicated in the recent address by the Council to Members has been carried into effect.

Mr. Thomas matriculated at Trinity College, Cambridge, in 1887, and there gained the Greaves Prize (English Historical Essay Prize), in 1889, and took honours in the Historical Tripos of 1890. He has been awarded the diploma of the Ecole Pratique (Paris) for a dissertation on "La Survivance du Culte des Animaux au Pays de Galles." He is a good French and German scholar and published in 1899, "The Naval Wordbook: Ein Marine-technisches Wörterbuch." For the last twelve months he has acted as Assistant Secretary of the Anthropological Institute, whose methods of research have many points in common with our own.

MR. LANGLEY ON THE FIRE-WALK.

BY ANDREW LANG.

I DO not wish further to engage in controversy with Mr. Langley, nor he with me. As to the calculations in his article in *Nature* (August 22, 1901), I observed elsewhere that his most important figure was "conceivably a misprint." It *was* a misprint.¹ Without being polemical I may note that the exhibition witnessed by Mr. Langley was that of a strolling performer; and that the religious rite of the Fire-Walk (as I conceive a rite of First Fruits) is not indigenous in Tahiti (where Papa-Ita² was on tour), and was not performed in the regular way. The furnace was one time, not seven times heated, that is, did not burn for a seventh of the time usual in the religious ceremony of Fiji. Unlike some other European observers, Mr. Langley did not try the surface temperature of the stones with his own bare feet. A recent observer, Mr. George Ely Hall, gives the following account of his experience. I am obliged, for the present, to cite it as quoted by Miss Teuira Henry, in the *Journal of the Polynesian Society*, Vol. x., No. 1, pp. 53-54, March, 1901. Miss Henry, a lady of

¹ The account in *Nature* gave the specific gravity of the stone as 0.39; it should have been 2.39.

² Mr. Lang tells us that there was a good account of Papa-Ita, with photographs, in *The World Wide Magazine* for June, 1901.—ED.

Polynesian extraction, communicated an excellent account of the religious rite to the same journal, with the incantations (Vol. ii., p. 105).

Miss Teuira Henry, of Honolulu, sends us the following notes on the above subject, which she first brought to the notice of the Society in her paper published in Vol. ii., p. 105, under the title of "Te-umu-ti." Further references to the performance will be found in Vol. viii., pp. 58 and 188.

The following is quoted from *The Sunday Examiner Magazine*, San Francisco, of December last: "But now comes Mr. George Ely Hall, the Turkish Consul-General, with an office in Parrott Buildings on prosy Market Street, in unimaginative San Francisco, and tells how he, only a few weeks ago, with the commander of a modern French cruiser, was enabled through incantations and the fanning of sacred leaves, to walk bare-footed over red-hot stones, and come out unhurt. But more than this, Consul Hall has photographs to prove his story, and the 'apparatus' cannot lie."

The French cruiser was the *Protet*, the commander was Commodore Germinot, and the *umu-ti* walking was done on the Island of Taha'a, adjacent to Ra'iatea, Society Group. When all was made ready and the great hot stones were flattened down, Mr. Hall says: "Then out came the two sorcerers,¹ each armed with a big bundle of leaves of the sacred *ti*. They set up an incantation, a weird chant that started the tremulous little quivers in the spinal marrow, and began beating the edge of the fire with *ti* leaves. The people stopped all their laughter and chatter—there was no sound save the chanting of the sorcerers, who moved slowly and with rapt faces. I began to feel a strange impression in it all, and if one of the old woodland gods had stepped out of the cover in response to the incantations, I should not have felt great surprise.

"Then, still moaning and muttering, those two sorcerers started across the hot stones with bare feet, beating ahead of them with long *ti* leaves. There was no trace of hurry in their steps; Milton's Satan, walking across the burning marl, could hardly have been more majestic. Then some of the natives, men and girls, prepared for the test. The sorcerers walked over the stones ahead of them, beating the way with *ti* leaves.

"And then the interpreter announced that the Commodore and myself would walk over the hot stones; all the company shouted in great joy. We stripped off our shoes, rolled up our duck trousers, and took our places behind the chanting sorcerers, who went on ahead of us again beating the stones with *ti* leaves. Then I wished I had not been so bold. All the heat I ever experienced was nothing compared to that. My moustache and hair curled up so that I could not get them straightened for days; my hands seemed cooking; in my ears was a feeling as if fires had been kindled against the drums; my eyeballs seemed to boil out the water that ran from them. I felt like hurrying, but that would never have done in the

¹ These men were of course Polynesians, natives of the Society Group.—EDITORS [of the *Journal of the Polynesian Society*].

presence of that company and with those two sorcerers marching on so majestically ahead—and I would not have looked back for half the world,¹ such a hold had the earnestness of those heathen priests taken on me. But all this time my feet were cool, and we passed the ordeal unsinged and unharmed. I cannot explain how it was that I was not blistered in walking over the stones. There were scientists of some note among the officers of the *Protet*, but they could not explain.”

The paper says that it is a rule that no one may look back in walking through the *umu*, as has also been stated by Colonel Gudgeon (Vol. viii., p. 59).

There is now here in Honolulu a fire-walker from Huahine Island of the Society Group, named Papa-Ita, about sixty years of age, who has been performing before large audiences. His incantation is much the same as the Ra'iatean (Vol. ii., p. 105), but he invokes two famous women in their mythology, one of whom is the Vahine-nui-tahu-ra'i, invoked also by Tupua of Ra'iatea, and the other is Hina-nui-te-'a'ara (Great Hina-of-sweet-scented herbs) who is no other than the famous sister of Ru the navigator and upraiser of the sky—Hina of many titles, who is said to have stepped into the moon and remained there watching over the earth ever since, for which reason she is also called Hina-nui-te-araara, Great Hina-the-watcher.

The *umu-ti* walking has never been a religious ceremony amongst the Tahitians. Papa-Ita says it dates from time immemorial, and that the feat is a mystery to themselves. They regard the *ti* (*Dracæna*) leaf as indispensable for the performance, because it constituted the clothing of the two women above-named. They wore wreaths, garlands, and petticoats of shredded *ti* leaves, and from them the habit has come down to these days.

It is thus obviously no peculiarity of the native feet that enables them to walk unharmed. Europeans can achieve the adventure. But Mr. Langley knew that before.

CASES.

L. 1126. Thought-transference by means of crystal-vision.

The following is a case of collective crystal-vision, in which there is no indication that the picture seen was derived from any source external to the minds of the percipients; it seems rather to have been a purely fancy scene, arising casually in the mind of one of them and transferred, apparently by telepathy, to the mind of her companion. The case is specially interesting on account of its bearing on the general theory of collective hallucinations, since it indicates that the sharing of a hallucination by two or more persons is no proof that the hallucination had not a merely subjective origin; and we print it

¹ A companion of Colonel Gudgeon, looking back, was badly burned.—A. L.

partly for this reason and partly in the hope that it may stimulate some of our readers to try experiments on the same line.

The account was sent to us through the kindness of Mr. Andrew Lang, one of the percipients, Miss Grieve, being a niece of his ; it was received on October 11th, 1901. Miss Grieve writes :—

The Leaseowes, Halesowen, Worcestershire.

On June 24th C. and myself were reading anatomy together. C. took the crystal ball and I looked over her shoulder—both of us merely wondering if we should see the same thing. At the same moment the ball darkened, a white cloud came over the whole, and three pyramids appeared, a large one in front, the other two behind. Then a train of camels, some with riders, others being led, passed from left to right and disappeared behind the large pyramid. The vision lasted about one minute, and vanished simultaneously for both of us. We each wrote down as the things appeared, so as to be accurate ; and I had no thoughts of pyramids in my mind.

B. H. GRIEVE.

Miss Grieve's friend gives her own recollections of the vision as follows :—

On the 24th day of June, 1901, B. G. and myself were looking up muscles for an exam., and we had the crystal ball on the table.

We both looked into it casually, and I at least had no definite thoughts in my mind, when simultaneously we saw some pyramids appear, one large one in front and others behind, seemingly in a row, and coming round from the left to right a train of camels appeared. On the first one was a man, whose features I could not distinguish, as he was muffled up. Most of the other camels had large packages on their backs and were led. The procession passed slowly round the pyramid and then all vanished.

Another day I was looking into the ball by firelight hoping to see a favourite collie dog that had died a year previously.

The ball turned all black at first, then a light spot appeared in the centre and gradually spread nearly all over the ball. In the centre of this was a true portrait of the dog,—perfectly life-like. The vision only remained a few seconds.

CATHERINE COAD.

The second vision described by Miss Coad seems to show a special faculty on her part of vivid visualisation ; it was, therefore, especially important to ascertain whether any conversation took place between her and Miss Grieve during the course of the vision, which might have suggested to her the same scene. In reply to questions on this point, and as to the notes made at the time, Miss Grieve writes to us :—

October 17th, 1901.

. . . I am sorry to say I cannot send you the rough notes we made at the time ; we left them here (at the college) last term and cannot find them

anywhere now. . . . The descriptions were written immediately after seeing the vision, but before either of us said anything, and we did not speak while the vision lasted. . . .

BERTHA H. GRIEVE.

Mr. Andrew Lang gives in *The Making of Religion*, pp. 98-99, a case in which "Miss Angus" and a friend of her saw closely similar visions in the crystal. But from their accounts it does not seem certain that verbal suggestion was altogether excluded, as the seers did not entirely refrain from discussing the visions while they were seeing them.

Miss Grieve has sent us an account of another case in her own experience, in which, after an examination in anatomy and before the results came out, she saw in the crystal a list of names written on a sheet of paper. The first three names were clear, but the rest illegible. Shortly afterwards she dreamt that the same three names were at the top of the list; and when the actual list came out the three first names appeared as in her dream. But as there were only ten candidates altogether, of whom Miss Grieve herself was one, she does not, of course, attribute any importance to this vision.

P. 273. Apparition.

In the following case of premonition, the warning of approaching trouble may possibly have been received from a discarnate spirit—perhaps from the father of the percipient—but it will be seen that there is no direct evidence of this. On the other hand, the circumstances point strongly to the explanation that the warning emanated from the subliminal self of the percipient, which may have been aware of the inflammation, which was probably already present, though the results of it were not consciously felt until the following day. The fact of the illness following so quickly on the impression of course bears out this interpretation.

The account came to us through the American Branch of the Society, having been sent to Dr. Hodgson by Dr. M. J. Savage, who received it from the writer, Mrs. Meredith, of The Lilacs, Cedarhurst, Long Island. The account was undated, but the postmark on the envelope addressed to Dr. Savage was May 25th, 1901. Mrs. Meredith wrote as follows :

On Tuesday morning, the twenty-fourth of April, 1900, my son, Edward Howard Dunning, awakened me at about seven o'clock. He seemed much troubled and spoke in a very deliberate and serious manner. He said : "Mother, I'm afraid something terrible is going to happen; last night a

spirit walked before me, and I know what it means. Something terrible is going to happen. You will have to bear it."

I felt myself quite dumb with amazement. I tried to argue with him and get a further explanation of what he had seen, or what he seemed to fancy that he had seen. He persisted in repeating his fears, adding with apparent pity for me, "You will have to bear it."

Further details finally given me by him elicited these facts—or what he claimed to be facts. The previous evening while walking up and down the piazza of our home and about the grounds, smoking his usual after-dinner pipe, he saw, or said that he saw, a spirit moving just before him as he walked. He said that it remained just in front of him until he finally turned to enter the door, when it remained standing by one of the pillars of the piazza. I asked him if he recognised it, or I think I said, "Who was it?" He answered, "I could not recognise it." He seemed to speak deliberately and with an evident desire to be accurate. I asked again, "Was it a man or a woman?" He once more answered, still with the same care, "I *think* it was a man." He then added, "I understood its message." I asked, "Did it speak to you?" For a moment he looked puzzled, then he slowly said, "Yes—but perhaps not as you mean 'speak.'"

I tried to jest about the matter, but his strange seriousness filled my heart with a nameless dread. His constant reply to all my jests and objections was, "*Mother, I saw it.*"

This occurred first at about seven in the morning. Within several hours he complained of feeling ill, and our family physician was called in, but no serious symptoms developed until the afternoon. That evening it was decided that the case was a clearly defined one of appendicitis.

My son declared several times during the next two days the truth of what he had told me just before the development of his illness. An operation was performed on the second day. On the Sunday following, or on the 29th of April, 1900, he died at a half after eleven o'clock in the evening.

I have tried to exercise great care in recalling this occurrence, copying notes made not long after his death, and in no detail or statement have I exaggerated the facts.

KATHARINE M. C. MEREDITH.

The following corroborative notes were enclosed with Mrs. Meredith's account. From Dr. Pershing :

Lawrence, L. I.

I was the physician who attended the patient referred to. He showed no symptoms of delirium until several days after the operation, and was entirely clear in his mind, until then. The facts here stated were related to me by Mrs. Meredith about the time of his death.

EDWARD H. PERSHING, M.D.

From Mrs. Louis Neilson, of Far Rockaway, Long Island :

The occurrence here related was told to me by the boy's mother before his death.

A. P. R. NEILSON.

From Mrs. Peter B. Olney, of Lawrence, Long Island :

The occurrence here related was also told me by Mrs. Meredith before her son's death.

MARY S. OLNEY.

From Mrs. M'Ferson Kennedy, of Cedarhurst, Long Island :

These facts were related to me by Mrs. Meredith.

ESTHER W. KENNEDY.

From Mrs. Meredith's sons :

We knew of the occurrence spoken of by our mother, before the death of our brother.

HAROLD W. DUNNING.

R. C. DUNNING.

In answer to enquiries from Dr. Hodgson about the account, Mrs. Meredith wrote to him as follows :

The Lilacs, Cedarhurst, L. I.,
June 11th, 1901.

. . . It was written—or rather copied—in May of the present year. The original notes, however, were made last summer—a year ago—soon after the death of my son in April of 1900. As I recall it, the exact dates of his illness and death are recorded in the account sent to you. . . .

You also ask if I object to the use of my name. Most certainly I do not, as I consider the testimony of my son a sacred legacy to all those who are seeking the truth in such matters.

My son had no previous belief in the existence of such phenomena. He was what is called "normal" in the sense that physical health and sound nerves seemed to characterize him. . . . KATHARINE M. C. MEREDITH.

Mrs. Meredith adds, in a letter dated August 22nd, 1901.

. . . When I asked him at the time if he had recognized the person he saw, he replied, "I could not recognize him." But my son was only six years old when his father died, so if they had met after so long a separation, he would hardly have recognized him at once.

In regard to the second question as to whether he realized that anything was the matter with him at the time, I asked him at once "Are you ill?" And he replied, "No—not ill—but feel as if I might be coming down with the *grippe*." No pain or actual illness developed until about three hours later, when he looked at me with a peculiar expression and said, "Mother, I'm getting such a pain in my side!"

I have often thought that whoever he saw, it must have been some one who inspired no terror or even great awe, as he showed no fear or worry at any time, but seemed simply to accept the message gravely and with dignity. About a week before that he said to me one morning that no one could have had a happier life than he had had, and added that he had no fear of death. He said, "Lots of people say that, but I *mean* it." A week later he proved by his great courage and calmness in the midst of terrible suffering that he had spoken the truth. He was himself until the last moment, and the

nurses said that aside from several brief intervals he, even at the last, had no delirium. After he could not speak he heard the doctor tell me that he thought he was unconscious. As an answer the boy made a great effort, took me in his arms and clasped me close to his breast, trying at the same time to kiss me. He was certainly unusually clear mentally until the last.

KATHARINE M. C. MEREDITH.

The following letters from Mrs. Meredith, addressed to Dr. Hodgson, describe another occurrence in her family which is interesting in connection with the foregoing :

June 11th, 1901.

. . . Yes—in answer to your question as to whether there have been any other experiences in our family. My daughter Hazel at the age of two years, and almost immediately after the death of her father, claimed to see him, and carried on a conversation with him one morning in the presence of myself and the nurse, who, of course, could neither see nor hear, as the child certainly seemed to do. . . .

KATHARINE M. C. MEREDITH.

The next letter was received on July 2nd, 1901.

. . . As to the details concerning my daughter Hazel's conversation with her father, I can give that quite briefly. I do not know where I could find the nurse who was present. Her name was Mrs. Hankin, and I think she has gone to Chicago. As it occurred so many years ago, and as I lost track of her soon after, I fear I could never trace her. So I will tell you quite simply what occurred.

When my daughter was about two years old her father, who was devoted to her, died. Two months after his death, the child was sitting on the bed in the room which had been his, playing with some toys. The nurse and I were packing his clothes away in some trunks. Suddenly the child began talking and laughing with some one to us unseen. I asked her what she was doing, and she looked innocently surprised as she replied, "*Talking to my papa.*" I asked, "Where is papa?" She replied, as if astonished, "Here." I said, "Papa is not here." She insisted that he was, and pointed at him, as she saw him at the bedside, with her finger. Then she said, "*Now my papa's gone away!*" Then added with burst of laughter, "*My papa wore a funny dress—all white!*"

She then went on playing with her toys as if nothing had happened. She knew nothing of her father's death, had been away from home at the time, and had merely been told that her father had "gone to heaven," which meant nothing to her, as she was too young to understand.

Of course, we thought it curious at the time, and spoke of it in our family merely as an occurrence which was difficult to explain. The nurse alone insisted that the child really saw what she claimed to see.

Now—after the experiences of the past year—I regard the matter from a different standpoint.

Of course, as this occurred fourteen years ago, and no notes were made of

it at the time by me, it is possible that I have not word for word used the exact language used at the time by the child. But it must have been very much as I have given it, and the main fact is absolutely true. . . .

KATHARINE M. C. MEREDITH.

L. 1127. Dream.

The evidence in the following case of a veridical dream has been carefully collected by Dr. H. W. M'Connel, of Matlaske Hall, Norwich, an Associate of the Society. The principal witnesses in the case are all well known to Dr. M'Connel. Their names have been given us in confidence, and all the original letters relating to the case were shown to us.

Dr. M'Connel drew up the following statement as the result of a conversation with Miss F. (the dreamer), and afterwards showed it to her to make sure of its correctness :—

On February 26th, 1900, I dreamt that my brother passed sixth in an examination for the Naval Medical. The letter with result came from the Admiralty on the 28th, and the dream was found correct. The examination was from February 19th–23rd, and I knew that my brother was up in London at it. I was in Ediuburgh, and I had no reason for supposing that he might come out any special place. The dream was between 2 a.m. and 8 a.m. on the night of the 26th, and my brother only returned from London on March 1st. I attached no importance at the time to the number in the dream, only feeling depressed at having dreamt he had passed at all, as dreams go very contrary; but fortunately I told the dream that same morning to my brother and sister and a friend. A. C. F.

In reply to questions from Dr. M'Connel, Miss F. writes to him :—

January 10th, 1901.

- (1) R. was up for Naval Medical Service exam.
- (2) I had no reason for thinking he might come out any special place.
- (3) The exam. lasted Feb. 19th–23rd. I dreamt my dream night of 26th, and the letter with result from the Admiralty came on 28th.
- (4) Possibly might have been when marks were being added up, but not probable—dream occurring between 2 and 8 a.m.
- (5) R. only returned from London, March 1st. . . . As to how I dreamt of his passing, I only knew I had had the list in my hand with R.'s name 6th. . . . Fortunately I told the dream, number and all, that same morning both to F. and C. and a friend. I had a post-card from the latter afterwards saying how very "spooky" it was. . . .

Miss F.'s brother and sister, F. and C., confirm her account as follows:—

Jan. 21st, 1901.

I remember A. told me she had dreamt R. had passed 6th in his exam., which afterwards proved correct.

F. H. F.

I can also bear testimony as above.

C. F.

The following extracts from later letters written by Miss F. give further details:—

R. did not know the result till I wired it to him on 28th. I am quite sure I don't know any of the examiners. . . .

I had no idea of the number of candidates. I knew nothing of the other candidates. R. heard the result when I wired it to him after getting Admiralty letter.

On looking up R.'s letters, I found his post-card written on the 28th, saying, "I got your wire this morning. I suppose it is so far satisfactory," and mentioning the fact that he had dined with a friend the previous night, 27th. So I wrote and asked her if she chanced to remember whether R. knew his fate or not the night he dined, and she answers that she distinctly remembers that he was waiting then to hear the result.

The candidate in question (R.) could not remember the exact dates of the events, and as he was away on a cruise, no direct statements could be obtained from him. But the letter just quoted, and the official statements which follow, seem to make it clear that he could not have known the result of the examination at the time of his sister's dream, and that therefore, if she obtained the information telepathically, it could only have been from one of the examiners.

The letters of the officials to Dr. M'Connel, in reply to his inquiries, are as follows:—

ADMIRALTY.

July 2nd, 1901.

DEAR SIR,—In reply to your letter of yesterday, as far as is known in this department, the result of the examination could not have been known outside before it was communicated here on Feb. 27th. The candidate in question would be the only one to say whether he obtained it, apart from the dream, before he received the letter from this department.—Yours very truly,

The gentleman who was acting as secretary to the Board of Examiners writes:—

July 2nd, 1901.

DEAR SIR,—The information which Mr. — [of the Admiralty] has given you enables me to say *positively* that the meeting of the examiners took place

on the evening of Feb. 26th.—After determining the order of the candidates by *numbers*, the names (which till then are kept in a sealed envelope) would be added to the list.—This would be at about 7 o'clock p.m. on the 26th Feb. The list thus made up would be in my custody till Feb. 27th morning, when I *personally* communicated it to the Admiralty. There is no possibility of the result being known outside the circle of the examiners until after it has been communicated to the Admiralty.—Yours faithfully, ———.

One of the examiners writes :—

July 4th, [1901.]

DEAR SIR,—I am afraid I cannot help you much. The meeting of the examiners at which the results of the examination were determined was held at 5.30 on Monday, Feb. 26th, but whether the report was posted that evening or not I cannot say, as, to the best of my recollection, Dr. S., who acted on that occasion as Secretary to the Board of Examiners, took charge of the papers. . . . I know of no way in which candidates can know before the Admiralty is informed.—Faithfully yours, ———.

The letter from the Admiralty announcing the result of the examination was posted to the candidate's home address on February 27th, and received in Edinburgh on the 28th.

Dr. M'Connel sent us a cutting from the *Times* of March 5th, 1900, which gives a list of the candidates in the examination of February 19th and following days who had been granted commissions as surgeons in the Royal Navy. Twenty names appear in the list, in which "R.'s" is sixth.

In reply to later inquiries from Dr. M'Connel, the Secretary to the Examiners says:—"I believe there were 28 candidates in the competition in February, 1900." If Miss F. had been aware of this fact, the probability of her guessing her brother's place correctly would, of course, have been one in 28. She states, however, that she had no idea how many candidates there were, and presumably knew nothing of her brother's chances. Thus, though it can hardly be stated that the correspondence between the dream and the facts was decidedly beyond what chance could have produced, it is certainly strongly suggestive of clairvoyance or telepathy.

THE NEWSPAPERS ON MRS. PIPER.

Many of our readers will probably have seen the paragraphs in the *Daily Telegraph* and *Westminster Gazette* of October 21st and 25th

and other papers, relating to the so-called "confession" of Mrs. Piper, which appeared in the *New York Herald*, and may expect us to notice them. It will have been observed that Mrs. Piper is not alleged to have made any confession of fraud; she appears merely to have stated that in her view the knowledge shown in her trance utterances is acquired through telepathy from the living and not through communications from the dead.

In a letter in the *Westminster Gazette* of October 25th, a member of our Council, Mr. E. N. Bennett, points out that this opinion can in no sense be regarded as a "blow" to the S.P.R., which—as a Society—is committed to no creed or theory, but simply attempts to aim impartially at solutions of the problems presented to it. In our first report on Mrs. Piper, the rival hypotheses of telepathy and spiritism as explanations of the facts were clearly stated; and differences of opinion continue to exist on this matter among her investigators. Mrs. Piper herself is probably in a less favourable position than these investigators for forming a theory of the phenomena; but the advocates of the spiritistic explanation can hardly object to her cautiously worded description of the possible sources of her information, as given in the *New York Herald*, namely:—"I never heard of anything being said by myself during a trance which might not have been latent in my own mind, or in the mind of the person in charge of the sitting, or in the mind of the person trying to get communication with some one in another state of existence, or of some companion present with such a person, or in the mind of some absent person alive somewhere else in the world." But as Mrs. Piper is no better judge than any other reader of the published reports of sittings with her, the question whether supernormal knowledge is communicated to her from the living or from the dead remains exactly where it was before her "confession."

We may observe that the statement of the newspaper paragraph, that Mrs. Piper "announces her withdrawal from the Society," appears to be meaningless, since she has never been a member of it. It is also reported that she has determined to give up her sittings, but this, according to the newspapers, appears not to be believed by Dr. Hodgson. We have at present heard nothing but what has appeared in the papers on the matter.

CORRESPONDENCE.

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

ON THE ATTITUDE OF THE SOCIETY FOR PSYCHICAL RESEARCH
TOWARDS THE SPIRITISTIC HYPOTHESIS.

To the Editor of the

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

I HAVE read with interest Sir Lawrence Jones' protest (if that is not too strong a word) against the change which he seems to fear is taking place in the treatment of "Artists" by the Society.

I do not know if I am assuming too much if I include myself among those who "have a special aptitude for the artistic side of our work." If, however, my claim be allowed, I should like to say that, so far as I am concerned, I have never met with anything, either before or since Mr. Myers' death, but patient and sympathetic treatment from the "scientists."

Sir Lawrence Jones says, "Artists are a tender folk and easily scared away by suggestions of fraud or even of credulity." I do not see how any investigation worth the name can be made unless the investigators are free to approach the problem from any reasonable standpoint. And in view of the large amount of fraud which admittedly enters into the class of phenomena with which the Society is concerned, I should consider it unreasonable if the evidence were not submitted to the severest tests, even should these involve "suggestions of fraud or even of credulity." And such a process ought to be beneficial not only to the investigators but also to the "Artists."

"Artists" have a greater right to feel annoyance when statements made by them in trance have been deprived of their proper evidential value through laxity in the conditions, than to complain of the severity of methods through which alone a conviction of the genuineness of their phenomena can be brought to the minds of sceptics, who after all form the great majority of mankind.

ROSALIE THOMPSON.

OCTOBER 30TH, 1901.

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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**.*

- Bennett, Arthur G., M.R.C.S., L.R.C.P.**, St. Ann's Hill, Cork.
- M'DOUGALL, WILLIAM, M.S., M.B.**, Weald Mount, Haslemere.
- METCALFE, REV. F. W., H.M.S.** "Diana," Mediterranean Squadron.
- ROUPNEVSKY, MME. SOPHI**, Moscow, Russia.
- SAUNDERS, REV. G. W. ST. GEORGE, M.A.**, 37 Montpelier Crescent, Brighton.
- SCATCHERD, MISS F. R.**, Ringmore House, Quarry Road, Hastings.
- STURGE, MISS M. CARTA**, 96 Sloane Street, London, S.W.
- TATE, MRS. W. J.**, Redcroft, Branksome Chine, Bournemouth.
- Thomas, J. Whitridge**, 68 Upper Church Street, Oswestry.
- Thomas, Northcote W., M.A.**, 19 Buckingham Street, Adelphi, London, W.C.
- Vincent, Wm. James, M.B., B.S., M.R.C.S., L.R.C.P.**, South Yorkshire Asylum, Wadsley, Sheffield.

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- BLAKE, MRS. S. F.**, 2413 Bayless Avenue, St. Anthony Park, Minn.
- BROOKS, MRS. A. S.**, 31 South 8th Street, Minneapolis, Minn.
- CHANDLER, ELWYN W.**, 207 S. Main Street, Rockford, Ill.
- CRAWFORD, MRS. ANDREW**, 109 Pine Grove Avenue, Lake View, Chicago, Ill.

FLY, DR. J. J., Pulleys Mill, Ill.

HARRIS, MISS HANNAH G., Pomfret, Conn.

MARSHNAR, REV. HARRY, 636 Eagle Avenue, New York, N.Y.

M'BEATH, J. D., 176 Washington Street, Boston, Mass.

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PORTER, H. F. J., Bethlehem Steel Co., 100 Broadway, New York, N.Y.

SPROULL, MISS KATE C., Helena, Ark.

STRONG, MRS. W. W., 528 Park Avenue, Kenosha, Wis.

THOMPSON, ROBERT J., 1604 Wellington Avenue, Chicago, Ill.

MEETING OF THE COUNCIL.

THE Council met in a room at St. James' Hall, Regent Street, on November 29th. There were present, The President (Dr. Lodge), who took the chair on his arrival, a few minutes after the meeting had been opened by Sir William Crookes, Miss Alice Johnson, Mr. J. G. Piddington, Mr. F. Podmore, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Col. Le M. Taylor, Dr. C. Lloyd Tuckey, and Mrs. Verrall. The Organising Secretary, Mr. N. W. Thomas, was also present.

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

Four new Members and seven new Associates were elected. The election of thirteen new Associates of the American Branch was recorded. Names and addresses are given above.

A donation of £5 from the Rev. Maxwell H. Close, in response to the recent appeal by the Council, was reported.

Mr. H. A. W. Candler and Mr. Harold A. Auden were, at their request, transferred from the list of Associates to that of Members. At the request of Miss C. Hartshorn, it was agreed to transfer her name at the end of the year to the list of Associates of the American Branch.

The Council recorded with regret the death of Professor Sabatier, a Corresponding Member of the Society, and of Mr. E. Badelier, an Associate of the Society who resided in India.

The resignation of two Members and four Associates, who desired to terminate their connection with the Society at the end of the year, was accepted.

Some presents to the library were reported, 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 General Meeting of the Members of the Society, which it was agreed to hold on Friday, January 31st, 1902. It was left to the Hon. Secretary to fix later the place and hour of the meeting.

The resignation of Dr. A. Wallace as a Member of the Council was accepted with regret.

The Committee appointed to carry on negotiations in regard to future rooms of the Society reported that their negotiations were continuing, but that no definite proposal could be submitted to the Council at present.

Various other matters having been discussed, the Council agreed that its next meeting should be on Friday, January 31st, 1902, and that a General Meeting should be held on the same day, the place and hour being dependent on the arrangements made for the Annual General Meeting of the Members of the Society.

GENERAL MEETING.

THE 115th General Meeting of the Society was held in the Banqueting Hall, St. James' Restaurant, on Friday, November 29th, at 4 p.m.—the President, DR. LODGE, in the chair.

A paper, communicated by MR. J. G. PIDDINGTON, entitled "A Record of Two Sittings with Mrs. Thompson," which it is intended to publish in the forthcoming Part of the *Proceedings*, was read by Mr. Piddington and Mr. N. W. Thomas. The sitter concerned was called in the paper by the pseudonym of Mr. J. O. Wilson. He had brought to the sittings some objects belonging to a lady recently deceased, and the communications of "Nelly" (Mrs. Thompson's "control")—which were partly relevant and partly irrelevant—chiefly concerned this lady and some of her relations.

SIR LAWRENCE JONES enquired how Mrs. Thompson's control "Nelly" communicated with her.

MR. PIDDINGTON explained that Mrs. Thompson sometimes goes into trance spontaneously at her own home, and that her utterances are then reported to her by her husband or some other person present in the room.

MR. ADOLPHE SMITH enquired further as to the origin of the control of "Nelly," and expressed the view that the trivial nature

of the communications made in Mr. Wilson's sittings tended to show that they were mere examples of clairvoyance.

MR. PIDDINGTON said that Mrs. Thompson had informed him that her trances had developed quite spontaneously, and that they had gone on for five years before she had ever met a spiritualist or had any connection with spiritualism. Her first control was not "Nelly," but "Mrs. Cartwright," a deceased schoolmistress.

MR. F. W. THURSTAN explained the circumstances under which the "Nelly" control first appeared. Mr. and Mrs. Thompson were at his rooms, where he was holding "development classes." Soon after Mrs. Thompson came in, the trance developed quite unexpectedly, and "Nelly" introduced herself with the remark "I'm Nelly." On a subsequent occasion she reappeared and asked permission to speak, and several times she stated facts which were unknown to Mrs. Thompson in her normal state. Mr. Thurstan referred also to physical phenomena which had occurred in Mrs. Thompson's presence. With regard to the point raised by Mr. Adolphe Smith as to the triviality of "Nelly's" communications, he observed that—as Professor Hyslop had pointed out in his report on Mrs. Piper—such trivial details afforded stronger evidence of personal identity than anything else.

The PRESIDENT emphatically endorsed this view. He went on to speak of the need for further experiments in thought-transference, and urged on members the desirability of attempting work of this kind in furtherance of the general objects of the Society. He mentioned a proposed weekly series of meetings of the Committee for Experiments, a notice of which is printed below, and invited members who found themselves successful in such experiments to aid in the study of the subject by allowing the Committee to experiment with them. He then referred to the recent newspaper reports of what had been spoken of in some quarters as Mrs. Piper's "confession." This was nothing more than an expression of opinion on her part that the supernormal knowledge sometimes possessed by her when in trance was due to telepathy from the living, and not to communications from the dead. The newspapers had further alleged that she had broken off her connection with the Society, and had determined to give no more sittings. The President read a statement from Dr. Hodgson showing that this was untrue. Mrs. Piper had already held one sitting with him since the statement had appeared in the *New York Herald* (which had originated the reports about her), and she had then made arrangements for future sittings.

[A more detailed statement on this subject is printed below.]

PROPOSED EXPERIMENTS IN THOUGHT-
TRANSFERENCE.

ALTHOUGH for several years past the Committee called originally the Hypnotic Committee, and more recently the Committee for Experiments, have conducted experiments in thought-transference with many different subjects, the results have not been either sufficiently sustained or sufficiently in excess of chance to make them worth publication. In short, the Committee have failed to repeat the success attained in the series of experiments conducted at Brighton in 1889-1892 by Professor and Mrs. Sidgwick and Mr. G. A. Smith (see *Proceedings*, Vol. VI., p. 128, and Vol. VIII., p. 536). This want of success might be held (though not, they think, with justice) to throw doubt on the validity of the Brighton experiments. They believe, on the other hand, that it is really due almost entirely to the difficulty they have experienced in obtaining suitable subjects for experimentation. Their subjects have been drawn for the most part from an unintelligent or overworked class; and while these proved suitable enough for simple hypnotic experiments, it is not unlikely that their failure in experiments which seem to demand concentration of mind, and at least some amount of intelligent interest, was due to fatigue or stupidity. Most of them were irregular in their attendance; some were not without misgivings on the score of allowing themselves to be hypnotised; and all were easily bored.

The Committee, however, feel that they cannot allow themselves to be discouraged from further efforts by the failure of experiments conducted under unfavourable conditions. They are therefore anxious to start as soon as possible a fresh series of experiments in thought-transference; and with this end in view, and in order to avoid having recourse to clerks, waiters, and nondescript lads, they appeal to *such Members or Associates as may be good crystal-gazers or automatic writers* (that is, who, as a rule, see pictures when they look in a crystal, or write automatically when they sit down with the intention of doing so), *and are living in or near London, to offer themselves as subjects for regular experiment.* In the case of the subjects that were selected for frequent experiment by the Committee, the Society would be prepared to pay whatever expenses were necessarily incurred by them in connection with the experiments. The meetings would be small and private and would be held weekly at the rooms of the Society, 19 Buckingham Street, Adelphi, W.C. The dates and hours would be arranged to suit the convenience of the persons concerned.

Regularity and punctuality, and a readiness to submit to strict conditions, are essential.

Members who are willing to offer themselves as subjects are requested to communicate with the Hon. Secretary,

J. G. PIDDINGTON, ESQ.,

87 Sloane Street,

London, S.W.

It is not proposed to introduce any hypnotic experiments into the present series.

THE NEWSPAPERS ON MRS. PIPER.

SINCE issuing the November *Journal*, a copy of the article on Mrs. Piper published in the *New York Herald* of October 20th has reached us. The first part of this is signed by Mrs. Piper herself, the second part consisting of comments and opinions on her case. The article begins by saying that Mrs. Piper intends to give up the work she has been doing for the S.P.R., in order to devote herself to other and more congenial pursuits; and it goes on to say that it was on account of her own desire to understand the phenomena that she first allowed her trances to be investigated and placed herself in the hands of scientific men with the understanding that she should submit to any tests they chose to apply; also that now, after fourteen years' work, the subject not being yet cleared up, she feels disinclined for further investigation. As to her own view of the phenomena, she says:—"The theory of telepathy strongly appeals to me as the most plausible and genuinely scientific solution of the problem. . . . I do not believe that spirits of the dead have spoken through me when I have been in the trance state. . . . It may be that they have, but I do not affirm it."¹

Dr. Hodgson has sent us cuttings from two Boston papers bearing on this report. The *Boston Advertiser* of October 25th, 1901, says that

¹The Editor of *Light* states in his issue of November 30th, 1901, that he has received a letter from Mrs. Piper in which she "explains that, having heard that the *New York Herald* people had, in a preliminary announcement, advertised her name with the word 'Confession' above it, she at once forbade the publication of the article altogether. The result was that she received a telegram from the *Herald* counselling her to 'sleep calm!' and assuring her that the word 'Confession' had only been used in the way of 'advertising smartness' and would not appear in the *Herald* article. This telegram Mrs. Piper has sent for our inspection and we have it still."

Mrs. Piper dictated the following statement to a representative of theirs :—

I did not make any such statement as that published in the *New York Herald* [quoted above] to the effect that spirits of the departed do not control me. . . . My opinion is to-day as it was eighteen years ago. Spirits of the departed may have controlled me and they may not. I confess that I do not know. I have not changed. . . . I make no change in my relations.

The *Boston Journal* of October 29th, 1901, says :—

Mrs. Piper will continue her sittings according to agreement, and the relations that have existed between her and the Society will not be broken. Yesterday Dr. Hodgson saw Mrs. Piper and talked with her about the statement which appeared in the *New York Herald*. Afterwards both, by appointment, were seen by a *Boston Journal* reporter, and their statements agree as to future relations. Dr. Hodgson feels that the incident is closed, and Mrs. Piper, as will be seen from her statement, holds the same view.

The paper proceeds to give parallel statements by Mrs. Piper and Dr. Hodgson, Mrs. Piper saying¹ :—

Regardless of whatever may have been said, I will go on with the present arrangement with Dr. Hodgson and the Society, as formerly.

I do not deny that I said something to the effect that I would never hold another sitting with Mr. Hodgson, and that I would die first, to a *New York Herald* reporter last summer, when I gave the original interview ; but last week I did not see a representative of the *New York Herald*, and did not reply to Dr. Hodgson. That is a misrepresentation, and furthermore, I am not responsible for many of the former statements that the *Herald* published as coming from me.

The paper continues :—

The next sitting, according to arrangements, will not be held for about three months. Mrs. Piper still holds and expresses her view that the manifestations are not spiritistic. . . . She feels that the telepathic theory is more probable than the spiritistic hypothesis. . . . There is no doubt of Mrs. Piper's perfect honesty in the matter. She is unwilling to have it

¹ The absurdity of ordinary newspaper reports on this subject may be illustrated by the following extract from the *Liverpool Daily Post*, of November 15th, 1901 : "Mrs. Piper's Latest.—The American spiritualists have proved as hard to convince as we conjectured they would when Mrs. Piper made her confession. The Secretary of the American Psychical Research Society has, it seems, been explaining to cultured Boston that Mrs. Piper's statement represented 'simply a transient mood,' and he is apparently prepared to maintain her supernatural powers as firmly as ever. The worst of it is, however, that Mrs. Piper altogether refuses to accept this suggestion, and stands by her confession. But even when the prophet declares his own miracles shams, there will always be some people who will refuse to believe him."

appear that she believes herself capable of communicating with discarnate spirits, but she admits that the mysterious power is not easily understood or accounted for.

Now, comparing all these statements together, it will be seen that, neither in the original report in the *Herald* nor anywhere else has any revelation been made which could in any way affect the evidential value of Mrs. Piper's trance phenomena. Her honesty is not in question, and the *Herald* speaks of her throughout in highly laudatory terms. It represents her as holding a certain view of the phenomena—a view which is really incompatible with the supposition that they are fraudulent. Mrs. Piper's later utterances show that, although the *Herald's* report was garbled and postdated, she still expresses a preference for the telepathic over the spiritistic hypothesis. It is well known to all members of the S.P.R., and it is hardly necessary for us to repeat, that these two hypotheses have always been kept before the minds of those investigators who have sat with her; and since little value would be attached to her opinion in favour of the spiritistic hypothesis, it cannot fairly be urged that her opinion on the other side should weigh with us. Mrs. Piper, in fact, as we have already said, is not in a more favourable, but even in a less favourable, position for forming an opinion than those who sit with her, since she does not afterwards remember what passes while she is in trance.

On the other hand, the allegation of the *Herald* that Mrs. Piper had determined finally to discontinue her sittings is shown to be unfounded. The sittings had been suspended for some months owing to her health; but one was held, as Dr. Hodgson informs us, on October 21st (the day after the article in the *Herald* appeared), and it was then arranged to resume them after an interval of three months.

To sum up, it is clear that Mrs. Piper has neither said nor done anything to diminish the value of evidence obtained through her, that the report in the *New York Herald* was misleading, and that her relations with the Society and Dr. Hodgson continue on the same footing as before.

OBITUARY.

LÉON MARILLIER.

IN my friend Léon Marillier the world has lost a man of singularly varied talents and extraordinary activity of mind. An "agrégé de philosophie," he had already chosen for his own the domain of psychology and ethics when the lectures of the late M. Sabatier drew his

attention to the importance of the psychology of religion. From 1889 onwards he lectured at the Ecole Pratique des Hautes Etudes on the religions of uncivilised peoples, and it was after a lecture at the Sorbonne that I first made his acquaintance. In 1896 he became one of the directors of the *Revue de l'Histoire des Religions*, and in the pages of this review is to be found some of his most brilliant work. His genius was essentially analytic, and the consciousness of this led him to devote to lecturing and reviewing the time which some of his friends would like to have seen employed in the production of works of synthesis. With the exception of his article on religion in *La Grande Encyclopédie* and one or two smaller treatises he never put forward his views on primitive religion save in the form of a criticism of the work of others.

Of his psychological research work I feel myself less qualified to speak. That he was eminently fitted for this or any other work which demanded sane judgment and exact methods is indisputable. To his acquaintance with psychology he added a knowledge of the exact methods of biology, to which his contributions to the *Année Biologique* bear eloquent testimony; he had gained under Sabatier a power of textual criticism which made him a veritable historian; he was endowed with a well-balanced judgment and a retentive memory, and of the perfect fairness of his mind no better proof could be given than that at the outset of his career, though not a Protestant, he lectured at the Protestant Faculty of Theology. His contributions to Psychological Research were but few. An account by him of "Apparitions of the Virgin in Dordogne," a sort of epidemic of hallucinations that took place in the Dordogne in 1889, appeared in Vol. VII. of the *Proceedings*. He was for a time secretary of the S.P.R. for France, and as such had charge of the Census of Hallucinations in that country, and he shared with others the task of translating into French *Phantasms of the Living*.

To his work in biology, psychology, and the history of religion he added the functions of a lay missionary in the cause of social reform; as an apostle of morality and justice he delivered many hundreds of lectures; the numerous committees on which he sat never appealed to him in vain.

Léon Marillier fell a victim in the thirty-eighth year of his age to an illness contracted in consequence of a boating accident on the coast of Brittany last August, in which his wife and thirteen of her relatives lost their lives. In him has passed away an upright man, a charming friend, and a conscientious seeker after truth.

N. W. THOMAS.

FIRE-WALKING IN MAURITIUS.

The following account has been sent to us by an Associate of the Society, Mrs. G. S. Schwabe :

Royal Hospital, Chelsea, S.W.,
November 5th, 1901.

The following account of fire-walking, as still practised in Mauritius, may interest some of your readers. The population of the island of Mauritius consists almost entirely of coolies from India, some from the neighbourhood of Calcutta and some from the Madras Presidency. It is the latter who carry out the fire-walking ceremony, and although not countenanced by the Government in India, in Mauritius it is carried out under the supervision of the police, who see that order is kept, that no women take part in the ceremony, and that children are not carried through by their fathers. I was twice present at the ceremony, in 1896 and 1897 ; it takes place on the 1st of January in an enclosure belonging to a small temple at the village of Rose-Hill. This day is always observed as a holiday, and a large crowd of natives collects, while a certain number of Europeans look on from under the shelter of a slight shed of palm branches. The ceremony takes place at mid-day, and it then being midsummer, the heat is intense.

A wide shallow trench about a foot deep, twelve feet wide, and fifteen yards long is prepared beforehand, and on it are placed large piles of wood which, when I arrived on the last occasion, were still burning fiercely ; we therefore had to wait till the piles had burnt down and became masses of red-hot embers. Some men then came with long wooden rakes and raked the embers until they were spread over the whole surface of the trench to a depth of several inches. The radiant heat given out was so great that it was almost unbearable where we stood at a distance of several yards from the trench.

A young goat was then brought to the edge of the trench, its head severed with one stroke of a sword, and the body dragged swiftly round the furnace as a sacrifice to the goddess Kali. This did not occupy more than a few seconds, and the devotees at once advanced, led by the priest of the temple. He, like the others, was entirely naked with the exception of wreaths of flowers and leaves round neck and waist, and carried a kind of raised plateau of flowers in his hands. He stepped boldly on the embers, walked slowly from one end of the trench to the other, pausing once or twice to turn round and round as in a dance, and having reached the other side, stood there calmly awaiting the others, and holding the flowery erection above his head, a fine and picturesque figure. He was closely followed by the other devotees, some twelve in number, who crossed in turn ; two or three looked as if wound up to the deed by religious frenzy, and one as if under the influence of bhang or similar narcotic, but the majority retained their ordinary aspect, and none showed signs of visible suffering. Two or three women in yellow draperies rushed forward, but were seized by the police and removed after a violent struggle. Just beyond the further edge of the

trench a small pool, or rather puddle, of water lay on the ground, and some, but not all, walked through it on coming out of the trench.

I cannot offer any explanation, nor does it seem possible to understand, even if the hardness of feet that are never shod is taken into consideration, how it was that the thighs and stomachs of the men were not badly burnt and blistered. I was assured by a gentleman that his own servant had waited on him at dinner after walking through the fire in the afternoon. It is nearly always done in fulfilment of a vow made to obtain the recovery of some sick relation, and the natives assert that under these circumstances the fire never hurts.

I regret that I cannot add the testimony of some medical or scientific witness. I have written twice to Mauritius with this object but with no result, but am now going to make a fresh attempt. I have heard it suggested that the legs and feet were smeared with the juice of the aloe; but there is no proof of this, and it seems unlikely that this could resist the intense heat. I noticed that the men who raked the embers had great difficulty in approaching near enough to effect their object, although the rakes were purposely of great length. The police magistrate is always present, and in discussing it afterwards I never heard it suggested that the performance was not genuine. I ought, perhaps, to add that no payment of any kind was asked for or made.

MARY J. S. SCHWABE.

CORRESPONDENCE.

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

FAITH.

To the Editor of the

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

MAY I venture to suggest that the exception taken, both by Principal Lodge and Mr. Frank Podmore, to Sir Lawrence Jones' mention of *Faith* as part of the necessary equipment for a progressing Psychic Researcher, is probably due to the fact that the word *Faith* has one meaning for Mr. Podmore (perhaps also for Principal Lodge) and another meaning for Sir Lawrence Jones?

Mr. Podmore says frankly that he defines *Faith* as "belief in something insufficiently proved or perhaps incapable of proof." This comes perilously near the definition of the little boy who said, "*Faith* means believing what you *know* isn't true!"

At any rate, *Faith* would appear to be an undesirable possession for a scientific man in the eyes of Mr. Podmore, and even our justly-esteemed President seems to think the word has been in bad company, and may be liable to misapprehension.

Surely this unfortunate idea arises from accepting the popular rather than the *true* definition of this much maligned word. St. Paul's definition of *Faith* is, I think, on the whole, more truly scientific than the definition of Mr. Podmore. The former calls *Faith* the "*evidence* of things unseen." This is

directly opposed to Mr. Podmore's idea that Faith and Evidence are mutually exclusive.

I venture to suggest that the Faith of which Sir Lawrence Jones speaks with appreciation and enthusiasm is not *credulity*, nor is it even entirely covered by Principal Lodge's alternative suggestion of "open mindedness." It includes this, but transcends it. I should say it was that attitude, not only of the intellect but of *the entire consciousness of man, which, accepting the possibility of obtaining evidence of things unseen, is willing to grant the conditions deemed necessary for investigation of all supra-normal phenomena.*

We allow a photographer to develop in a dark room when it is claimed as a necessary condition; we allow an experimental chemist the use of certain temperatures, vessels, tubes, retorts, etc., which are necessary for *his* processes. Why are we less willing to allow the necessity for suitable conditions for the production of phenomena of a much finer and more subtle nature? Partly because we have not the *Faith* to believe in the *possibility* of such phenomena, and partly because the moment any one speaks of mental conditions as affecting physical matter and physical effects, our thoughts fly at once to charlatans and impostors. This is natural, but very deplorable from the scientific point of view—deplorable, because, until we can rise above these unfortunate prejudices, our psychic science can only "advance" in a vicious circle.

I suppose the sternest scientist is aware that some men and women can *blush*? If emotion can affect physical matter thus far, is it not conceivable that emotions and states of mind may affect matter in other ways also? There is nothing inherently absurd in such a supposition, when we see people blushing, and fainting, and growing hot and growing cold, every day of our lives, in response to mental emotions.

Every orator, every artist, every musician, knows that mental conditions must be taken into account in the production of physical effects. And, after all, these people are human beings, made of much the same kind of flesh and blood as technical "scientists." They are equally capable of giving an opinion within the limits of their own line in life.

I think Sir Lawrence Jones would only plead that "scientists" should recognise that there is a plane of mind and thought in which we are all dwelling even now, and which must be explored—if at all—by *true* scientists. These must be willing to grant reasonable *tentative suppositions* as well as reasonable *tentative conditions*, without credulity and without abating one jot or tittle of their vigilance and judgment. They must be scientists who can conceive the *possibility* of things unseen and also the possibility of ultimately gaining (as the consequence of their "faith and patience and sympathy") *evidence* of those things unseen.

The only exception that I take to Sir Lawrence Jones' letter lies in the sentence, "Up to now the task we have been engaged on has been a scientific one," which might seem to imply that as we get further on, we are bound to be less scientific! If this were so, it would be a poor compliment to our researches and a still poorer compliment to our science!

It seems to be pretty generally taken for granted that scientific and intellectual virtues cannot flourish in the same soil with "artistic" and emotional possibilities. If there were of necessity such a "great gulf fixed," I fear it would mean death to our research, for the "artists" would not consent to be led blindfold by the scientists, and most emphatically the latter would not consent to be led anywhere or in any fashion by the "artists." Fortunately we have proof in Mr. Myers and Dr. Hodgson that it is possible to combine the critical and sympathetic qualities in the same individual. But I think both these gentlemen would freely admit that their attitudes of mind, and consequently their methods of research, underwent very considerable modification with increasing knowledge and experience. Also, I think, the conclusions they arrived at were thanks to their individual moral courage and mental elasticity rather than to the general working methods of the Society as a whole.

If evidence of this were needed, we have it in the fact that, in spite of the conspicuous advantages of over twenty years' association with the Society, Mr. Podmore remains sceptical.

The S.P.R. has done some excellent detective work during the last twenty years. It is perhaps a little in danger just now of thinking that it exists for this negative work alone. It has toiled for many years in the admirable field of sifting the tares from the wheat. Sir Lawrence Jones seems to think it might now do a little planting on its own account in the way of advanced experimental work, and this can only be done to any good purpose by an exercise of that *Faith* which believes in the possibility of obtaining *evidence* for "things unseen." If this be credulity, then let us cherish it as the highest virtue, for it is that quality of Faith which has won for Science all her victories in the past!

E. KATHARINE BATES.

[Miss Bates maintains that the scientific investigator must be "willing to grant the conditions deemed necessary for investigation of all supra-normal phenomena," as we allow a photographer or a chemist to work under whatever conditions he finds necessary for his processes. No doubt some conditions are necessary for the production of supernormal phenomena, and if we only knew what these conditions were, we should all be willing to admit them in our investigations. But the reason why we allow the photographer or the chemist to choose his own conditions, and demur to the medium's doing so, is that all photographers and all chemists agree as to what conditions are necessary in their case, and are in general able to explain the necessity of them to any one who is sufficiently acquainted with the subject; while not only do different mediums differ from one another as to the conditions which they allege to be necessary for their phenomena, but the same medium at different times makes different requirements. Thus many of D. D. Home's phenomena occurred in brightly lighted rooms; the general practice of physical mediums is to demand darkness; some of Stainton Moses' phenomena occurred in the dark,—others of apparently just the same kind in the light. Eusapia Paladino at Cambridge refused any

fastening; the mediums described in Mrs. Sidgwick's "Personal Investigation into the Physical Phenomena of Spiritualism" (*Proceedings*, Vol. IV., pp. 45-74), generally allowed themselves to be fastened (though not in a manner completely satisfactory to the investigators). These mediums were not always consistent in their view of what was possible or impossible under the circumstances. Thus (*loc. cit.* p. 61), the medium Haxby appeared at the opening of the cabinet, and with him what purported to be a materialised form. "At the same time Joey [his control] spoke, having previously informed us that it was impossible to do this while a spirit was materialised." Again, Eglinton generally objected to sitters imposing their own conditions to test the genuineness of his slate-writing, implying that the "spirits" either could not or would not work under such circumstances (see *e.g.*, *Journal*, Vol. II., pp. 294 and 301). On another occasion, however, the "spirits" admitted that such an attitude on the part of sitters was not an insuperable obstacle (*Journal*, Vol. II., p. 324). The practical result of all this is that in working with mediums, we may be obliged to allow them to choose their own conditions, unless we can persuade them to submit to ours; but we cannot discover which conditions are really essential, unless we are allowed to vary them, and it is impossible for us to attach any value to results obtained under conditions which clearly admit of trickery.

On the other hand, in the case of the medium who has been subjected to the most complete supervision and control—Mrs. Piper—better positive results have been attained than in any other case on record. The advantage of this control from the medium's point of view has been admirably expressed by Mrs. Thompson in a letter printed in the last *Journal*.

Miss Bates at the end of her letter expresses a fear that the negative side of our work may become disproportionately large in comparison with the constructive side. Our printed records of the last three years should be, we think, sufficient to assuage this fear. Among them are: the second part of Professor Barrett's monograph on the Divining Rod, embodying the results of several years' laborious research; Professor Hyslop's Report on Mrs. Piper—one of the most exhaustive hitherto published; Dr. Morton Prince's paper on what is generally known as the most remarkable case of multiple personality that has ever come to light; and many minor discussions and reviews of importance, some expository and some critical. The contents of the *Journal* during the same period have chiefly consisted, as usual, of individual cases of apparently supernormal phenomena,—printed as material for study.

EDITOR.]

THE Editor has been good enough to show me the above correspondence with reference to Sir Lawrence Jones' use of the word "Faith," in a sentence quoted from his letter in the October *Journal*: "he that comes to the spirits must [have faith to] believe that they exist"; upon which Miss Bates truly says that the word "Faith" is ambiguous and may mean very much or very little. The kind of faith connoted by the above quotation was rightly defined by Mr. Podmore; but I agree with Miss Bates

in holding that any such definition is quite inadequate to describe Faith in its largest sense. She quotes with admiration the English version of St. Paul's poetic definition that it is "the evidence of things unseen"; but to a word with such a meaning as that, no investigator into occult phenomena could possibly object, for "evidence" is precisely what he is laboriously seeking. Hence, since this is the ostensible foundation of Miss Bates' communication, it is not surprising that there is much in her letter with which every one can agree.

One word, however, as to her appeal for specified and fixed conditions while examining phenomena.

The Editor truly points out that one great object in varying the conditions is to ascertain which of them are really essential. It is bad experimentation to limit one's self to a fixed and crystallised set of conditions. It is appropriate to unintelligent repetition; but it does not lead to discovery.

Taking once more the hackneyed illustration of the photographer; it has recently been stated by Professor Nipher of St. Louis, that under certain exceptional conditions photographic plates can be successfully developed in full daylight.¹

Discoveries are made by departing from the traditional and the usual, and seeing what happens. And, whether discoveries are made or not, this course of procedure is in skilled hands more instructive than uniform adherence to the beaten track of tradition.

No doubt Miss Bates will be able to accept this statement; and thus, as usually happens in reasonable discussion, apparent differences of opinion are seen to resolve themselves into difference of emphasis and partial temporary inattention to one side or other of the whole subject.

OLIVER LODGE.

SUPPLEMENTARY LIBRARY CATALOGUE.

Additions since the last List ("Journal" for December, 1900).

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¹ Presented by the Publishers.

² Presented by Mr. G. E. Dartnell.

³ Presented by Mr. A. Marshall Box.

⁴ Presented by the Author.

⁵ Presented by the London Spiritualist Alliance.

⁶ Presented by Miss Wingfield.

JOURNAL

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CASES.

L. 1128. Dreams and impressions.

We give below an account, which was kindly obtained for us by Dr. H. W. M'Connel, of Matlaske Hall, Norwich, of a series of apparently telepathic incidents occurring in the experience of a single percipient, Mrs. B. It will be seen that the evidential value of these incidents varies a good deal; some of them are corroborated, but not all, corroboration being impossible in some cases owing to the impression not having been mentioned before it was verified. Mrs. B. seems also to have had some impressions which were merely subjective; other cases, again, taken alone, might be regarded as merely accidental coincidences. The value of the narrative depends rather on the cumulative effect of all the incidents taken together, for the total amount of correspondence between Mrs. B.'s impressions and the facts seems too great to be reasonably attributed to chance; and it is interesting that so many veridical impressions should have occurred to one percipient.

Mrs. B.'s original narrative was sent to us by Dr. M'Connel, to whom Mrs. B. and her family are well known, and it was through his efforts that such corroboration as is forthcoming has been obtained. All the names of the witnesses have been given us in confidence, but we are requested to print their initials only.

The following is Mrs. B.'s account, which Dr. M'Connel tells us was written about a year ago at his request:

TELEPATHIC EXPERIENCES.

(1) Dec. 3rd, 1900.—To begin with the last. On Saturday, August 19th [really 18th] of this year, I felt very low-spirited about G., and had a *strong*

idea that he was in danger [in China]. This was about or towards noon and went on for some hours. I saw in a few days in the papers that there had been some disturbance on that date, and felt that he *must* have been in it. I wrote and asked him, telling him my thoughts. His reply (sent to E.) was that the only fighting he had seen was on 19th August—that there is about ten hours' difference in time, which would make it night at Tiensin. But all the same I believe I was reading his thoughts. He started on the expedition at about 4 on Sunday morning, which was 19th August at Tiensin.

(2) In, I think, Feb. 1889 (the dates can be verified by G.) G. went up for his final examination at Woolwich. I was in Guernsey at the time, and on the eve of the examination received a very depressed letter from G., telling me not to expect Sappers, he was sure he would not pass out high enough. Then I had a vivid dream that he passed out eighth and got into the Engineers. I wrote to him, telling him "I dreamt you were '8th Sappers,' and I expect it." In a few days or longer came his telegram, "I passed eighth Sappers." When he came home we compared notes, and he said to me, "You dreamt that at the very time the examiners were adding up the marks—just as if you had been looking over their shoulders as they made out the list."

I had previously dreamt the correct place G. came out in, at one of the minor Woolwich examinations.

(3) Another curious dream was the following: G. went to Sierra Leone in October, 1891, and I think it was in March, 1892, I dreamt one of those vivid picture dreams that I could draw. I thought I was standing on the banks of a tropical river, anxiously scanning a long boat, which slowly approached down stream. I was looking for G., but could only see three or four officers in kharki huddled up as if weary. Where was G.? As the boat was punted closer I got a great start—he was lying full length in the bottom of the boat, with his eyes shut, and looked pale. The boat stopped at my feet. G. opened his eyes, sprang out, and, catching me in his arms, cried, "Don't be alarmed, dear mother, I'm as right as a trivet." When he returned home and I began telling him my dream he stopped me. "Let me ask you questions," he said; "which way did the river run?" "From left to right," I answered, "and there was a kind of obstruction in the middle with a tropical fern or something like a small tree growing there." "Yes, yes, quite right," said G.; "but what kind of boat was I in?" "A very long black boat, such as I have never seen, with a flat place at the end where a black man stood, punting with a particularly long pole." "Yes, that is exactly the description both of boat and punting, man and pole, a very long one, I remember. Also, I had been up all night before taking the Stockade town of Tambi, digging a well, so I was dead beat, and while the others slept huddled about, I was the only one lying flat on the bottom of the boat, sleeping like a log, and I only woke up to land."

(4) I seem to get warnings also of illness and death to any of the family from a distance;—knockings, or that peculiar sound of the irregular winding

up of a watch. It will stop, then go on fast, or slow, and pause again.¹ I cannot help being nervous now when I hear it. To begin with the last instance. The night before E. [Mrs. B.'s daughter] returned from her visit to you [Dr. M'Conuel] in October—you will remember the date—I was sitting alone by the fire reading when this curious, irregular kind of telegraph ticking or winding began quite close to me. I said to myself, "It is nothing, a spider perhaps; I will *not* listen," and tried to read. But the noise at once grew more insistent, and made me so nervous, it was only by an effort I remained in the room. I looked at the clock—8.30 to 40. Next morning, I *think*—but am not certain of exact hour—at 12.20 came a telegram marked E. Opening it I found it was the cablegram from H. [the husband of E.], saying he was invalided home. E. returned some hours late. I have never told her of that noise, not liking to until H. was safe at home, because of another occasion when I heard it before. If we could compare time we may find either that the telegram was being written out at Pretoria or that H. was thinking of sending it.

(5) That same winding or ticking noise I heard very distinctly early one morning in March, 1896, at the head of my bed. I know now it was just as my dear son H. was taken ill in West Africa. I wish I had the exact date. Some days, or perhaps a week, before I had a very vivid dream about him. I told my dream at the time to Lady D. and her daughters, for I was staying there. It was this. I thought I sat at a barrack table in the middle of an Orderly Room, as if waiting. A young sergeant who was, and yet was not, H. looked in at the door. "Where is H.?" I cried, frightened, and springing up. The answer, given with a smiling face, was, "Don't be alarmed; they are carrying him along all right. He has broken his leg. You cannot see him yet, but you will by-and-bye." Then I awoke. I said to Lady D., "I do hope dear H. is not ill, in any case I think that dream was sent to comfort me." She answered gravely, "I shall not feel happy until you have your dear boy safe back with you." He was taken ill while travelling with Sir F. C., the Governor, and was left behind with the doctor. Being a little better and very anxious to regain the Governor, to whom he was at the time acting A.D.C., he started before he was fit. He was carried in his palanquin, but even that was too much for him. He got much worse, and died at a small place on the way, on the 4th April, 1896. When H. was a child of five at Malta he had his leg broken; hence the idea in the dream. I was at Farnham on the day he died, Easter Eve, and between 11 and 12 a.m., as I walked along the road alone, was thinking of him (I knew nothing of his illness). I was just saying to myself, "How well I could fancy dear H. coming along this road to meet me, his face and figure are so distinct in my mind." At that moment I heard him call me once, "Mother," quite distinctly, and something oppressed me daily until I heard of his death, which was not until the 22nd. All this is not fancy, but perfectly true. Something within me seemed always saying, "A dreadful blow is coming

¹Cf. some experiences described by Mrs. Verrall in the *Journal*, Vol. IX., p. 134, and p. 159.

nearer and nearer," and on the morning of the 22nd that subtle sense said, it is at hand. A curious thing I had never seen before happened in the night of the 21st, on the eve of my getting the sad telegram. I suddenly woke and saw in front of me a bright light or radiance, very clear, more like sunlight than anything else. I was much startled, as I knew directly it was something unearthly, unnatural. I glanced at the windows, but *they and the rest of the room were dark*, and this brilliant flood of light on the wall frightened and agitated me so much I hid my face and would not look any more; but I had looked long enough to be certain it was nothing I could account for. The next morning the blow fell. E. and the B.'s all knew of it the day before I did, the news having come through them. My sister was staying with me at Farnham, and I told her of the strange light.

(6) As I am telling you all, I may as well add another incident in connection with this dear son. In the autumn (September or October) of the same year I and my sister were at Midhurst. I sat alone, copying out a journal that H. kept in West Africa to send to G. in India. I had my left hand on a page of the journal, and of course was thinking of H., when I was much startled by a breathing over my shoulder as of some one about to speak to me. I got up and searched the room, and looked up the chimney, and listened, but heard no more. It was a country place, very quiet, no one in sight. My sister can verify this, as when she presently came in I told her what I had heard. It was so distinct and unexpected a sound I was much struck by it.

(7) Once before I remember hearing myself called as already noted. It was in the night (about 1 or 2 of the morning) of the 5th July, 1892. Whether I was half awake or wholly I cannot say, but most distinctly I heard E.'s voice calling me, "Mother, mother." I was in Guernsey at the time, and she at Cambridge. I felt nervous, and not the least surprised when a telegram arrived about 10.30 or 11 that morning to say P. had appeared on the scene! I took the next boat, and reached Cambridge very late the following day. E. greeted me with "Mother, I wanted you so; I called you aloud twice in the night." "I know you did," I answered, "for I heard you call."

(8) Of dreams which preceded the news of the death of two cousins I can remember one in which I saw, not the cousin who died, but a very vivid picture of her father. He had died when I was a small child, his face I had long forgotten. I had not, I think, been thinking of the cousin; it was very many years since I had met her. In a few days I heard she had died quite recently.

(9) The other dream was that I was lying on the sofa in the old schoolroom of my childhood when two figures appeared, standing close to me. One of them bent down and kissed my forehead, saying, "We are both very happy where we are, and you will be happy when you come to us." One of these appearances was that of a dear relation already many years passed away. The one who kissed me was his cousin, always very fond of him. She was very old, but I had not heard of anything wrong with her. I wrote to my brother, telling him of this dream, and saying I expected to hear of the old lady's

death. In reply he said, "A. D. has just died." Unluckily I cannot remember the dates of either the dreams or the news of death, but as far as I know it was not more than eight or ten years back, and the dreams were followed at once by the deaths, which probably happened at the very time.

(10) I think it must have been in 1885, but the date can be verified, that L. B., being then a child, and I were talking one evening of her brother C. We were alone, and she was telling me all about him and what a dear brother he was. Suddenly she said, "Aunt G., don't they say it is very unlucky to call one baby after another?" I said it was a superstition, but why did she ask it. She answered, "Because C. is named after another baby brother C., who died." Her words gave me a shock, and I hastily said, "You see it is only nonsense, C. is grown up and perfectly well; there is nothing the matter with him." All the same I did not feel at all happy. The sudden news of C.'s death while on the march in Burmah followed immediately. This incident can be verified by my niece, who, as well as myself, were awed at the time to find by comparing hours that the brother must have passed away in Burmah while the sister was speaking about him at Brighton.

That same niece had a dream some years after, in 1891, about another brother. For three nights running she dreamt he was drowned. Her dream came true. He was thrown out of a boat in a flooded river, in, I think, the Lowhai Country, and was swept away in the current and never seen again. The family could verify L. B.'s dreams.

(11) The following dream occurred so very long ago, but is still so vivid to me that I insert it. My aunt was ill at the time and her daughter staying with us. It must have been in the early spring of 1856. I dreamt that I and a group of relations left a city behind us and walked in the moonlight to the sea close by. I saw that its waves were jet black, with crests of white. Beyond was a beautiful and shining island. My aunt bid us all farewell, stepped into the black sea, and as we all watched, she landed safely and was received by angels amid beautiful music. Another aunt, who may also have been ill at the time, and was ill three months and died, also then bid us good-bye, and, turning to my mother, said, "*You will be the next.*" There was nothing wrong with my mother at this time,¹ but she was the next of that group to die, and then the young cousin, who happened to be staying with us at the time of my dream. Finally I was left alone on the shore, clinging to an older cousin. We had watched the others all cross to the island through that dreadful sea. She said to me, "We will go back to the city." She and I are the only ones who lived on for years after the others died. She died about seven or eight years ago, and is the one whose death I was forewarned of by seeing the face of her father in the coffin. The curious part of this dream is that each of that group died in the sequence foretold. I am the only one left.

(12) Another instance of hearing that telegraphic ticking was the day after my eldest brother died. My other brother, a sister, and myself went over to

¹She lived for three and a half years more.

Jersey for the funeral, and the first night I was there I could not sleep for the loud and curious winding noise close to my head. I was very nervous, and thought it must be something my poor brother was trying to communicate to me. At last I could bear it no longer and whispered as if to him, "Dear F., please stop; it frightens me so much." The noise ceased directly and was not continued. My brother was lying dead about four miles away in the country.

(1) As regards the first incident in Mrs. B.'s narrative, she adds that she had no reason for supposing that there was any fighting about that time. Her son G. writes as follows, in reply to Dr. M'Connell's request for his confirmation:—

G. was in action (near Tientsin) on August 19th, 1900, *Sunday*—from 6 a.m. to 10 a.m.—danger not very imminent (intermittent and badly aimed fire). Simultaneous time in England would be, I imagine, 8 p.m. to midnight, *Saturday*, August 18th. Mrs. B. wrote a few days after 19th and asked, had I been in danger on that date? It is the only time I have been under fire during this expedition.

But I cannot help thinking that the telegrams may have directed Mrs. B.'s thoughts to August 19th—knowing me to be in the vicinity—and having felt low-spirited on that day (not uncommon), she was quick to impute the cause.

The following is an extract from a letter written by G. to one of his sisters:—

Tientsin, N. China, *Oct. 8th*, 1900.

A wet orderly has just brought letters—or rather one letter—from the mother [about her] perception of Aug. 19th. She calls it a Saturday, but it was Sunday in this country, and the only fighting I have seen. The difference in actual time between this and you is about 10 hours, so that by Ascot time I was running about the field of battle between 9 p.m. and 1 a.m. on Saturday night. . . . The mother's letter is of Aug. 29th. . . . Haven't been out on any marauds since I wrote last (30th Sept.). . . .

(2) The following are questions addressed by Dr. M'Connell to G. B. about the second incident, with G. B.'s answers:—

- (a) Can G. corroborate the main facts here?
- (b) Had he told in any letter where he thought he would come out? either before the exam. or after, and did he get the narrator's letter stating the dream that he had passed 8th before or after the exam. and before the result?
- (c) How long is there between exam. and result?
- (d) And why did he say the dream must have been just when they were adding up the marks? Do they work at night?
- (e) Has G. any remembrance about the minor exam.? Can he answer on the same lines as above?

(a) Regret that I cannot remember sufficiently well to corroborate. I passed out 8th, and remember Mrs. B. saying that she had dreamt it.

(b) Cannot recollect.

(c) One week between end of exam. and result. Exam. extended over 10 days.

(d) Might possibly have said this to please Mrs. B. Examiners might work at any hour (time limited).

(e) No.

Mrs. B.'s daughter, E., writes to Dr. M'Connel as follows :—

June 3rd, 1901.

I remember mother had a dream about G. passing out 8th, and I *think* she wrote this in a letter to me, certainly before the result was known. What I am not very sure of is whether I was with her and she *told* me, or whether I was away at the time and she wrote it to me. I remember perfectly that the dream was true. . . . I am sure she told me or wrote it to me before the result was known. . . .

In reply to further questions from Dr. M'Connel about this dream, Mrs. B. writes :—

(a) No. Neither of them preserved letters on subject. There was only one, if I remember right, Mrs. B.'s to G., answered by telegram containing news of result of exam. G. then came home.

(b) Mrs. B. dreamt at night; was generally in bed about ten; is under the impression that G. told her the marks were added up late.

(c) Mrs. B. had one letter from G. in very low spirits. Whether exam. had actually come off or not she is not positive. That letter from G. was previous to her dream, and told her not to imagine that he would get sappers, for he was sure he would not.

(d) The number 8 was strongly impressed on Mrs. B. in her *inner mind* while asleep. She has no recollection of seeing examiners or hearing a voice in her dream. She dreamt that G. passed out 8th, and remembers nothing else.

(e) Three or four days at the least, I believe.

(f) The night after exam. took place. She was thinking much about it as she knew it was happening.

The result of minor exam. at Woolwich was, if I remember, No. 49, and was impressed on my sleeping consciousness in exactly the same manner.

(3) With regard to Mrs. B.'s dream of her son in West Africa, Dr. M'Connel sent him the following questions, and his answers are appended.

(a) *Can G. corroborate the incident here described?*

(b) Can he imagine any reason why she dreamt of him? Was he thinking of her?

(c) Was the incident a common one, so that the similarity would be merely a coincidence (of dream and fact)?

(d) *Did the dream happen coincident with the event, or before or after?*

- (e) Were the officers dressed in kharki?
 (f) Would G. catch the narrator in his arms naturally?
 (g) Is "right as a trivet" a common expression with G.?
 (h) What was date of occurrence of incident?

(a) Yes. Returning from expedition to "Tambi," W. Coast Africa, in April, 1892, we descended the Great Skarcies River in native boats. I was very tired and sleeping, and I dreamt of my mother. (Only one night in boats.)

(b) Tambi expedition was much in the papers about that time.

(c) Incident uncommon.

(d) Not known.

(e) Yes.

(f) G. would put his arms round her on first seeing her after long absence.

(g) No. "All right" or "right as possible" usual expression.

(h) As far as I can remember, about April 10th, '92.

This incident very well described by Mrs. B. Stream running from "left to right" is vague. Long, dark boat, tropical river, man with long pole, kharki—all correct. G. B.

In regard to the same incident Mrs. B. herself adds:—

Mrs. B. cannot positively say if the dream occurred as the events happened or just before. When G. returned and we compared ideas, we concluded that the dream was coincidental with his landing from river.

The officers in the actual scene, as well as in the dream, were in kharki.

It would be natural for G. to hug his mother, Mrs. B., when suddenly meeting her after his being in danger.

"Right as a trivet" was a favourite expression of G.'s in his youth. Mrs. B. knew this, but never used it herself.

No. Mrs. B. never heard of intended journey by river. Never had any description of boat used on it.

Mrs. B. kept no diary or note of dream. Believes it was in March, 1892. She told dream to two sisters staying with her at the time. One is with her at present and appends note:

"I well remember my sister, Mrs. B., telling me this curious dream, the morning after she had dreamt it, in March, 1892. M. P. de B."

Mrs. B. continues:—

Mrs. B. has found letter of G.'s about the affair at Tambi, which she encloses. Her dream was *previous* to her receiving it, and would point to have been a warning one *before* the actual scenes took place, and not, as G. and Mrs. B. thought, coincident.

But Mrs. B.'s memory is vague as to date of dream, though she is quite certain it was not after the event.

The following is an extract from the letter referred to:—

S. LEONE, 16th April.

I received two letters from you at Robot on Wednesday morning. We

had just returned from Tambi, and I was sleeping on the floor of a hut waiting for the boat to bring us here when the letters were brought on shore. I am sorry that you should be worrying yourself about nothing. I went up on the expedition, and have returned very fit, having marched 113 miles and had a little fighting.

Mrs. B. adds the following notes about some of the other incidents described in her account:—

E. can corroborate about her calling for Mrs. B. [No. 7], and I should think as to about the time. P. came a fortnight or more before expected. Mrs. B. had arranged to be with E. at the time of P.'s birth, and had no idea it would come off so soon. Mrs. B. *did not have any dream*, and was, as it were, awoke out of sleep by E.'s voice calling her. Mrs. B. felt certain E. was in trouble of some kind, and naturally under the circumstances thought it probable, being now wide awake and nervous, that P. was arriving before the time. She did not dream about any birth or anything at all before the voice came.

[No. 4.] Did not keep telegram. It was to E., but as she was away Mrs. B. opened it. H. had been ill some time before. He might give date, I cannot. Mrs. B., by the way, heard from E. yesterday, Jan. 21st, that she had seen Capt. A., who was with H. at Cape Town just before he embarked, and says he was *very ill* then. H. will, I expect, be able to recall when he sent off telegram.

[No. 5.] In the instance of H. B., he was taken ill on 23rd March, 1896. Although Mrs. B. did not note the date of hearing that noise, she counted the days after getting news of his death, and was struck with the fact that he was taken ill same date as noise. The hour of his illness she never heard. She listened to noise about 8 a.m. of 23rd March.

Mrs. B. writes again with regard to the fourth incident in her account:—

January 29th [1901].

E. tells me that the cablegram about her husband's illness "was sent by letter to Capetown" (from, I think, Pretoria) by train, and then wired from there, so it was several days on the way. But she does not mention the hour. However, the wire was on its way, either by land or by sea, or was being re-telegraphed from Cape Town, when I heard that curious noise.

Mrs. B.'s daughter E. writes to Dr. M'Connel with regard to the same incident as follows:—

January 29th, 1901.

About this last time of H.'s being invalided, he dictated the telegram to the doctor in hospital at Pretoria on the Saturday, October 13th, and it was put into a letter with many others and sent *by train* to Capetown, and was sent off from Capetown on Tuesday early morning, I conclude, as it had that date, 24th, upon it, and reached this in the afternoon of that day.

(7) With regard to the seventh incident, Mrs. B. writes:—

Yes, I told the fact of having heard E. calling me to my sister and to G.

Both were with me when the telegram announcing P.'s arrival came. My sister affirms this (enclosed). No, I did not, I think, say anything to them *before* the telegram came, as I was very anxious and unnerved at hearing E. call me. This generally prevents my mentioning unusual things at the moment, but when the telegram came in next morning I at once said out to them I heard E. call me twice in the night.

On being questioned as to this incident, E. writes :—

Yes, E. can corroborate the above exactly ; she did call out at that time.

Mrs. B.'s sister writes :—

I remember Mrs. B. telling me *after* the receipt of the telegram that she had heard E. calling her during the night, but she had not mentioned it before it arrived.

M. P. de B.

G. 267. Clairvoyant vision.

For the evidence in the following case of an apparently clairvoyant vision we are indebted to Mr. W. W. Baggally, of No. 23, Lower Phillimore Place, Kensington, W., a Member of the Society, who is acquainted with the principal witnesses in the case and has full confidence in their integrity. The percipient, Mr. John Polley, writes :—

At a séance held within the sound of Big Ben on May 8th, 1901, there were present Mrs. E. V. M., Mr. Thomas Atwood, and myself. As Mr. Atwood resumed his seat after delivering an invocation (about 8.30 p.m.), I became aware of a vision, which presented itself on the left of where I was seated. The scene appeared as being some 5 feet distant from me, and displayed part of the interior of a room, viz., that part where the stove stood. The fire in the stove was small and dull, and close beside it was an overturned chair. In front of the fire was something that looked like a fire-guard or clothes-horse, but this was not quite clear to me. Playing or climbing over this article was a child, who fell forward, and, when it regained its feet, I noticed that its dress was on fire.

I made no reference to the matter at the time, as I had an impression that the vision might be connected with some occurrence in the family of Mrs. M., and I was averse to mentioning it for fear of awaking sad memories.

After some manifestations of movements of the table round which we were seated the whole vision was repeated, and this time I had an uncontrollable impulse to speak. Upon my describing what I had just seen for the second time, I was much relieved to hear that the matter was not recognised as being connected in any way with the sitters. I may mention here that the child appeared to be about three years old, and, judging from the style of dress, I described it as a girl, although the vision would apply equally well to a boy, as, at that early age, the short clothes worn by both sexes would be very similar.

Next Thursday morning, May 9th, 1901, upon awakening, I described to my wife the events of the previous evening's séance. On the evening of the

same day, viz., Thursday, May 9th, I was out with a friend, and upon my return home at 11.5 p.m. my sister, Mary Louisa Polley (who resided with me at that time), made the remark, "I have a piece of bad news for you, Jack." "Well," I replied, "what is it? let me know," and she answered, "Brother George's little son Jackie has been burned to death." Like a flash I realised the connection of the sad event with my vision of the previous night. I then asked her (my sister), "How did you know this, and when?" She replied, "Mr. Fred Sinnett told me when he came over to see us this evening."

JOHN POLLEY.

The other two sitters confirm Mr. Polley's statement as follows:—

At a séance held on the evening of Wednesday, 8th May, 1901, at which were present Mrs. E. V. M., Mr. Thomas Atwood, and Mr. John Polley, we, the undersigned, testify that Mr. John Polley gave to us a description of a vision of the burning of a child which he saw at this séance.

[Signed in full], E. V. M.

THOMAS ATWOOD.

Mrs. Polley writes:—

95 Church Street, Stoke-Newington.

My husband, Mr. John Polley, gave me, on Thursday morning, May 9th, 1901, an account of a vision of the burning of a child that he had had at a séance at which he had been present on the previous evening of Wednesday, 8th May, 1901. It was not till the evening of Thursday, 9th May, 1901, that I or any other member of our family residing with us knew of the death, through burning, of our little nephew, John Frederick Polley. Mr. Frederick Sinnett visited us on the evening of Thursday, May 9th, 1901, and communicated the sad news to us for the first time.

ELIZABETH POLLEY.

Mr. Polley's sister writes as follows:—

95 Church Street, Stoke-Newington.

I was quite unaware that any misfortune had occurred in the family of my brother, Mr. Frederick George Polley, till the evening of Thursday, 9th May, 1901, when Mr. Frederick Sinnett informed me that my little nephew, John Frederick Polley, had met his death on the previous day through burning. On the return home of my brother, Mr. John Polley, with whom I reside, I communicated the news to him at about 11 o'clock of the same evening of Thursday, 9th, 1901.

MARY LOUISA POLLEY.

A local paper, which Mr. Baggally has sent us, containing an account of the inquest, gives the date of the accident as Tuesday, May 7th. The child was taken to a hospital immediately and there died. His father, Mr. F. G. Polley, a decorative painter, writes to Mr. Baggally in reply to his inquiries as follows:—

6 Adpar Street, Hall Park, Paddington,

June 19th, 1901.

Dear Sir,—In reply to your inquiry respecting my late son, John Frederick, I beg to say that on Tuesday, May 7th, my wife went out to do some

shopping, leaving my son, aged 2 years and 2 months, in a bed sitting-room with another brother, aged 7. Whilst the elder brother was getting some toys for them to play with, the deceased thrust some paper in the fire, pulled it out again, and set fire to his clothes. Some neighbours took him to the Children's Hospital, Paddington Green, where he passed away on Wednesday, May 8th, at 11.45 a.m. No intimation of this was given by myself or any member of our family to my brother, Mr. John Polley, until a friend of the family called at my address on Thursday, May the 9th, between 1 and 2 p.m., when we informed him of the sad loss we had sustained, and he told us he intended calling on my brother that evening, and we asked him if he would communicate the news to my brother and sister, who reside at Church Street, Stoke-Newington. Of course you know, sir, I am antagonistic to your views, but my brother has told me it is for the interests of science; if that is so, I take great pleasure in its furtherance.—Your sincerely,

FREDERICK GEORGE POLLEY.

In a later letter to Mr. Baggally, Mr. F. G. Polley states that there was a fire-guard in the room; the little boy did not fall into the fire, but set himself on fire as described above.

Mr. Baggally himself writes further with regard to the case as follows:—

December 4th, 1901.

. . . Mrs. M. is not a medium and does not profess to have any mediumistic powers. Mr. John Polley is accustomed to have impressions of a so-called clairvoyant and clairaudient nature, so is Mr. Thomas Atwood, but they are not public mediums. The vision referred to is not unique in the experience of Mr. J. Polley. . . . If I recollect rightly I saw the father of the child, Mr. G. F. Polley, on May 22nd, who handed to me the newspaper with the account of the accident. A few days after he sent me his written statement. I obtained the written statements of Mr. J. Polley, Mr. Atwood and Mrs. M., and Mrs. Elizabeth Polley in June. The statement of Miss Mary Louisa Polley I did not obtain till November, hence the delay in sending the account to the S.P.R. . . .

W. W. BAGGALLY.

CORRESPONDENCE.

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

ON SOME POINTS IN PROFESSOR HYSLOP'S REPORT ON MRS. PIPER.

To the Editor of the

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

December 10th, 1901.

In the valuable "Record of Observations of Certain Trance Phenomena," just issued by the Society, from the hand of Professor Hyslop, the author says concerning the personality of Imperator and Rector: "I do not enter into any speculation as to what they are, as a precondition of a

spiritistic conclusion, however much we might desire to have the question of their nature determined." I am sorry to say that there remains in my mind a question of the possibility of maintaining this suspension of judgment concerning the nature of the intermediaries while considering the nature of the personalities represented by them. This doubt remains after as thorough a study of the report as I know how to make and with "the will to believe" as strong in me as it can be in any one.

It has been the habit of the S.P.R. to prove first the honesty of the medium—and Professor Hyslop states distinctly that the communicators through the hand of Mrs. Piper act simply as mediums—but in this case it would seem that to determine the nature of the intermediaries was a precondition of the discussion of their honesty. If they themselves are discarnate spirits, then they may be able to recognise and represent other discarnate spirits; but if they are incarnate minds acting "telepathically" through the organism of Mrs. Piper, they may be mistaken concerning the origin, or intentionally deceptive in their representation, of the items of information which come to them.

Dr. Hyslop says (p. 158): "But having recognised this circumstance, it will be easy to realise their spiritistic import after being convinced that fraud is to be thrown out of account." But in speaking of fraud, he seems to limit its possibility to fraud on his own part, or on that of Dr. Hodgson, or of Mrs. Piper, or—at the farthest—on the part of Mrs. Piper's "subliminal." Of the latter he says (p. 178): "Of course, if we assume that Imperator and Rector are the secondary personalities of Mrs. Piper, we have large enough powers of intelligent action assumed to make it all the more difficult to transcend the telepathic hypothesis."

But why need we limit the use of the telepathic power to the secondary personality of Mrs. Piper? If it is conceded—as it seems to be in this report—that Mrs. Piper has a secondary personality which is distinct from her normal consciousness, is it to be supposed that she is the only human being who is thus gifted? And if it is possible for extraneous personalities to use her organism for the transmission of messages—as Rector and others are supposed to do—why may not these extraneous minds be the secondary personalities of other human beings?

This would not by any means be an unheard-of supposition, as the claim to the possession of such powers by living men has been made in past ages and is still being made by Mystic Brotherhoods and Occult Societies, right here in England and America, in the twentieth century. Of course we are under no obligation to accept without proof what these people tell us of "telepathic" powers which enable "one person to transmit his thought or his sensation or his volition, over any distance, to another person who has or can attain his psychic vibration"; but, on the other hand, are we at liberty to claim as proved, conclusions which depend for their truth upon the falsity of what those people assert, before we have proved its falsity? If by any chance the claims made by Mystics and Occultists in all ages should prove to be true in this respect, would

it not make it just as "difficult to transcend the telepathic hypothesis" as it would be if we supposed the invading personality to be Mrs. Piper's "subliminal"?

Does not the assertion by many disinterested persons that this form of telepathy does exist, make it *necessary* that we should "reverse the argument" and "suspend judgment upon the identity of the communicators other than the 'controls' until some decisive hypothesis has been reached concerning the latter"?

Even if it should be proved in the end that the Emperor group are discarnate spirits, would it then be necessary for us to accept the—to some of us unbearable—supposition that *our* dead are in the state in which they represent them to be? Would not the fact that they are able to enter and operate through the organism of Mrs. Piper make it probable that they are able to visit other human organisms which, in sleep, or abstraction, or hypnosis, or voluntary trance, may become susceptible to their inroads? Would not this power make it possible for them to thus obtain the information necessary for producing the semblance of personal recollection of names and events? To make use of such a power for the accumulation of facts and then present those facts as proofs of spirit identity would of course involve deception, but would this deception be so "archly fiendish as to baffle all hope of finding it either intelligible or finite in its capacities"? In what respect would it exceed the deception which draws its dark trail throughout the history of Mysticism and Occultism and Spiritism from time immemorial?

We all remember, of course, that Rector in time past claimed the ability to examine records and printed books, and give out through the hand of the medium information thus obtained, and even to so impress the mind of the medium as to make him select from a shelf of unknown books the proper one for verifying the quotation (*Proceedings*, vol. xi., pp. 106-7); and that Mr. Myers' comment upon this feat was: "It is plain that a power such as this of acquiring and reproducing fresh knowledge interposes much difficulty in the way of identifying any alleged spirit by means of his knowledge of the facts of his earth-life."

We have an incident in Professor Hyslop's report which reminds one of this claim of Rector's. The occurrence, and the care with which it was verified, are discussed in Appendix III., Note 94, pp. 535-6. The communicator is supposed to be James M'Clellan, who, in speaking of his father, John M'Clellan, gets him confused with an entirely unrelated John M'Clellan who is mentioned in the *History of Greene County, Ohio*. The son gives, as incidents in his father's life, accounts given in this history which refer to the other man, and which occurred several years before the father of James M'Clellan removed to Greene County. He also mentions family names connected with the other M'Clellan family and not with his own. If records and traditions were being looked up by a stranger in search of evidential items, such a mistake would be intelligible; but for a son drawing upon his own memory for events in

the life of his father, it certainly is not so. Was it Rector, or some *confrère* of Rector's, performing his old-time feat of reading records? It was Mr. Myers' opinion that the acknowledged use of such powers on the part of the controls "leaves us with nothing more than the word of Emperor" to prove that persons thus vouched for are really present.

Is it not then our imperative duty to establish beyond question the reliability of Emperor? Would it be too presumptuous for us to ask for the co-operation of Emperor in an attempt to demonstrate, under test conditions, the truth—for instance—of his "explanation" to Stainton Moses of the phosphorus fiasco,—“the abortive attempt on the part of Chom to make a light”? (*Proceedings*, vol. xi., pp. 44-46).

Would not such proof of Emperor's *truthfulness* go farther, among Anglo-Saxons, towards establishing his prodigious claims, than would any amount of "bowing of the hand" and capitalizing of the personal pronoun in token of the presence of a lofty intelligence?

If he is as "lofty" as an ordinary white man, he cannot refuse to stand by his record. And surely we who declined to investigate the psychical phenomena of Madame Blavatsky because her fraudulent physical phenomena discredited all that she might do, cannot consistently accept the same psychical phenomena, when presented by the Emperor group, and neglect to enquire into their physical phenomena. A. L. BARKER.

FAITH.

WHEN the Editor remarks, *à propos* of my letter in the December number of the *Journal*, that "all photographers and all chemists agree as to what conditions are necessary in their case," he misses entirely my point, which was that in all tentative research (psychic or otherwise) the conditions are *not* known, and can only be discovered as the result of patient investigation and numerous experiments under varying conditions. This applies to all advancing knowledge, and is not peculiar to psychical research. Therefore, I think (considering our crass ignorance, mediums and sitters alike), it behoves us in the first place to try to learn what *are* the most favourable conditions before talking too much about what conditions we are going to "impose" upon those who submit to our investigations. No one has acknowledged more freely and frankly than Dr. Hodgson himself how much he has learnt in this way, and how absurd some of his earlier tests and exactions have appeared to him in the light of his own advancing knowledge and experience.

The Editor, in running over a list of varying conditions demanded at varying times by different mediums (sometimes where "control" and medium have differed in their views) has illustrated my point for me admirably. Where mechanical forces, definite substances, and definite quantities are in question, the conditions necessary may be agreed upon, as he says, and may also be explained, as he suggests, by the expert to the lay mind. But where moods and emotions have to be taken into account, and are all-important in their influence upon results, I fear we must be content—if we take up this subject at all—to allow a very considerable margin for the personal equation in medium, in sitter, and probably in the third factor of our problem. I can state from my personal experience that Dr. Hodgson has shown himself fully alive to this necessity in the case of Mrs. Piper. Hence his good

results. The misfortune is that so few can see that in making this necessary allowance we are more truly scientific in spirit than those *bornés* individuals who scent fraud the moment it is asserted that mental conditions and emotional states must be taken into account in this special research. "If you can get a certain result when the light is out, or when you are feeling harmonious and happy and capable, and cannot get the same result when physical and mental conditions are alike inharmonious, there must be trickery somewhere. Who ever heard of air not liquefying at a certain minus temperature because the experimenter had a toothache or had lost his temper?" This sounds absurd, but it is literally the line of argument that lies unconsciously "back of the mind" of so many of us and causes half our failures.

I would only, in conclusion, take one small exception to Principal Lodge's kindly remarks upon my letter. I cannot allow that my admiration was given to the *poetic* side of St. Paul's definition of Faith, unless he (Principal Lodge) admits that the truest poetry is the most real that we know? It was the *accuracy* of the definition which I admired in the quotation. Faith in its legitimate sense surely presupposes the existence of the fact which justifies it. Anything less than this is not Faith at all, but speculation, illusion, credulity, or superstition.

When I spoke of Science winning her victories through Faith I meant exactly what I said, and was not thinking of those discoveries which have been made as the result of speculative experiments, undertaken sometimes with no absolutely definite aim, but with the hope that something of interest might result. I referred to those far higher achievements where the martyr of Science, through that quality of Faith, which we can only speak of alternatively as Divine Intuition, has known that a certain discovery, not yet in possession of the race, will be made some day, and has worked and toiled, and too often starved, with that one aim in view. He may have been pitied, he has certainly been persecuted, abused, and jeered at in turn, till one fine day (probably long after the seer himself is dead and forgotten) the fact he knew by Faith has come to be the commonplace of our lives. Faith that is not some day justified by fact is not Faith at all. It is a misuse of the word. "He that comes to the spirits must have faith to believe that they exist" may certainly mean, he must suppose it is just barely possible that they exist, in which case it is not Faith, but speculation.

I do not understand why I am credited by Principal Lodge, and inferentially by the Editor also, with having "appealed" in my letter for "fixed and crystallised conditions." I have pleaded for reasonable and for suitable conditions, but could not have suggested fixed conditions. On the contrary, I distinctly said that they must be tentative under our present limitations of knowledge. My remarks upon the need for positive as well as negative work applied specially to England. Out of the three cases quoted by the Editor, one is connected with a gentleman who lives in Ireland, and the other two belong, I think, to the American Branch of the Society.

E. KATHARINE BATES.

NOTICE.

The Hon. Secretary informs us that he has received several communications from members in reference to the notice as to proposed experiments in thought-transference printed in the December *Journal*; but some of the writers do not seem to have observed that what is asked for in this case is their co-operation, not as experimenters, but as subjects for experiment, the Committee being in need of suitable subjects. Any assistance from those who are able and willing to act in that capacity will be gratefully received. Communications should be addressed to the Hon. Secretary, J. G. PIDDINGTON, Esq., 87, Sloane Street, London, S. W.

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MIND READING AND ALLIED PHENOMENA.

PERSONAL EXPERIENCES OF C.

[THE following narrative, though written for convenience in the third person, is really at first-hand, having been communicated to us by a Member of the S.P.R. who has studied psychical phenomena for many years, has had an unusually wide experience both of observing and recording them, and has long been known to us as a scrupulously accurate and impartial investigator. In the autobiographical statement which he sends us, he has carefully recorded a large number of incidents and observations, which—entirely unsensational and even trivial, as most of them are—can yet hardly fail with the treatment he gives them to be instructive to our readers. We have often insisted on the necessity of keeping such complete records of psychical experiences as material for study, so that the student may be able to form his own independent judgment of the whole group. Of his own record, C. writes: "Many of the cases are very weak, but they have a cumulative effect."

We print his narrative with some omissions, indicated where they occur, but the complete original record¹ will, as usual, be preserved in the rooms of the Society, and be there accessible for inspection. It is dated May, 1901.—EDITOR.]

¹C. writes: "It would be quite feasible to obtain from most of the persons mentioned in my narrative a formal declaration that the facts occurred as I relate them; but my notes are so much more trustworthy than their memory that their corroboration would not add much to the evidential value of my cases. As a matter of fact, those parts of my account that concerned them were read to Dr. Barcellos, Major Vaz, Senr. Raimundo, and others, and were declared by them to be quite correct. Major Vaz reminded me of the 'Catita' guess, of which I had not taken note. No other alteration had to be made in what I had written."

LEGISLATIVE

INTRODUCTION.

The study of the floating dust of the atmosphere has led to the discovery of important physical and biological truths. The study of the motelike mental images that drift in idle moments across the field of consciousness may in the end prove to be similarly instructive, inasmuch as these involuntary creations of the brain often seem to serve as the nuclei for psychic phenomena of more complex grouping. But the value of introspective observation depends largely on the confidence that may be placed in the observer, and the experiences thereby obtained are of a very intimate nature. For these reasons C., the writer of the following pages, has to overcome some natural reluctance before submitting to the criticism of strangers facts which, perhaps, can be justly appreciated only by those who are well acquainted with him. Again, many of his cases owe their sole significance to their number, and if taken separately would be considered as very doubtfully supernormal. Even those that are stronger and can stand alone may not be perceived to have any important or immediate bearings. Slight incidents, however, are sometimes found to furnish useful illustration in the construction of theories, just as little stones often fit well in the odd corners of big buildings. It may also happen that other diffident ones will be encouraged by his example to make personal disclosures that are far more remarkable than his own.

C. is already in his fifty-third year. He is of a sensitive, but self-contained, disposition. His sight is slightly dimmed by advancing age, otherwise his sense perceptions seem to be fairly normal. His memory, which has always been more ready than retentive, is of the mixed type, but visual, and perhaps motor, impressions are retained by him better than auditory. The interest he has taken for the last fourteen years in psychical subjects has led him to a closer inspection of his own mentality, aware, as he is, that those who would arrive at a clear comprehension of the subjective experiences of others must often seek for terms of comparison within themselves. In this self-examination he has met with surprises, such as would, no doubt, occur to other experimenters if, indeed, they would take equal pains to watch and wait for exceptional mental phenomena.

One of C.'s earliest discoveries was that he had no decided tendency to any of the usual forms of automatism found in so-called mediumship: there were no clear manifestations in his case, either of externalised vision, or of involuntary motor impulse; no brusque shiftings of personality, and perhaps no marked divergence from normal conscious-

ness. In his whole experience there was only one occasion in which the *mise-en-scène* of subliminal perception apparently passed beyond the limits of normality, and that was when he was quite a little boy. A memory that dates from infancy is of course subject to much doubt, but if a full account of C.'s experiences is to be given, the occurrence must be related. He was in company with older children, who had crowded into a bedroom, where a looking-glass covered with a towel stood on a toilet-table. Some game was being played, in which he was too young to take part. In the midst of laughter each child in turn lifted the towel and looked into the glass. Induced by curiosity, he also lifted a corner of the towel and looked in. In spite of the fact that the glass was covered, it apparently reflected the whole room; but it showed the bed in a position at right angles to its real position in the room, and in the narrow passage formed between the bed and the wall sat an old woman dressed in a mob-cap and a common old-fashioned cotton gown. She was rocking a cradle; and as soon as C. looked at her, she raised her eyes to him, and, half doubled with age, advanced towards him with tottering steps. He was frightened, and let the towel fall. On looking in a second time the whole scene was repeated, and again he lost courage and allowed the towel to drop. It was in vain that he spoke to the other children on the subject of his vision; they paid no attention to him, and in all probability they did not share in his hallucination.

This experience, however, which belongs to a period of life characterised by a proneness to illusion and hallucination, stands remote in time from the colourless intuitions of a maturer age with which C.'s present narrative is principally concerned. In fact, the impressions that sometimes seem to reach him through other than normal channels are not in themselves very distinguishable from the weak imagery that accompanies his ordinary trains of thought. Hence his conclusion that the direct transmission to the brain of images from other minds, or the reception by the brain of veridical messages of no recognised personal source, is something quite distinct from the automatisms that sometimes bring such messages to the surface.¹ Yet there is a special attitude of

¹C. speaks thus for convenience' sake. Owing to the standing difficulty of conceiving any direct interaction between immaterial thought and the material brain, he is inclined to admit the spiritual body of Pauline psychology. If such a *tertium quid* exist, it is probable that in supernormal communication thought is directly transferred from spiritual body to spiritual body, and only indirectly from brain to brain. In the case of telepathy from the dead the supposed agent has no longer a material brain at his disposal, yet such nunciation is apparently the same in kind as that between persons in the flesh.

mind that is favourable in trying for thought-transference or other cognate phenomena : the gaze must be directed inward to the exclusion as much as possible of the objective world ; at the same time passivity must be combined with alertness, for if the brain is sluggish, or somnolence supervenes, it is probable that nothing will result from the experiment. This does not mean that the attention must be sharply directed to the expected impression ; on the contrary, a certain vacuity, or even some slight pre-occupation with alien subjects, may be a favouring condition. Supernormal mental phenomena are not to be commanded at will : they are always more or less spontaneous in their manifestation, and even in experimentation they are apt to come as surprises. Yet when once the trail has been struck, it may be followed, for it often happens that one hit will bring others in its train. In C.'s percipience the only connotation of the dim and ill-defined images apparently referable to telepathic sources is that they frequently bring with them a certain intuitive conviction of their veridicality. Then again, they have no recognisable associations within the brain : they belong to no immediately preceding ideational series and are due apparently to no previous suggestion, unless in the case of those that impinge on the consciousness in seeming answer to some mental request.

With such imperfect control it is evident that any regular exercise of psychic faculties is out of the question. At some periods an inclination to experiment has been followed by successes ; at others C. has felt that he would be unsuccessful, and has refrained from making trials. Thus his experiences are often separated by wide intervals of time, and are numerous only because they are scattered over a lapse of many years. It may be added that in his case supernormal perception has generally depended on the presence of certain intimate friends, and that the instances are few in which he has read the minds of strangers. Under the circumstances it has hardly been feasible to keep a record of failures. C.'s impression is that they are at least not more numerous than the successes, and that they would be very few indeed if he would abstain from asking questions in the case of extremely faint and doubtful mental imagery.

Before enumerating the incidents thus generally characterised, a few causes of error may first be insisted on. The phenomena supposed to be genuine will afterwards be classified under the headings of "Mind-Reading and Thought-Transference," "Clairvoyance," "Telepathy from the Living," and "Telepathy from the Dead"; but lest such a programme should, in spite of the foregoing remarks, raise undue

expectation, it must be repeated that C.'s experiences are almost entirely lacking in that objectivation that renders other cases so wonderful. They may for this very reason be all the more worthy of the attention of the patient psychologist; but they will probably excite but a languid interest in the general reader. Taken together, they have the weight of cumulative evidence, but, considered apart, many of them would pass as no more than the results of chance coincidence, or lucky guessing.

PSEUDO-PHENOMENA.

To chance, indeed, must be attributed much that the too credulous spiritist is disposed to lay to the account of busybodies in the other world. Had C. supposed himself to be an automaton in the hands of guides or controls, his belief would doubtless have been fortified by the following occurrences :

While residing at White's Hotel, on the Tijuca hill, he once went into the dining-room a minute or so before the hour for ringing the second dinner-bell. Having walked home he was very hungry, and, to beguile the few seconds of waiting, he took from a bookstand an old volume of *Chambers's Miscellany*. Then, with a distinct desire to find in it some apposite allusion to the circumstances of the moment, he allowed it to fall open on a window sill. The book, however, slipped from the sill. Before it reached the ground he caught it against the wall, and in so doing doubled back some of the leaves. At the page opened, and just at the place marked by the doubling of the leaf, were the words : " 'Ye are welcome,' said the porter; 'let us go now to the refectory, for ye must be hungry.' " As he was reading this the second dinner-bell rang.

C. once made an official call at the *Lyceo das Artes e Officios* of Rio de Janeiro. He was kept waiting for nearly half-an-hour. At last, with some bitter reflections on the dilatoriness of Brazilians in general, he took from his pocket a German translation of *The School for Scandal*, and opened it at hazard. His eyes at once alighted on the following sentence : "Du lässt auch entsetzlich auf dich warten."

Other incidents that are *prima facie* supernormal are found to be ultimately traceable to a normal source. . It is well known to psychical students that memories apparently lost may reappear, even after the lapse of years, and that they are very likely to emerge into consciousness through some of the usual forms of psychic automatism. Thus C. once sat down to table-tilting with a Spiritist friend, and obtained a Portuguese name, with the declaration that its owner had lived at a

place called Jurujuba. The contents of the message were not characteristic of the sitters, but might well have proceeded from a man of the working classes. Inquiries at Jurujuba established the fact that such a man had existed, and C. was at first inclined to believe that the case was one of identity. But, many years before, his friend had superintended the work of putting up telegraph lines in that place, and after a time he vaguely recalled the name given through the table as one that had belonged to an individual who had served under his orders. Here evidently the emergence of a latent memory must be supposed in preference to the less plausible hypothesis of *post-mortem* agency.

Other more frequent causes of delusion are the sounds and sights that impress the senses when the attention is otherwise engaged. The subject is also not a new one, but it will bear further exemplification. Let a common case be supposed. A person is busily engaged in writing late in the afternoon. The clock strikes, and he is apparently unobservant of it. By-and-by an awareness creeps upon him that it is near dinner-time; and recollecting that the hour has already been struck, he counts the strokes in memory, and concludes that it is past five or past six, as the case may be. It may also happen that his attention is *not* immediately called to the time, but that at some later period he is reminded by a subliminal message that he was writing after five or six o'clock. This information, standing in no apparent connection with supraliminal memory, will then be easily mistaken for a piece of intuitive knowledge.

The way in which unconscious percepts will sometimes report themselves to consciousness in some subsequent pause of mental activity is exemplified in the following instance: C. was once waiting for the street car at Botafogo. He had been absorbed in some train of thought, when in a moment of passivity the word *Löwenbräu* forced itself upon his notice. Wondering how it could have occurred to him, he looked round and found it posted up in two places in a brewer's advertisement, which was then a new one. Doubtless the word had been read by the eye before the attention had leisure to examine it.

It would seem that in one case at least C. was made aware of a similarly latent impression by an externalised hypnopompic image. It was a very hot summer's day. He was sitting alone in an upper apartment of a business house. Here he fell into a doze, and on awaking he glanced across a well to the other side of the room. For the fraction of a second he saw there a man wearing a straw hat pushed to the back of his head. The figure stood looking down as if examining papers. The vision was too brief to be very distinct. It was

preceded by no dream, and it was gone the moment the percipient was fully awake. Later on he noticed that a person who for a time made use of that apartment as a temporary office was accustomed to stand looking down at his papers exactly in the same place and with a straw hat at the back of his head. The inference is that C. had seen him there before in some previous lazy moment, and that the image, belonging to a special state of consciousness, was no more than the clothing of an emergent memory.

Nevertheless there are vagaries of the imagination that are not so easily explained, and that are possibly referable to more occult causes. On the afternoon of June 15th, 1896, C. was alone, engaged in trying for automatic script, when he seemed to realise, without the aid of the senses, that an individual of thin angular frame with straggling grey whiskers and dark greasy clothes was standing close behind him. He experienced a movement of repugnance to the fancied proximity of this invisible being, and immediately the feeling of a presence passed away.

Again, on waking one morning before it was quite light, he externalised the visual image of a dead colleague. The face, seen dimly as if in an enlarged photograph, wore an expression of sternness, which, however, was changed into a smile in answer to a mental protest on the part of the seer.

In 1894 C. was staying at a plantation house in the State of Minas. One evening he walked seven or eight miles across the country to the town of Juiz de Fora. He was going up a long hill, and had nearly arrived at the top when he vaguely imagined a man following him at a short distance—not directly behind him, but a little to his right hand. A sensation, which is best described as a *séance* feeling, suggested the idea of a ghostly presence. The loneliness of the place and the moonless night were perhaps favourable to such fancies; and yet C. was rather surprised that he should experience them on the open hill and not in the dark wood that crowned the summit. Subsequently he verified, quite casually, that the very spot where he had been subject to these peculiar imaginings was popularly supposed to be haunted.

In these last cases it is impossible to discover whether the visionary conceptions of C.'s mind can, or cannot, be classed as the masquerading fulfilment of some preceding, though unremembered, suggestion. The coincidence with a popular belief, above mentioned, points rather to real spiritual perception. At the same time it must be remarked that his abiding interest in things psychical may suffice in itself to give a certain and determined shape to his waking dreams.

It sometimes occurs that spoken words are perceived as mere sounds which are only subsequently resolved into sense by a process of mental digestion. This may be a case of nervous deafness, or of something unfamiliar in the voice or accent of the speaker which requires to be translated into the more familiar tones to which the ear is accustomed. There is a possibility that, time having elapsed, such translation may take place sub-consciously and that the memory may take stock of the meaning evolved after its uncouth origin has been forgotten. Here again information might be found lodged in the mind with the false appearance of having reached it through some supernormal channel.

Another subtle cause of mistaken impressions may be noticed in the process by which weak memories are converted into strong ones. A dream, a series of hypnagogic images, the percepts of absent-minded moments, leave, as is well known, but faint and fading traces on the brain. They are likely to be recollected only when there is a reversion to the state of consciousness in which they were perceived. If anything worthy of remembrance occurs in such psychoses, it must be made the subject of immediate reflection in order that it may be fixed on the normal waking memory. But even at this first rehearsal some of the details may be altered, or may slip from the mental grasp, and there is then an awareness that they have not been properly recalled. By-and-by, after the case has been revolved in thought over and over again, the element of doubt tends to disappear, and the mind may finally become convinced that the facts occurred just as they are remembered.

The effects of expectant attention likewise find some slight illustration in C.'s experiences. Among his notes is one referring to the pain he once felt in the eye when, on going through a wood, a twig threatened to return and strike him in the face. If a hand is held under the table at a dark sitting in the hope of perceiving a cold breeze or the touch of ghostly fingers, it is quite likely that the expected sensation will be felt. There is an experiment which any

person may make who wishes to demonstrate the ease with which momentary hallucinations may be induced, even in normal waking subjects. Let the hands be held up against the light, and then, with forefingers and

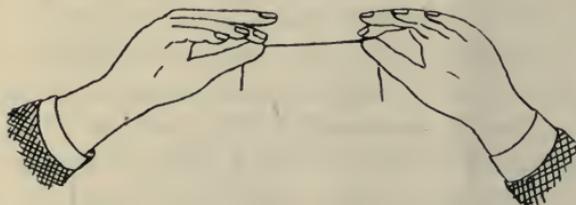


FIG. 1.

thumbs pressed together, let them be drawn apart slowly as if to show the length of a thread or a lady's hair. If the onlooker is at all suggestible, he will probably catch a glimpse of a fine dark line stretched between the fingers.¹ (See Fig. 1.)

In concluding the subject of pseudo-phenomena, a word or two may be said on the suggestive effect of images already existing in the mind. Those that are tactile may easily be translated into visual terms, and *vice versa*. The visualiser will habitually convert into form and colour the impressions received through the senses of hearing and touch. In this case the taste of a fruit, the smell of a flower, will at once recall their appearance. The *auditif*, in order to recollect objects seen by him, must associate them with their names. Two curious cases of such involuntary shifting of percepts are found in C.'s notes.

On the evening of September 14th, 1898, he was going upstairs to tea, and was about to go out through an archway leading into the garden. He extinguished the candle he was carrying and proceeded to open the archway door. As soon as he grasped the key to turn it in the lock, its image was formed with some distinctness and persistence in the glare left in the eyes by the light of the candle.

On the night of the 28th of November, 1894, while on the frontier between sleeping and waking, he saw, as a hypnagogic image, a plump hand with the forefinger and thumb held in the position shown in the drawing; and at the same time he felt a sensation in the right shoulder as if he had been seized by the fingers thus visualised. The arm to which it belonged seemed to come from the wall behind him. It must be noted that on the occasion he was a guest at the house of some coffee merchants, and that a deceased partner of the firm was said to have had just such a hand as the one shaped by C.'s imagination. Here it is probable that, in spite of their apparent simultaneity, the visual image really occasioned the sensation of touch.



FIG. 2.

With a little of the rounding brought by time and a little repetition from mouth to mouth, this is one of those cases that would soon grow into a marvellous ghost story. It is just possible that the hand seen belonged to a spirit—but, then, how about the key?

¹To ensure success, a real hair should be shown first and then, as if for the purpose of comparison, an imaginary one.

MIND-READING AND THOUGHT-TRANSFERENCE.

(1) C. will now proceed to such of his experiences as have a more decided right to be classed as psychic phenomena. It was, perhaps, about 1891 or 1892 that he first discovered in himself some slight tendency to supernormal perception. One of his earliest notes refers to an incident of thought-transference, in which, however, he apparently acted as agent and not as percipient. He had taken part in a series of séances at the residence of people living in that part of Rio called the Saude. One afternoon, at the hour of twilight, he sat talking with the woman of the house, and, *à propos* of spiritistic subjects, he tried for the externalisation of visual images with some success, for he imagined the carpets strewn with violets. In the midst of this experimentation in came Senr. Vasconcellos, a spiritist medium, who immediately exclaimed, "What a smell of violets!" There were no such flowers in the house.

The following cases, in which C. was the percipient, will call for little, if any, comment, and may be simply enumerated in their chronological order.

(2) At the time that he was taking the Census of Hallucinations for Brazil, he went to Novo Friburgo, a health resort on the Organ Mountains. His inquiries, made right and left, excited the curiosity of the hotel-keeper at whose house he had put up. This person wanted to know all about spiritism, and with great prolixity gave the particulars of the death of a son of his who expired as he was holding him in his arms. C. asked mentally for the lad's name, and immediately there came, with the characteristic Portuguese accent of the man who was speaking to him, the answer "Carlos." This he noted in his pocket-book; and as soon as he could edge in a word, he put the same question aloud. "Carlos" was the reply. The hotel-keeper was much surprised to find that the name had already been written.

(3) On May 30th, 1892, C. was present at a meeting of the Council of Public Instruction. By his side sat a certain Dr. Menezes Vieira, who was appealed to on a question of school prizes. The words "*Contos do Conego Schmidt*" (Stories of Canon Schmidt) flashed into C.'s mind in such a manner as to lead him to suppose that it was a transferred impression. He knew that a small volume of children's tales having that title existed, but had no further knowledge of it. Nevertheless, he thought of it rather contemptuously. Dr. Menezes afterwards declared that that book had occurred to him, and that

book only, though without contempt. It is possible that this case was one of mere casual coincidence; but C. was inclined to regard it at the time as due to thought-transference.

(4) One day in December of the same year, after some attempt at clairvoyance attended with successful results, a friend of his, Senr. Ulysses Cabral, brought him a letter to psychometrize. He held it to his forehead and visualised the words "*Amigo Ulysses.*" No other letters were obtainable; but soon the mental picture of a head was formed, which he conjectured to be that of the writer. The hair, which began so far back over the temples as to give almost an appearance of baldness in that region, was black and lustrous and was parted nearer the middle than usual. At the sides it was sinuous and ended in curls over the ears. The nose was long and aquiline; the eyebrows were symmetrical; the features regular. No beard was worn, and the face looked somewhat thin. C. could not distinguish whether there was a moustache. For one moment only he caught a glimpse of the whole body. This description, so far as it went, was said to be quite applicable to the writer of the letter, with the exception of the colour of the hair, which was declared by Senr. Ulysses to be reddish. It is most probable that these particulars, if not due to lucky guessing, were obtained, not from the letter, but from the mind of C.'s friend, who was an interested spectator of the experiment. The writer of the letter was a military man not known to C.

[Incident omitted here of word corresponding to C.'s thoughts obtained through table-tilting.]

(5) On November 27th, 1893, he called at the house of an intimate friend, an English engineer then resident in Rio. The heat had been oppressive, and he felt worn out with his day in town. As soon as he dropped into a chair, he closed his eyes in sheer fatigue. At the same moment the picture of a suspension bridge was formed in mental vision. There was nothing in his usual cogitations to suggest this either directly or remotely. He inquired, therefore, of his friend whether he was thinking of suspension bridges. The latter replied that he was not, but that during the day he had been studying just that subject. . . .

(6) In spite of repeated trials C. never succeeded in developing automatic writing. At the most, his hand does but scrawl such disconnected words or phrases as straggle through the brain in idle moods. Some five or six years ago he was seated one morning at a dining-room table where G., a Portuguese acquaintance of his, was deeply absorbed in drawing a bouquet of flowers. Having nothing

better to do, he took pencil and paper and waited for some subliminal message. He wrote "*Eduardo.*" "Do you know any one called Eduardo?" he inquired of his companion. The Portuguese naturally replied that he had known several of that name. Then the word "*Coimbra*" was written. G. stated in answer to another question that he might have known an Eduardo at Coimbra, but did not recollect it. After this unsuccessful angling, C. wrote "*Bahia*" and held his tongue. Then, without any immediate associations to lead up to it, he thought of the name of a German grammarian—*Madvig*, but with the middle consonants transposed as if it were *Mavdig*. With this word in his mind his hand traced rather automatically the syllable "*Mav.*" The first stroke of the *M*, however, was so faint that it looked like "*Nav.*" This called to mind the Portuguese word for "ship," so that finally "*Navio*" was written. Then came very unexpectedly the letter *C*, which doubtless from its association with the preceding word suggested "*Capitão* (captain)." The experimenter was now ready with another question: "Did you not know Eduardo, a ship's captain?" "Oh yes," replied G., too much occupied with his drawing to be surprised, "he was a second father to me." "You knew him at Bahia, did you not?" "Yes, I travelled with him on his vessel from Valencia to Bahia." He then proceeded to tell C. that Captain Eduardo was at that time an old man who had taken a great liking to him and that they had established a business together in the town of Bahia. He thought that the Christian name was Eduardo, but he had entirely forgotten the surname. C. knew that G. had been at Coimbra and Bahia; but he had never heard any previous mention of Captain Eduardo, and his knowledge of G.'s previous career was of the slightest. Apparently the word striving to emerge into consciousness was really *Navio*. This, however, slipped into *Mavdig*, thus partially assimilating a name lying on the surface memory and containing the same vowels as *Navio* in the first and second syllables. The error in the initial consonant was half corrected by accident, or by the automatism of the hand; and C., knowing well that "*Mavdig*" could proceed only from his own brain, stopped short in the middle of the word and then completed it in conformity with a right intuition.

[Incident omitted here of C. obtaining "fairly correct" impressions of the personal appearance of a deceased lady unknown to him.]

(7) In the next case C. apparently sensed the probable consequences of a project harboured in another mind. On Monday, July 10th, 1896, he met two acquaintances of his in the street. One of them, a young man called João Mello Barreto, at once exclaimed, "Keep away from

me, you prophet of evil," or words to that effect. He explained that he was smarting under a pecuniary loss, of which C. had given him a kind of warning. The fact was that on a previous occasion, while the two were taking coffee together, C. felt a strong aura, which, rightly or wrongly, he connected with the approach of a disembodied intelligence interested in his companion. He had a very decided presentiment relative to some future conduct of Senr. Barreto's. Speaking under impulse, he told him emphatically to be very careful. He could not say exactly in what way he was to be careful, except that it referred to his own proceeding, possibly in some business matter. On the afternoon of that day the young man entered into a transaction that resulted in a loss of 6 contos of reis, which, even at the low rate of exchange which then prevailed, amounted to £239 in English money.

[Incident omitted here of C.'s impressions, partly right and partly wrong, about a young girl in a hospital who was being visited by his friend, Dr. Barcellos.]

(8) On the evening of March 1st, 1898, C. was at home sitting out on the verandah with Senr. Luiz Dias, a young Brazilian lawyer. A short interruption to their friendly chat was occasioned by the appearance at the door of Senr. Dias's wife, who came to consult her husband on some ordinary subject. At this moment C. happened to close his eyes, and immediately the image of a neck with a stand-up collar and black necktie was formed in mental vision.



FIG. 3.

The points of the collar were turned down. Now there had been some previous conversation on the destructive habits of the Brazilian *barata*, a gigantic cockroach that frays collars and cuffs and gnaws holes in dirty linen. Beyond this there was nothing to suggest the image formed in C.'s brain. He, therefore, said to his friend, "*Está pensando em collarinhos* (You are thinking of collars)." Senr. Luiz Dias confessed that he was at that moment debating within himself whether on the following day he should put on a stand-up or turned-down collar. The temperature was high, he had to go to a very hot suburb, and he perspired very freely. It is to be noticed that the image that occurred to C. was a composite one—that is, it effected a compromise between the two different styles of collar.

On March 3rd, 1898, the following declaration was written in Portuguese in C.'s pocket-book: "I have heard the translation of the note respecting the collars. It is correct. (Signed) LUIZ DIAS."

[Incident omitted here of C. guessing the name of a dead child as

Jorge. The child's name was Paulo, but he had had a brother Jorge, previously deceased.]

(9) C. is a frequent caller at the house of Dr. Oliveira Menezes, a professor of physics and an interested student of psychical problems. One evening, towards the end of 1898, when in company with this friend, he gazed into the dark shade of a doorway and idealised, rather than visualised, a face with white side whiskers, broad cheeks, and white hair. The head was very like that of the well-known Brazilian statesman, Rio Branco, only the face was broader. This he described. Dr. Menezes at once rose from his chair, and, opening an album, showed C. a photograph corresponding exactly in appearance to the description given. It was the doctor's father.

Such occurrences as the foregoing, although here classed as mind-reading, leave a wide margin of doubt as to the agency really operative in impressing the percipient's brain. That which next follows in chronological order is more evidently a case of thought-transference between the living.

(10) On the evening of January 21st, 1899, C. accompanied Dr. Alfredo Barcellos in a visit to the São João Baptista Hospital, Botafogo, and remained waiting in the entrance hall while the doctor was occupied in the ward. Being thus left alone with his thoughts, he desired to know on what kind of patient his friend was attending, and in answer to mental questions he received apparent mental replies. The



FIG. 4.

name "*Catherina*" first occurred to him; but this was rejected for "*Carolina*" and its familiar form "*Carola*." Then with great spontaneity "14 years" flashed into his mind. He imagined the face of a girl with straight, glossy black hair passing over the sides of the forehead and falling loose down her back. She had arched eye-

brows and what may be described as a surprised look. As C. was trying to see a sick person, he figured the lower part of the face thinned with the effects of illness. She was burning in fever; she felt a loathing for fatty substances in her food; she had suffered from vomits. At the same time a doubt entered his mind whether female patients were really received in that hospital, and for a moment the mental image of the girl gave place to that of a man with thick, light brown hair and a stiff, full beard, coming forward under the chin in a tuft. As soon as Dr. Barcellos came out, C. told him what he had been doing and what his intuitions were. The doctor heard him with surprise. "Senr. C.," exclaimed he, "you are indeed developing the telepathic faculty!" He explained, however, that no women were treated in that hospital,

and that in a figurative sense it was his own brain that was burning in fever. He was much perturbed at a nascent admiration shown by his eldest son Luiz for a girl called Carolina (and familiarly Carola), who was 14 years old. In walking to the hospital his thoughts had been actively engaged in devising some means of putting a stop to the affair. The percipient did not even know that such a person as Carolina existed; yet her real appearance agreed fairly well with his description of her, which would have been still more definite had he added that she had rather high cheek bones and some peculiarity in her teeth. These latter characteristics, mentioned by Dr. Barcellos, did not occur to him. The second part of C.'s intuitions relative to the fever and its consequences was tolerably correct, although misapplied to the girl. The patient visited was a man with lightish hair and a full stiff beard, sweeping forward under the chin. It seems that he had suffered from vomits, and it was quite probable that he felt a loathing for fatty substances in his food. In thus verifying his mental visions, C. received the further impression that Carolina was a good, affectionate child, and this appeared to be Dr. Barcellos' own estimate of her character. There were reasons, however, why he desired that his son should be dissuaded from taking any serious step, one of them being that Luiz was still a mere boy, and was far from having completed his studies.

Dr. Barcellos appended to the note in C.'s pocket-book the following brief statement: "I have heard the verbal translation of the above. It is all quite true.

(Signed) DR. BARCELLOS.

"21/1/99."

[Two incidents omitted here: (1) a rather vague description by C. of a supposed "control"; name guessed as Maria Rosa, the real name being Maria Amelia; (2) C.'s impressions as to the appearance and behaviour of the dead baby of a friend, said by the father to be correct.]

(11) One evening in the same year (exact date not recorded) C. paid a visit to a certain Major Daniel Vaz and his wife Dona Octavia, who then resided at Mangueira, a suburb of Rio. Dona Leonor, a widow lady, whom C. then saw for the first time, happened to be present, and the conversation fell upon her deceased husband. "Ask her whether her husband's name was not Antonio," said C. to the major. The inquiry elicited an affirmative reply. C. fell again into a reverie, and then exclaimed, "Catita—who was Catita?" Dona Leonor declared that this not very common name had belonged to a friend of hers whom she had lost sight of for twenty years. Neither the major nor

his family had known her husband's Christian name, nor did they seem to have been aware that she had had a friend called Catita.

[Four incidents omitted here: (1) C., trying to guess appearance of a deceased man, sketched a head, bald at the top, with white hair over the ears and white side whiskers (cf. ninth incident above, p. 190, description of Dr. Menezes' father); this was recognised as representing the man's *partner*, also deceased; (2) C. guesses rightly the name "George" as that of a boy—son of a Scotchman—who had just died; (3) C. gives description of a dead baby, said by its father to be quite correct; and also (4) description of a supposed spirit taking charge of it, recognised by the father as a dead cousin of his.]

(12) At a late hour on October 17th, 1899, C., who had just arrived in town from Botafogo, fell in with two acquaintances, Senr. Murat and Senr. A. G. Parrot. As he took coffee with them, he felt the divining impulse upon him, and faintly imagined a kind of wave passing from one to the other just over their heads. "One of you two has been in a storm at sea," he began. Both declared they had passed through such an experience. He then directed his attention to Senr. Parrot: "Had you not sacks of maize on board?" "Yes," he replied, "a large cargo." "The saloon of the vessel was dingy and looked as if it wanted painting." This was also confirmed. "You had a trunk with a rounded top, covered with short reddish hairs." "Yes," said Senr. Parrot, "it was covered with calf-skin (*couro de boi*)." C. also spoke of a man whom he supposed to be one of the officers, but the description was declared to be that of the captain. Asked whether there were horses on board, Senr. Parrot answered that he did not recollect whether they carried horses on that voyage. C., insisting that the storm was a very heavy one, was informed that his intuition was correct. It took place off Paranaguá, and the vessel was nearly lost. The percipient pictured the hairy trunk drawn out to the middle of the cabin in an oblique position. Inside it on the top of the clothes was a pipe, an article rarely possessed by Brazilians, who smoke in preference either cigarettes or cigars. These details were also said to be hits, with the exception that the pipe was Turkish and not the ordinary short pipe imagined by C.

(*To be continued.*)

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NEW MEMBERS AND ASSOCIATES.

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

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

- ANDREWS, SAMUEL F., The Chase, Kingswood, Bristol.
- BECK, REV. JOHN HENRY, M.A., Chaplain H.M. Govt. of India, Camp Ahmedabad, India.
- Bond, Frederick Bligh**, 16 Brock Street, Bath.
- CHETTY, M. CHENGIAH, B.A., Assist. Commissioner, Chitaldroog District, Mysore State, India.
- CONSTABLE, F. C., Wick Court, near Bristol.
- DICKINSON, MISS, 9 Chesterfield Street, Mayfair, London, W.
- Foster, Rev. J. Edgar, M.A.**, Lindsey Vicarage, Ipswich.
- HIELLE, ROBERT, XIX/1 Karl-Ludwig Strasse 62, Vienna.
- LEON, MRS PHILIP, 13 Cleveland Square, Hyde Park, London, W.
- LEWIS, MISS, 33 Hans Place, London, S.W.
- MALLONE, REV. SYDNEY HERBERT, M.A. (Lond.), D.Sc. (Edin.), Hollywood; County Down.
- MUSGROVE, GEORGE H., Wool Exchange, Coleman Street, London, E.C.
- NASH, JOSEPH, R. I., 36 The Avenue, Bedford Park, London, W.
- RAO, Y. TRINIVOSA, B.A., Executive Engineer, Chitaldroog District, Mysore State, India.
- RÜCKER, MISS, 4 Vanbrugh Terrace, Blackheath, S.E.
- SCHMIDT, JULIUS, Cornwall Cottage, 582 Woolwich Road, Charlton, S.E.

SMITH, A. J. HUGH, Trinity College, Cambridge.

STRATTON, F. J. M., Raymead, 14 Harborne Road, Edgbaston, Birmingham.

SMITHSON, MRS., 42 Tilehouse Street, Hitchin.

Thompson, Robert A., 2 Westleigh Road, Narboro Road, Leicester.

TURNER, SIDNEY, Caius College, Cambridge.

YOUNG, REV. HENRY, M.A., 36 Moore Street, Chelsea, S.W.

THE AMERICAN BRANCH.

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DAILEY, JUDGE ABRAM H., 16 Court Street, Brooklyn, N.Y.

FEUDNER, J., Rushville, Indiana.

GRAY, HENRY G., 5 East 30th Street, New York, N.Y.

JOHNSON, H. P., Ithaca, N.Y.

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LIBRARIAN, University of Maine, Orono, Maine.

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MANLEY, R. M., 554 Springfield Avenue, Summit, New Jersey.

MORRIS, CHARLES, 2,223 Spring Garden Street, Philadelphia, Pa.

PERKINS, SIDNEY B., 142 Meigs Street, Rochester, N.Y.

PIERCE, PROF. ARTHUR H., 20 Franklin Street, Northampton, Mass.

POPE, ARTHUR U., 38 Hope College, Brown University, Providence, R.I.

QUACKENBOS, JOHN D., M.D., 331 W. 28th Street, New York, N.Y.

RAYNOR, CHARLES, 2,910 Girard Avenue, Philadelphia, Pa.

ROBERTS, MISS M. CADY, Arlington, Mass.

STICKNEY, MRS. MARY W., 107 College Street, Buffalo, N.Y.

TOWER, C. B., 28 Albion Street, Hyde Park, Mass.

WILKINSON, J. P., Hawks Park, Fla.

ANNUAL GENERAL MEETING OF MEMBERS OF THE SOCIETY.

The Annual General Meeting of Members of the Society for Psychological Research was held at the Town Hall, Westminster, on January 31st, 1902, at 3.30 P.M.—The President, Dr. Oliver Lodge, F.R.S., in the Chair.

The notice convening the meeting was read.

The names of the retiring Members of Council, all of whom offered themselves for re-election, and other nominations, having been read, the President declared the following to be duly elected Members of

Council :—Dr. A. W. Barrett, Dr. J. Milne Bramwell, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. F. Podmore, Sir Augustus K. Stephenson, K.C., and Professor J. J. Thomson, F.R.S.

The President then said he had in his hands an audited statement of the Income and Expenditure of the Society during 1901, to which was appended the Auditor's Certificate. These would as usual be printed in the *Journal*. The President also read the main items of a Statement of Assets and Liabilities on December 31st, 1901, showing a decided advance in the position of the Society during the year, no account being taken of any increase in the value of the Library or of the stock of *Proceedings*. This result is mainly owing to the response received from the Society to the special Appeal issued last summer.

Turning to the position of the Society the President remarked that, notwithstanding numerous losses by death and resignation during the past twelve months, the total number of names on the list of the English Society had increased during 1901 from 951 to 980. The number on the list of the American Branch had increased from 481 to 532.

The President invited remarks from any Member present, but there being no response, he declared the Meeting closed.

NOTE.—It should be stated that at the Meeting of the Council held immediately after the Annual Meeting, it was agreed to strike off the List the names of thirty Members and Associates who had either removed or been lost sight of, or who had been only nominal members, for two or three years. The number of names on the English list, at the commencement of the present year, after deducting the resignations at the end of 1901, is therefore 950.

MEETING OF THE COUNCIL.

The Council met at the close of the Annual General Meeting above reported. The President occupied the chair. There were also present : Sir William Crookes, F.R.S., the Hon. Everard Feilding, Miss Alice Johnson, Mr. J. G. Piddington, Mr. St. George Lane Fox Pitt, Mr. F. Podmore, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Col. Le M. Taylor, and Mrs. Verrall.

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.

Dr. Oliver J. Lodge, F.R.S., was re-elected as President of the Society for the current year.

Mr. H. Arthur Smith, Mr. J. G. Piddington, and Mr. Arthur Miall were re-elected as Hon. Treasurer, Hon. Secretary, and Auditor respectively for the current year.

A letter was read from Dr. J. Venn, resigning his seat on the Council and his membership in the Society. The resignation was accepted with regret.

The following were co-opted as Members of Council for the ensuing year:—Mr. Ernest N. Bennett, Mr. M. Crackanthorpe, K.C., Dr. R. Hodgson, Miss Alice Johnson, Dr. G. F. Rogers, Mr. F. C. S. Schiller, Col. Le M. Taylor, and Mrs. Verrall

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

Committee of Reference—Professor W. F. Barrett, Sir W. Crookes, Dr. R. Hodgson, Dr. W. Leaf, Dr. Oliver Lodge, Mr. J. G. Piddington, Lord Rayleigh, Mrs. H. Sidgwick, Mr. F. Podmore, and Mrs. Verrall.

Library Committee.—The Hon. E. Feilding, Mr. J. G. Piddington, Mr. F. Podmore, and Dr. C. Lloyd Tuckey.

Committee for Experiments.—Mr. W. W. Baggally, Dr. A. W. Barrett, Mr. Ernest N. Bennett, 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. Piddington, Lieut.-Colonel Le M. Taylor, Dr. C. Lloyd Tuckey, Dr. A. Wallace, and Mr. E. Westlake.

House and Finance Committee.—Mr. J. G. Piddington, Mr. F. Podmore, Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Lieut.-Colonel Le M. Taylor.

Last year's lists of Corresponding Members and of Honorary Associates were confirmed for the ensuing year with the following alterations:—Professor Sabatier, a Corresponding Member, and Mrs. Wingfield, an Honorary Associate, were both deceased; Mr. Donald Murray and Mr. E. T. Nisbet, both Hon. Associates, having, by their desire, become subscribing Members of the Society, their names were transferred to the general list; and the names of Dr. Alice B. Brill and Mr. E. T. Bennett, who had been elected as such, were added to the list of Hon. Associates.

Three new Members and nineteen new Associates were elected. The election of nineteen new Associates of the American branch was recorded. Names and addresses are given above.

The resignation of one Member and twenty-one Associates, who for

various reasons desired to terminate their connection with the Society at the end of 1901, 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.

The Committee in reference to new rooms for the Society reported progress in regard to negotiations they were engaged in. They submitted certain proposals to the Council, and were authorised to bring them to a conclusion if they saw their way to do so.

Several other matters of business were discussed. Since it was found that no date could at present be fixed either for the next General Meeting or for the next meeting of the Council, it was left to the Hon. Secretary to make arrangements for them, which will be announced in the *Journal* as soon as possible.

GENERAL MEETING.

The 116th General Meeting of the Society was held in the Westminster Town Hall on Friday, January 31st, at 5 p.m.—the President, Dr. LODGE, in the chair.

THE PRESIDENT delivered an Address, which was devoted to general considerations, with the object of informing not only new Members and Associates, but also to some extent the general public and scientific men, as to the scope and aims of the Society, showing what has been so far certainly attained in the direction of our inquiry, and what effect a full consideration of the evidence available on points still undecided has produced on a trained scientific mind. To this end something was said on each of the following topics:—

- (1) The current explanations of trance lucidity and clairvoyance.
- (2) The strange physical phenomena sometimes accompanying trance.
- (3) The views concerning these ultra-normal human faculties that most appealed to the President himself.

In some cases the reality of the facts was questioned; in other cases the current hypotheses were criticised; and the validity and far-reaching influence of Mr. Myers' hypothesis of the subliminal self was emphasised.

This Address will be published immediately in the *Proceedings*.

MIND READING AND ALLIED PHENOMENA.

PERSONAL EXPERIENCES OF C.

(Continued from the February Journal, page 192.)

(13) On the 22nd of November, 1899, was held one of the Mangueira sésances. Besides some of the usual sitters, there were present a certain Senr. Almeida and his wife Dona Amelia, whom C. saw that evening for the first time. During a trance manifestation of rather doubtful genuineness there were allusions to a deceased son of the lady, a boy called Gustavo. After the sitting C. guessed rightly at Gustavo's height, and made a sketch of the lad's face. This was said to be like him; but as he imagined the hair to be black, whereas it was really light in colour, he himself was not disposed to attach much importance to his intuitions. During a brief absence of the lady he remained seated at the table searching within his mind for some more satisfactory proofs of identity. It was then that the idea came to him of a characteristic mark with its exact locality on one of the cheeks. Now, Gustavo was Dona Amelia's son by a first marriage, and Senr. Almeida, her second husband, did not remember him sufficiently to say whether C.'s guess was right or wrong. He called in his wife and asked her whether the lad had any mark on his face. She replied affirmatively, saying it was like a wart which she herself had over her upper lip. At the same time she laid her finger on one of her cheeks on the exact spot which C. had pointed to on his own face during her absence from the room. (C. neglected to note at the time which cheek was thus indicated.) Dona Amelia then requested the percipient to notice how Gustavo carried his head. It is possible, but not certain, that some vague intuition respecting this had existed in C.'s mind before his attention was called to it. He replied to the lady's satisfaction by declining his head forward and to the right side. "It was thus," said he. Such an attitude was suggestive of a meek disposition, and the further assertion that Gustavo must have been gentle and courteous in manner was declared by Senr. Almeida and his wife to be perfectly true. The percipient, who in some of these experiments is prone to imagine disembodied intelligences as the source of his information, supposed that Gustavo was right there, and that he was well pleased with the proofs given of his identity. From facts elicited during the sitting he knew that Gustavo must have died when already an adolescent.

(14) C. rarely obtains telepathic impressions during regular sittings. In the foregoing case it has been seen that certain veridical intuitions

were received by him after a séance had terminated and when the minds of the people present had relaxed from the tenseness of attention called by Brazilian Spiritists concentration. . . . The following instance of mind-reading, which occurred in the family circle of a certain Senr. Guilherme Vianna . . . was obtained in an interval of general mental relaxation; the conditions were not those of the ordinary Rio sitting. "Constança," the first wife of that gentleman, was supposed to be manifesting through a trance medium. As the "control" conversed familiarly with the sitters, C. imagined her dressed in a loose peignoir, with a lock of hair falling forward over one of her shoulders close to the neck. She was holding a little dog in her arm; and, if C.'s memory is to be trusted, he thought vaguely of the dog as being *mimoso*. (This untranslatable adjective indicates prettiness and gracefulness in a small compass.) In answer to questions Senr. Vianna confirmed C.'s description of the morning dress of his deceased wife, and recognised as characteristic of her the style of hair seen. She was very fond of dogs, and had a little pet called *Mimoso*. A portrait of Dona Constança exists at Senr. Vianna's house, but neither the loose lock nor the peignoir are therein represented.

Some time after this incident, in a visit to Senr. Guilherme Vianna, who was in failing health, it occurred to C. that "Constança" might well be drawn in thought to her husband. He imagined her passing her hands over his forehead, and he described these as being long and thin. This was a decided hit, for, according to Senr. Vianna, she had remarkably long thin fingers.

(15) When Brazilian friends meet in the street, and desire to prolong their interview, they usually adjourn to a *café* and chat at one of the small tables over a cup of coffee. It was thus that, on January 7th, 1900, C. conversed once more with the Senr. Raimundo Pereira e Souza referred to in a preceding case. The latter mentioned that he had been active in the work of freeing slaves. He was about to call on an old abolitionist companion; and the projected visit, it seems, reminded him mentally of a certain Joaquim, who was a *capitão do mato* (captain of the woods) in the bad old slavery days—that is, he was a man who lived by capturing fugitive slaves and restoring them to their owners. Senr. Raimundo said nothing of this passing memory, but it was perhaps *à propos* of this that he referred to certain strange sensations and a kind of terror that sometimes came upon him when, his wife having gone to church, he found himself on Sundays alone in the house with the children. C. fell into one of his guessing moods, and, guided by the faint imagery in his mind, described a big negro about

six feet in height, with broad shoulders and a deep chest. The name "Joaquim" occurred to him. The negro was thought of as bare-footed and bare-headed, and seemed to carry a stick or a whip in his right hand. He was very dark in colour. He wore a kind of shirt made of sackcloth. His trousers were tattered. Both these and the shirt sleeves were rolled up. According to Senr. Raimundo, the description given and the sketch afterwards made corresponded with the appearance of the *capitão do mato* whose name had been guessed, and of whose former existence C. now became aware for the first time. Joaquim, however, carried a walking-stick and not a whip. Senr. Raimundo and his companions had this man well beaten near the house of a Captain Senra. It seems that the negro rolled down a steep bank and was much hurt. As C. listened to this account he imagined the man with his head broken and bloody. A



FIG. 5.

year or two after this assault—about 1887—Joaquim died. In such imperfect visualisation there is much that may be due to mere fancy. In the beginning the percipient imagined that the face of the negro wore a sardonic grin. Perhaps the latter, who in his lifetime attributed the beating to Captain Senra, had discovered after death who his enemies really were. Perhaps it was his drawing near to Senr. Raimundo in hours of solitude that caused the otherwise inexplicable feeling of terror. Such were the conjectures of the moment. C. gave advice in accordance with his impressions, and told his friend to pray for Joaquim and ask pardon for what he had done. He was to talk to his companion on the subject. As he thus spoke he imagined, perhaps absurdly, that the hard smile had passed away from the negro's face, and given place to tears.

(16) On the afternoon of the same day C. went up the Paula Mattos hill to call on some new friends, Senr. Marcondes Rezende and his American wife, Dona Louise Rezende. His coming had been announced some half hour before his arrival, for a person of the household who was very sensitive to telepathic impacts had written on a slate, "*Senr. C. vem vindo* (Senr. C. is coming)." In the evening Dona Louise challenged C. to give her a description of her mother, who lived in North America. The guesses made were for the greater part correct, but were too vague and unimportant to merit enumeration. After a time C. thought of Murillo's picture of the Virgin and Child. He

supposed that a copy of this formed part of the belongings of Dona Louise's mother. He imagined it hanging on the wall of a dark bedroom beside a four-poster furnished with light curtains. He had an idea, not immediately spoken of, that the picture was set in a frame of some dark-coloured wood, oval inside and square on the outer edge. Very vaguely some gilding or ornamental work was thought of in this connection. Dona Louise could say nothing as to the kind of room in which the picture was hanging; but that it existed, and was a favourite one with her mother, she positively affirmed. It had been framed in fulfilment of a vow made in childbirth. It was set in walnut wood, and was probably ornamented with some gilding. Though the lady somewhat hesitated as to whether the frame were not oval on the outer edge and square inside, yet she was inclined to believe that the description given of its shape was really correct. Her mother prized both this picture and another of St. Rita very highly, and these two objects of Catholic devotion had accompanied her in all her moves.

(17) It was about this time that a lady in England, being anxious that her son, Mr. T., who was then stationed at Rio, should know something of Spiritualism, wrote to C., asking him to meet the young man, and take him where he might see some phenomena. C. went with him to Paula Mattos, where some automatic script was obtained through the hand of Dona Louise. This was not satisfactory: Mr. T. had lost a brother, of whose continued existence he would willingly have received some proof. The medium, however, wrote under the impression that he wished to receive a message from his father. Meanwhile C. obtained some inkling of the character and bearing of the young man who had died. He imagined him with his head thrown back. He supposed him to have a certain swing of the shoulders in walking, and to be one of those unceremonious persons who are prone to slap their friends on the back and hail them with, "Halloo, Jack!" or some similar expression. Mr. T. seemed to be struck with this description of his brother, and asked C. to give him the Christian name. On this point, however, the percipient's mind remained a blank. A rather full account of these proceedings having been sent to the lady correspondent, she replied that C.'s impressions were quite of the nature of a proof, as they exactly expressed the manners and bearing of the son she had lost. "The swing of the shoulders," she said, "used to be noticed when he was quite a little boy."

(18) Attracted by the friendly simplicity of the Rezendes, and by the beautiful Christian character of Dona Louise (now deceased), C. became a constant caller at their house after they had moved into his

neighbourhood. In their company he sometimes made successful guesses, of which he neglected to take timely notes. The following instance of these must therefore be related from memory. One evening the Rezendes were talking about Father Lopes, a priest with whom they had lived on intimate terms at a place called Faxina, in the south of the State of São Paulo. While listening abstractedly to their recollections C. became attentive to what was passing in his own mind. He pictured an individual wearing a Turkish cap and a cloak tied under the chin with strings. It did not at first occur to him that this visualisation had any reference to the subject of conversation. Having made a sketch in pencil of the head he had imagined, he passed it to Senr. Rezende, who covered it with ink, and then declared it was a perfect likeness of Father Lopes, an opinion in which Dona Louise concurred. It may have been that C. was slightly guided in making this drawing by one or two remarks made by his friends. The mental image of a manuscript led him to conjecture that Father Lopes had handed over to Senr. Rezende some legal document. He seems to have been wrong on one or two minor points, but the greater part of his guesses were fully confirmed. The priest habitually wore a Turkish cap, and he had just such a cloak as the one described. These cloaks, it is said, are common at Faxina, but they are rarely, if ever, met with in Rio de Janeiro. The Rezendes were much pleased with the sketch—perhaps more so than was the seer himself. Before his death Father Lopes had made Senr. Rezende a present of the title deed of some house property. The document was shown to C. on the occasion, and he noticed that its style of handwriting was different from that which had been presented to him in mental vision.

[Five incidents, here omitted, conclude this section of the paper: (1) C. sketches from intuition the portrait of a deceased priest, said by his acquaintances to be a striking likeness; (2) he guesses correctly that Dr. Barcellos' dead mother wore a mantilla and had a habit of stroking her side hair; (3) he describes correctly a lady's dead husband and another person, whom she identifies as a friend of his; (4) he guesses correctly that a barber, known for his charitable habits, is nursing a sick friend, with some correct details of the patient's condition; (5) he succeeds in making a stranger, seated opposite to him in a street car, execute a movement which he was silently willing her to perform.

The next section of the paper is headed *Clairvoyance*, but the incidents described are very slight and inconclusive. Some experiments were made by C. in trying to guess words in certain places in books; e.g. the 2nd word on the 12th line of the 12th page, no one

knowing what the word was ; out of 31 experiments, 6 were successful, 4 partially so, and 21 unsuccessful ; but most of the words rightly guessed were rather common ones.

A section on *Telepathy* follows, recounting a few instances which C. says he "is inclined to regard as due to spontaneous telepathy." These were emotional impressions coinciding more or less closely with the deaths of relatives or friends, but in some of the cases (though not all) he was expecting the death, and it was only in these cases that the coincidence could be proved to be close. He also gives a number of instances where his thoughts were strongly directed to his friend, Dr. Barcellos, either just before meeting him in the street or at a time when Dr. Barcellos was specially thinking or speaking of him.

The concluding section of the paper is headed

TELEPATHY FROM THE DEAD.

C. observes of the first experience he describes : "It presents much that may be attributed to mind-reading or thought-transference ; yet if the hypothesis of *post-mortem* agency be admitted, it must be conceded that it also shows traces of telepathy from the dead." This experience was as follows : In the early part of 1896, certain apparently supernormal incidents having occurred in a series, he wrote "from intuition" that proof would soon come, and shortly afterwards found the word "Amor" formed in lines of pencil dust on a card left by him in a private drawer for the purpose of experiment. Later the word was spelt out by table-tilting at a séance in his presence, when he was thinking about it, his hands not being on the table. On May 22nd, 1896, he was introduced to Senr. Ismael Pinto, a Kardecist clairvoyant ; he tried to make him think of the word *Adeus*, but the clairvoyant said he saw the word *Amor*. Immediately after this, C. went to have his hair cut at his usual hairdresser's, Senr. Santos Guimarães, to whom he related the above. Senr. Guimarães in turn told him of some experiences of his own, one relating to an adopted daughter named Maria, and the other in connection with the death of his second wife. The account continues] :

(19) C. listened to the above narratives with attention, at the same time that he kept watch for any images or intuitions that might occur to his own mind. He first had an idea that Guimarães' wife was also called *Maria*, and this was afterwards found to be right. The name, however, might have been suggested by the story of the girl with the basket [the adopted daughter] ; and as it was also a very common one among the Portuguese, he did not make it the subject of immediate inquiry. A

second guess was "*Amelia*," which was wide of the mark, unless, indeed, it was an approximation to "*Emilia*," the name of Senr. Guimarães' mother. C. then mentally asked for some proof of identity; and, seeing with more than usual distinctness the image of a diminutive white rose, he conjectured that such a flower was placed upon Maria Guimarães as she lay in her coffin. At the same time he recollected that white flowers were not customarily employed when the dead person had been married. Guimarães, however, affirmed that she had been covered with white roses. Another guess was that she was buried at a place called Catumby. This was not correct, and was no more than a surmise founded on C.'s vague recollection of the fact that she and her husband had lived in that neighbourhood. Afterwards he saw in profile the upper part of a face with a very retreating forehead, full eyes and regular nose. This he drew in outline; and although the sketch was very incomplete, the barber did not hesitate in recognising it as a likeness of his deceased wife. C. sensed the influence as a happy one, and he felt justified in transmitting to Senr. Guimarães the emotional message, "Much affection." Subsequently he obtained a definite idea of the mouth and chin, so that the side view of the face was completed and declared to be correct, but when he filled in the rest of the head from mere conjecture and showed it to Senr. Guimarães, the latter affirmed that only the profile which had been obtained intuitively bore any real resemblance to the original.



FIG. 6.

On May 26th C. sat alone in his sleeping-room trying for automatic writing. He wrote the name "*Maria*," and afterwards "*Guimarães*." Having asked for further proofs of identity, the experimenter sought for an answer rather in visual terms than in the disconnected and partly illegible words traced by his hand on the paper. Thereupon came dim fragmentary images of ships; he imagined himself under the bows of an ocean steamer; then his vision was focussed for a moment or so on a distant vessel thrown on her beam ends in a rough sea so that the deck was visible. He had an idea that she carried many people on board. Immediately afterwards a boat with green bows was pictured coming up over a large wave. She was also full—perhaps she was bringing away persons from the endangered vessel. There was nothing vivid and decided in all this. The series was more like the faint memory images of events far removed in time. Meanwhile C. had scrawled on the paper among much that was illegible the

words "bornt" and "swound," probably misspellings of "burnt" and "swooned." From these inklings of passive and motor automatism he drew, with anything but confidence, the following conclusions: Maria Guimarães had been in some shipwrecked or burning vessel; she had been taken off in a boat that was painted green, she fainted on the occasion. The whole affair seemed to be so very improbable that C. hesitated to speak to Senr. Guimarães about it. On Saturday, May 30th, he told his experience to Senr. Pinto, the clairvoyant above mentioned. The latter at once began experimenting by gazing at the dark cover of a book which C. had laid down. The description given suggested to him the same scenes; but from what he saw he supposed that the wreck had taken place in the early morning. Thus encouraged, C. returned to Senr. Guimarães, whom he found engaged with a customer. Approaching the subject in a guarded manner, he reminded him of their late topic of conversation, and asked whether the person spoken of had at any time been in great danger on the sea. Guimarães' affirmative reply, given with an air of much seriousness, threw C. into a state of excited astonishment. In answer to more direct questions the barber stated that Dona Maria and her mother had been in a shipwreck, that it was in the early morning, and that they had been saved in a boat. He could not, however, say what the colour of the boat was, and he did not know whether the ship sank or not. C. hurried back to Senr. Pinto and told him of the result of his questioning. At request this gentleman made a written statement, the principal value of which is the proof it affords that C.'s intuitions were recounted to a second person before steps were taken to verify their exactness. The translation of this statement here follows:

"Shortly after 3 o'clock in the afternoon of the 30th of the current month of May, C. related his visions to me, saying that in a mental picture he saw a ship being wrecked¹ and persons who were being saved in a boat. Concentrating [my attention] I gazed fixedly at the dark border of a book and saw the same images that he had described, with the addition that the situation in which the ship was seen was really that of a wreck; moreover, the growing light on that side showed that the shipwreck had taken place in the early morning. The same C. affirmed that the shipwreck was part of the life experience of Maria Guimarães, the wife of Senr. Guimarães.² Having left our

¹ This is not quite correct. C. had a mental picture of a ship tossed in a heavy sea and said so.

² When C. told his experience to Senr. Pinto, he of course could not, and did not, affirm this positively. It was a mere conjecture.

place C. returned ten minutes afterwards, saying that he had asked Senr. Guimarães whether this had really happened or not. The latter had replied affirmatively. The occurrence had taken place as above related.

“(Signed) ISMAEL AUGUSTO PINTO.

“ 32 RUA DE GONCALVES DIAS,

“ 3.40 P.M., May 30th, 1896.”

Further questioning elicited the information that Senr. Guimarães married his second wife in 1873, shortly after her arrival in Brazil from the Azores. She died on June 22nd, 1885. Her maiden name was Maria de Mattos Mendonça, her mother being called Anna Guilhermina Mendonça. It appeared that, excepting his knowledge of the danger incurred by the vessel (which he supposed to have amounted to actual shipwreck) and one or two striking personal incidents, Guimarães had very hazy and probably erroneous ideas respecting the occurrence. It took place before his marriage, and his wife did not willingly refer to an event which had inspired her with so much terror. Some of the details given by him in apparent good faith were thrown into complete discredit by subsequent inquiries. He was almost certainly wrong in the date he gave and wrong in the name of the vessel. He did not afterwards appear to be certain that the supposed wreck took place in the early morning. He was sure, however, that Dona Anna Mendonça and her daughter were taken off in a boat, and that Maria Mendonça was placed in it in a fainting condition, and recovered consciousness only after she had been landed. Dona Anna herself had shown great courage. He had never before spoken to C. on this subject, and, in general, he was not accustomed to refer to his wife's adventure in his conversation. There was a book of dressmaking accounts for 1882 in Senr. Guimarães' possession which was said to have contained a note of the occurrence. The leaf whereon the note had been written had, however, been torn out by the children. His daughter thought that the vessel was the *galera* (full-rigged ship) *Maria da Gloria*, and with this clue C. made diligent inquiries at the Portuguese Consulate and among shipping agents. The result of his investigations was the information that in 1873 the *Maria da Gloria*, a vessel trading between Brazil and the Azores, touched at the island of São Miguel and received passengers for Fayal. Off this port she met with a gale and was injured by the swell, probably springing a leak, for they had to work the pumps. The passengers were landed in a boat or boats. The vessel, which was not lost on this occasion, afterwards went into dock for repairs. Now, Dona Anna and her daughter came from São Miguel, and the date of their voyage to Brazil coincides with that of

the gale suffered by the *Maria da Gloria*. The circumstances independently verified by C. were very similar to those remembered by Senr. Guimarães and his daughter; and as the latter believed the ship to have been the *Maria da Gloria*, it becomes highly probable that C.'s intuitions faithfully reflected a real occurrence. C. was also informed that green paint, being cheap, is much used by Portuguese sailors, and that their boats would probably have that colour. The ship, which was afterwards sold at Lisbon, seems to have been subsequently lost in a voyage to the States.

On January 25th, 1899, Senr. Guimarães told C. that he had been much worried, and that in the night-time he had heard a voice like that of his second wife telling him to have patience, for he had to fulfil his destiny. C. then described the manner in which Dona Maria used to be attired. She wore a dress of Scotch check, the green colour predominating. There was a narrow collar turned down over the dress, but not joining in front. A black brooch, probably of jet, forming two symmetrical coils, was worn. These guesses were fully confirmed by the barber. His wife was very fond of Scotch patterns for her dresses, and she used to wear a brooch of the form described, which was still in his possession. Five days later, however, Guimarães happened to say



FIG. 7.



FIG. 8.

that there was some ornament in the centre of the brooch, omitted in the description. An idea of this in outline was obtained by C. as here shown. It was afterwards said to be a rosette which adapted itself to the turns of the brooch. The percipient spoke of Dona Maria's hearty laughter, and found that he was right in supposing that she had a merry disposition. He assured the barber, with a conviction that he was speaking the truth peculiar to such introspective moods, that his wife was quite happy, and that she followed him from afar in thought, although she no longer drew near to earth conditions. An attempt was made to enter into more satisfactory communication with Maria Guimarães at a sitting conducted by Senr. Ismael Pinto; but as soon as this ardent Kardecist began his invocation to guardian angels, good spirits, and his patron saint, St. Michael, C. felt, as it were, the inrush of a dark cloud. It is enough to say that the séance was worse than a failure.

[A few minor incidents relating to experiences probably not more than subjective are here omitted.]

(To be continued.)

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NEW MEMBERS AND ASSOCIATES.

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

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

- BARROW, MISS, Eureka Camp, Jamaica.
 BOWDEN, ERNEST M., 35 Bedford Place, W.C.
 BURY, HENRY, Mayfield House, Farnham.
 CAPPER, THOMAS, Kingston, Jamaica.
Cowper-Coles, S. O., 26 Grosvenor Mansions, Victoria Street, S.W.
 COPLEY, ALFRED B., York Villa, Belvoir Drive, Old Aylestone, Leicester.
 ENGALL, JOHN S., 76 Goldsmith Avenue, Acton, London, W.
 GORDON-MARCH, G., Maclea House, Emsworth.
Hales, Henry, Elmwood, Kenley, Surrey.
 LIBRARIAN, Univ. of Paris, per H. Welther, 4 Rue Bernard, Palissy, Paris.
 LOEWENSTEIN, E., 43A Maria-Louisen Strasse, Hamburg, Germany.
 RAINES, LADY JULIUS, 46 Sussex Gardens, Hyde Park, W.
 SHUTTLEWORTH, MISS C. J., 10 Cottessmore Gardens, Kensington, W.
 SAMY, MAHMOUD, R.I.E.C., Coopers Hill, Englefield Green, Surrey.
 TATE, T. B., R.I.E.C., Coopers Hill, Englefield Green, Surrey.
Torre, Mrs. E. F., 9 Cumberland Terrace, Regent's Park, London, N.W.
 WRIGHT, WILLIAM, M.B., F.R.C.S., The University, Birmingham.
 ZAHN, G. P. H., Weistraat, 83, Utrecht, Holland.

THE AMERICAN BRANCH.

- ALTGELD, F. A., 10 South Kentucky Avenue, Atlantic City, N.J.
 ANDERSON, O. W., 512 Masonic Temple, Minneapolis.
 BERG, PHILIP, Tamlor, Wis.

- HANSON, H. P., c/o R. F. D. ROUTE, No. 2, Harlan, Iowa.
 HOGG, ANDREW, 537 West 9th Street, Cincinnati, Ohio.
 HOLMES, DR. H. P., 512 2nd Avenue, Troy, N.Y.
 HOWE, H. A., Newfane, Vermont.
 LIBRARIAN, Maine State Library, Augusta, Maine.
 LOVETT, GEORGE O., Madison, Kansas.
 MILLIKEN, DR. G. G., 1524 Chestnut Street, Philadelphia, Pa.
 MOREHOUSE, MRS. G. E., 207 Huntingdon Avenue, Boston, Mass.
 OSTBY, DR. O. A., Fairbault, Minn.
 STRANAHAN, J. J., Supt. U.S. Fish. Comm., Bullochville, Georgia.
 TAYLOR, R. BAKER, Box 618, Norfolk, Va.
 WATERS, JOHN R., 54 Franklin Street, New York, N.Y.
 WOODWARD, Fred E., Box 832, Washington, D.C.

MEETING OF THE COUNCIL.

THE Council met at 19 Buckingham Street, W.C., on March 21st, at 4.30 P.M.—The President, Dr. Oliver Lodge, in the chair. There were also present:—Miss Alice Johnson, Mr. St. George Lane Fox Pitt, Mr. F. Podmore, Mr. F. C. S. Schiller, Mr. Sydney C. Scott, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Sir Augustus K. Stephenson, Col. Le M. Taylor, Dr. C. Lloyd Tuckey, and Mrs. Verrall.

Mr. W. W. Baggally and Mr. A. F. Shand were co-opted as Members of the Council for the current year.

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

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

The Council recorded with regret the death of Mr. Denis R. Pack-Beresford, an Associate of the Society.

A present to the Library was reported, for which a vote of thanks was passed to the donor.

The House and Finance Committee presented an estimate of the Income and Expenditure of the Society for the current year.

The Committee appointed to negotiate for new Rooms for the Society submitted a draft Lease for twenty-one years of some rooms at 20 Hanover Square, London, W. After full discussion the draft was approved, and Mr. H. Arthur Smith and Mr. Sydney C. Scott were appointed a Sub-Committee to affix the seal of the Society to the engrossment of the Lease when ready for execution.

Several other matters with regard to the arrangement and furnishing of the new Rooms were discussed.

It was not found possible to fix any date for a General Meeting, or for the next meeting of the Council. Information on these points will be given in a later number of the *Journal*.

THE NEW ROOMS OF THE SOCIETY.

WE are glad to be able to inform our readers that the Society has just entered into possession of its new rooms at 20 Hanover Square, London, W. The situation is one which it is hoped will be found more convenient and generally accessible for members than our old premises, and the rooms themselves are larger and more commodious. The set consists of a large room, 20 feet by 17 feet, a smaller one, 17 feet by 13 feet, and a store-room between the two, with space for the storage of *Proceedings*, for which hitherto extra rent has had to be paid. The rooms are on the fourth floor of the house, but a lift up to the second floor is being erected. They will be open for the present every week-day from 11 a.m. to 5 p.m.

The house is occupied by a large number of scientific and other societies, including the Royal Medical and Chirurgical Society, Clinical Society, Japan Society, Pathological Society, Quekett Microscopical Club, Royal Archæological Institute, etc., and our rooms are the property of the Royal Medical and Chirurgical Society.

They are hired at a rent of £140 per annum, but this rental includes the use of a large hall on the ground floor for our General Meetings three times in the year and of a smaller hall, also on the ground floor, seven or eight times in the year, in which the proposed private meetings, for members and associates only, can be held.

Even with the deductions thus involved, the necessary additional expenditure will be a serious tax on the income of the Society. Our readers will remember that in the *Journal* for last June was printed an Address by the Council to the Society, urging the necessity for an increased income if the work already achieved was to be continued and carried forward in a manner worthy of our past history. It was suggested that funds were needed especially for two objects (1) the appointment of a competent organising secretary, who would devote all his time to the work; (2) to enable us to take larger and more convenient rooms, which would be more accessible to members for consultation or intercourse, and in which small meetings for informal discussion and experiments might be held.

Last October the first of these objects was attained, as we were then fortunate enough to secure the services of Mr. N. W. Thomas as organising secretary; and now, after a considerable amount of labour on the part of the Committee appointed to negotiate for the hiring of rooms, our new offices have been taken.

The present seems therefore a suitable moment to remind our readers that the response to the Council's appeal, though considerable, has not yet been sufficient to meet the necessary additional expenses. The donations received or promised up to the present amount to £151. 10s. and the annual subscriptions to £114. 2s. Further contributions will be gladly received by the Hon. Treasurer, H. ARTHUR SMITH, Esq., 7 Queen's Mansions, Brook Green, London, W.

CORRESPONDENCE.

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

PROFESSOR HYSLOP ON SOME CRITICISMS OF HIS REPORT ON MRS. PIPER.

To the Editor of the

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

February 13th, 1902.

I think I ought to correct some misunderstanding in Mrs. Barker's admirable letter published in the January *Journal*, which was a little delayed in reaching me. In doing so, however, I wish to express my appreciation of the critical spirit which she has shown in regard to my report, especially as it is so hard to induce our scientific Philistines to see the possibilities with which we have to contend in the attempt to defend a spiritistic hypothesis, and most especially when it is conceived as aiming at demonstration regarding the survival and identity of a particular individual. Mrs. Barker has apparently thought the problem out to its full extent, and certainly sees some of the difficulties in the way of entertaining a demonstrated spiritism, while the average scientific man simply sneers at all theories alike, even of any supernormal character. It is impossible to get him even to look at the matter. Mrs. Barker's attitude, therefore, is quite a welcome one, and in reply I wish only to correct what I understand is an entire misapprehension of my position. This may be natural enough, considering the massive character of my report, but it is a misapprehension nevertheless, and I cannot do a better thing at present, perhaps, than to correct it for all readers accessible by the *Journal* while the subject is a matter of consideration in reading the report.

It is apparent that Mrs. Barker has read and criticised my report with

the assumption that it claims to be a *demonstration* of spiritism. Speaking of the allegations of Mystic Brotherhoods and Occult Societies, as hypotheses that might stand in the way of demonstrated spiritism, she says: "Are we at liberty to claim as proved conclusions which depend for their truth upon the falsity of what those people assert, before we have proved its falsity?" Let me indicate by numbers the various points to be made in reply to the several positions at least hypothetically assumed by Mrs. Barker.

(1) I do not make any claim for the *demonstration* of spiritism. On the contrary, I distinctly disavowed any such pretensions. See pp. 4 (footnote), 86, 90, 244-247, 290-291, and especially pp. 295, 296, where I think I anticipate and answer, by implication at least, every point raised by Mrs. Barker's animadversions. Many other statements, too brief to mention here, were also made in disclaimer of Mrs. Barker's point of view.

(2) If Mrs. Barker will read carefully what I said on pp. 244-247 about "proof," she will appreciate more clearly the position that I hold in regard to other possible theories, and the measure of assurance to be held regarding spiritism. I try to show there and elsewhere that the question is merely as to a preference between alternative possibilities, with the credentials in favour of spiritism so far as the evidence at hand goes. What the future might offer is not considered until it puts in its evidence.

(3) Mrs. Barker entirely misunderstands the function of *science* in the case, when proposing the claims of Mysticism and Occultism against the spiritistic theory. *Science is a body of truths or hypotheses which have presented empirical credentials in their favour, and are to be modified by the same methods.* Until Mysticism and Occultism can condescend to give experimental evidence of their claims, they are so much *a priori* rubbish to be disregarded. I do not deny their *a priori* possibility, but the problem, as I have presented it in my report, in the absence of all scientific support for opposing claims, is, "On which side does the present evidence stand?" Spiritism is a working hypothesis, and until critics can produce some experimental data on an adequate scale favouring their transcendental theories and involving non-spiritistic phenomena, our only problem is to see whether spiritism can be made to explain the facts consistently, and it is strong or weak in proportion to that ability.

(4) I deny that we have to prove the falsity of Mysticism and Occultism as a pre-condition of maintaining spiritism, except as the evidence for spiritism tends to disprove the former. *Logic shows that we cannot prove a negative.* We may disprove spiritism by proving Mysticism, etc., or we may disprove these latter by proving spiritism. But we are neither able nor obliged to prove the falsity of Mysticism and Occultism as a condition of holding to spiritism. It is the business of occultists to present scientific evidence of their claims, real or hypothetical, as a condition of their consideration in a scientific court. I repeat that they are quite as possible *a priori* as my own theory, but, as even Mrs. Barker admits, "we are under no obligation to accept without proof what these people tell us of 'telepathic' powers," etc. If it came to *a priori* considerations, I think that I

could offer several more than Mrs. Barker suggests. But I am not troubled about that sort of "science."

(5) The true *point de repère* of science, both in the treatment of explanation and in the estimation of evidence, is the theory of *Materialism*, and not any supernormal possibilities whatsoever. Materialism claims to explain all phenomena, and in so doing endeavours to reduce the phenomena of consciousness to functions of the brain, relying upon mechanical analogies to accomplish its object. Our business is to show that there are some phenomena which its assumptions will not explain, and which spiritism does explain. We do not even require to consider "telepathy," unless it has empirical support, and tends to make spiritism superfluous as a theory. For aught that I know, "telepathy" is perfectly consistent with Materialism, and hence its right to contend with spiritism, *if it has any empirical evidence in favour of its being a fact in some sense of the term*. But until any other supernormal possibilities can present equal credentials empirically, they must be thrown out of court in a *scientific* procedure, and I do not pretend to estimate the problem from any other point of view.

(6) This "telepathy" which critics fling at our spiritistic heads so vigorously, is at best a vague conception that can be used against us only because it is vague. The only meaning of the term which science can admit at present is that of a *coincidence which requires a causal explanation*, but it is not an explanation of anything. So far as that is concerned, it is an unknown principle. It implies a supernormal of some sort, and gets its cogency against spiritism partly from the fact that its limits are not clearly defined when assuming it as explanatory, partly also from the fact that it diverts the evidential problem from the question of the supernormal to that of transcendental personal identity, and partly from the fact that most people confuse the supernormal as a phenomenon with its explanation. But the only "telepathy," whether as a phenomenon or as an explanation, which makes any pretension to adequate *scientific* support (and even that is denied by most scientific men), is that which limits it to *the present active states of consciousness* (pp. 135-138). This *ad libitum* "telepathy" from the memory, whether of sitters or of people on the other side of the globe,—to say nothing of its selective production of personal identity and limitation to trivialities when its powers, as assumed, should enable it to obtain the important as well,—has no adequate scientific credentials as yet, and hence it is an act of supererogatory condescension and mercy on our part that we should even consider it for the sake of argument. As I said in the last sentence of my report (p. 296), when it is experimentally proved in non-spiritistic phenomena representing the personal identity of the living in the organising form of the Piper phenomena, it will be time to reconsider the position that I have taken. I assume its largest extension merely to indicate what must be done by it in order to maintain its opposition to spiritism; but this assumption for the sake of pushing an adversary must not be taken to imply that I admit its *scientific* right to be considered as either true or capable of explaining the facts. It is a con-

venient conception in this large form to bring out the nice psychological shades of incidents which would be true on a spiritistic theory, and which a telepathic theory must imitate in order to compete with the spiritistic, but if "telepathy" is simply a function to duplicate the spiritistic, and produce nothing else supernormal, it loses its antagonism to the spiritistic. Hence its larger meaning must be *scientifically* proved before I need fear it.

(7) Science insists on consistency with the established body of knowledge or belief as the safest criterion for the validity of any new propositions, at least in some of their accidents, until the evidence is sufficient to justify an entire departure from existing assumptions. I made a special claim for spiritism in my Report (p. 294) against "telepathy," and as satisfying this demand in its fundamental characteristic. Spiritism, as I there stated, simply *extends* a known principle,—the personality of a definitely known being beyond certain physical conditions,—to explain the occurrence of certain mental phenomena, just as Newton simply *extended* the known or supposed terrestrial gravitation beyond the earth to explain the celestial system. This mere extension of personal identity enables us to test the case by the principles and assumption of *normal* psychology, while the use of "telepathy" so implicates the problem with the supernormal as to disturb that community with existing conceptions which must always be the safest criterion of truth. "Telepathy," as just indicated, is admittedly nothing more than the statement of a phenomenon to be explained and is not its explanation. It is an evidential standard, and is not an explanatory principle. Hence spiritism has the first claim to our allegiance as a scientific theory or hypothesis, even if "telepathy" should turn out preferable after experimentation.

(8) Mrs. Barker's remarks on the "possibility of suspending judgment concerning the nature of the intermediaries while considering the nature of the personalities represented by them" is misleading. It at least seems to imply that I had not admitted this "possibility," when as a matter of fact I distinctly stated that this might be a view taken in the case (pp. 264 and 292). But I undertook to show why this was not the proper *scientific* position, in as much as spiritism depended primarily on proving personal identity of the deceased (pp. 4-5, and 263), and as the trance personalities do not supply us with the data for this end, we are obliged from the standpoint of science to assume them to be the secondary personalities of Mrs. Piper. If I were not obliged to reckon with secondary personality at all, the problem would be very different. I might then put all personalities on the same level. But with personal identity as the problem, and to determine the method of procedure, we can scientifically transcend the normal only by using the data that might not be explicable by secondary personality.

(9) Again, Mrs. Barker's use of the conception of secondary personality entirely misconceives its scientific import. The Occultists, whose supposition she here states hypothetically, assume in what they ascribe to it that it is a supernormal function. This is not its conception in psychopathology. In both physiology and psychology, whether normal or abnormal, it is purely

a normal as distinct from a supernormal function. Whatever its powers of acquisition, they are referable to supraliminal agencies for the data, and are not supposed to possess any supernormal characteristics. That is to say, the supernormal is not a necessary adjunct or characteristic of secondary personality, and so cannot be assumed to represent any such functions as the Occultist ascribes to it without empirical proof. Now as long as secondary personality is subordinated to the agencies of the primary personality, or supraliminal, in the acquisition of its data and its powers, it cannot possibly be supernormal, unless we should equally discover the supernormal in the supraliminal. Consequently the question can never be whether the distinction between the normal and supernormal coincides with that between the supraliminal and subliminal, or primary and secondary personality, but whether the supernormal is a *necessary* characteristic of either of them. If it is a necessary feature of them, we simply change our conception of the terms. If it is not, we simply refuse to admit that the secondary or primary personality of any one can exercise supernormal functions, and insist that the supernormal is a distinct function. Hence in default of securing any presumptions in favour of the supernormal by reference to secondary personality, the Occultist must present empirical proof of his thesis that subliminals are running about the world gathering up information, "unbeknownst" to the people from whom it is obtained, and palming it off as spirits. I shall listen patiently to any evidence on this point.

(10) Mrs. Barker also misunderstands and confuses the subject of fraud in this problem. She confuses together the questions of conscious and unconscious or subliminal fraud, and apparently does not apprehend why the subject of "fraud," as my Report discusses it, is considered at all. The "honesty of the medium" is never more than an answer to an objection. It can never *constitute* the genuineness of the fact, but only serve as *evidence* for it. Our business is to perform experiments in which fraud (conscious fraud) by Mrs. Piper alone is impossible, no matter what she might have done in the past or in any other particular. Honesty is only a means of *convincing* the public; it is not a means of *making* the facts genuine. The scientific conditions must determine this quality, and honesty is only one of the considerations that enter into the question, and this not the fundamental one.

As to unconscious (subliminal) fraud, we have two wholly separate questions. (1) Whether it is merely the secondary personality of Mrs. Piper with characteristics that are the same or different from her normal (supraliminal) consciousness. (2) Whether this supposed fraudulent subliminal is also coupled with supernormal powers. In regard to the first of these, its action is excluded from the case by the same scientific conditions which determined the evidence of the supernormal. In regard to the second, the only possible method of determining whether it can account for the facts is to examine the extent of its powers or limitations, and having done this with the consideration of the necessary implications involved, simply ask ourselves whether we can admit all the supernormal adjuncts

involved without specific empirical evidence. I indicated this in various passages of my Report, among them see pp. 142-146, 153, and 292, and the implications of "Mistakes and Confusion," pp. 214-238. I might remark too that if the subliminal, or secondary personality, be half so shrewd as Mrs. Barker supposes in her hypothesis, there would be no possibility of detecting it after assuming a large-range "telepathy," or the mobile capacities of the subliminal in space and selective ingenuity. The Occultist must prove empirically that this is a fact. I simply repeat that I do not have to prove a negative. The Occultist must prove the affirmative.

Again, in connecting what I said about fraud on p. 158 with what I said on p. 178, Mrs. Barker absolutely confuses the whole question of fraud. In the first of these references I was discussing the alternatives between *supraliminal* fraud and spiritism as theories. Whether there was subliminal fraud with supernormal powers was not the issue. I was here dealing with the average scientific Philistine. In the second reference I was discussing the question whether, in spite of my assumption, the trance personalities might not be discarnate spirits according to their claims, and admitting the difficulty of "transcending the telepathic hypothesis" if we assumed that these trance personalities were the subliminal of Mrs. Piper. I was not dealing with either subliminal fraud or fraudulent discarnate spirits, as Mrs. Barker's animadversions seem to imply that I should have done. I simply stated a problem, and suggested that there was something to favour, though not to *prove*, that Imperator and Rector were what they claimed to be, namely, discarnate spirits. If I do not transcend the telepathic hypothesis, it is because the Occultist has proved his theory. But where is the evidence? Where has the Occultist given scientific evidence of his assumed subliminal powers and organising intelligence in this acute imitation of spirits? If I have transcended the telepathic hypothesis, we have spiritism as the conclusion, though I may not have eliminated the possibility of subliminal fraud on Mrs. Piper's part, nor fraud on the part of discarnate spirits. But the existence of evil spirits was not my problem. It was a question of any spirits at all, and you may think what you please about Imperator and Rector after supposing that they are discarnate spirits.

(11) Mrs. Barker confuses the questions of "mediums," "intermediaries," and "controls." I do not state anywhere in my Report, in the technical sense of that term, that "the communicators through Mrs. Piper's hand act simply as mediums." I speak of them now and then as "intermediaries," but not as "mediums." Mrs. Piper is the only "medium" that I recognise in the case, in any technical sense of the term. The "controls" may act as "intermediaries," and other "communicators" may do the same when "communicating" data bearing upon the identity of others than themselves. But none of them are treated, or supposed to be, "mediums." It is apparent, however, that Mrs. Barker refers to the "controls," or trance personalities, and she says: "It would seem that to determine the nature of the intermediaries was a pre-condition of the discussion of their honesty." This may

be true if their honesty has anything to do with the problem, which it has not, if we suppose that the "intermediaries" are discarnate spirits. If they are "incarnate minds acting 'telepathically' through Mrs. Piper's organism," I would merely apply Mrs. Barker's maxim that "we are under no obligation to accept without proof" what these claims suppose. I would also suggest that here, as well as in the discussion of spiritism, it might be well to first determine the nature of such supposed intermediaries before discussing their honesty! Besides, the question of the honesty of the "intermediaries" is not connected in any way with that of Mrs. Piper, which is a supraliminal matter, so far as my report is concerned. If I were called upon to estimate the problem after evidence had been put in for the assumed influence of "incarnate minds," it would be, perhaps, a different matter; but it will be time to consider it when Mrs. Barker or the Occultist puts in that evidence. The "assertion by many disinterested persons that this form of telepathy does exist," does not make it "*necessary*" that we "suspend judgment upon the identity of the communicators other than the controls," as conjectured by Mrs. Barker. The "*proof*" of it might, but mere "assertion," even according to Mrs. Barker as above quoted, does not merit any scientific attention. Moreover, if we are "to determine the nature of the intermediaries as a pre-condition of their honesty," why should we attach so much importance to investigating the "reliability" and "truthfulness" of Imperator?

(12) Again, Mrs. Barker entirely misconceives the issue of my Report when she supposes that I must consider the hypothesis that Imperator and his group are discarnate spirits and then question the "proof" of the personal identity of the other "communicators." *That is to take spiritism for granted when it is the issue.* Whether spiritism is true is one issue, the one I was trying to defend. Whether, if the Imperator group were discarnate spirits, I had sufficiently "proved" the independent existence of the other "communicators" is another issue, and one that I was not considering and also was forbidden to consider according to the standard assumed (pp. 4, 5, and 263). I have nothing to do with the question finally whether the Imperator group are discarnate spirits, until they condescend to prove their personal identity. I may suggest, as I did in discussing the dramatic play (pp. 176-184), that there is something to support their spiritistic claims, but unless they do something to satisfy the criterion of personal identity, my obligation is to treat them as secondary personalities of Mrs. Piper (pp. 265, 266), even if I incline to believe that they are spirits. Mrs. Barker's problem here is not spiritism, but, assuming spiritism as proved, whether I had "proved" the spiritistic nature of a certain personality other than the Imperator group. The question of science is whether we are forced to treat the Imperator group as more than Mrs. Piper's subliminal, and if so, then spiritism being once supposed, there ought not to be much difficulty in measuring the evidence for the existence of other spirits, as is virtually admitted in one statement of Mrs. Barker. The last sentence on page 264 of my Report shows how this may be done, and the general method is more

fully discussed between pages 262 and 267. I cannot enter into this question at length here, but I can repeat and emphasise the importance of our obligation to assume that the Emperor group are the secondary personalities of Mrs. Piper, until they have either given us satisfactory credentials of their identity, or sufficient evidence of their independent existence as spirits. After that we shall simply ascertain whether their limitations are consistent with the supposition that they, as spirits, are palming off transcendently acquired knowledge as the personalities of other spirits. If the Emperor group are spirits, the confusion of other "communicators" would be incompatible with their own clearness when they communicate for themselves, and still more pertinently, their limitation to trivial matters would be absurd. We could understand how Mrs. Piper's subliminal might be clear in expressing itself, but confused when acting telepathically, but it would be absurd for the Emperor group to be clear when communicating for themselves and confused when "communicating" for other alleged spirits and claiming that they are present.

(13) *A propos* of the theory that the Emperor group are discarnate spirits collecting facts to palm them off as evidence of other spirits, and that the John M'Clellan incident appears as if it supported this view, Mrs. Barker's discussion of this incident shows some confusion, and fails to recognise the possible intermediation of my uncle as an interpretation of the case. (1) The record does not assert or imply that the family names connected with this John M'Clellan and confused with incidents about my uncle's father by the same name were given by this uncle James M'Clellan. That is implied by Mrs. Barker's interpretation, while I definitely indicated (p. 112) that they were given by my father and cousin. It was the reference to war and the lost finger that my uncle apparently gave. (2) The record which it is supposed that Rector or some *confrère* had examined does not contain any reference to either the family names or the lost finger. All that is there recorded, as my Report indicates, is the fact that this John M'Clellan was commissioned as an ensign. All the other facts, names of connections and the incident of the lost finger, would have had to be obtained by rummaging about the memories of different persons, since it required correspondence over two states and travel over different counties of the same state to ascertain the truth of the messages. Any discarnate spirit that could perform a synthetic miracle of this kind ought not to misplace the incidents in the experience of my uncle's father. (3) It should also be remembered that it is quite possible that my uncle James M'Clellan knew the facts about this old John M'Clellan, since he lived within seven or eight miles of him and married a sister of my mother, who was born and lived near this John M'Clellan. For aught also that I know, he might have been a remote relative of my uncle, though I have so far been unable to ascertain this from descendants of either family. Those among my own relatives say he was not, but they also did not know of his existence. (4) Accepting the spiritistic theory, as Mrs. Barker's assumption does, unless we suppose that the ordinary "communicator" is clear, which the psychological character

of the phenomena does not sustain, there is no more reason, as Mrs. Barker supposes, that Rector would more naturally commit the mistake here presumed to have been made as the result of inquiry, than to suppose that my uncle committed it in the confusion of communicating. My uncle apparently acts as a "communicator" on his own account and an intermediary for this old John M'Clellan in order to clear up some admitted confusion. Notice (p. 471) that he first mentioned a John and Frank, which probably referred to the John M'Clellan who was not his father and Frank Williams mentioned earlier (p. 438). He then apparently indicates that it was his brother John who went to the war, but as he corrected this immediately by reflection and intimation of confusion, we can well suppose that the statement, "he was the one who went to war," was an explanatory interlocution to Rector who was trying so hard to get the matter "straight" and hence as referring to the *first* John mentioned. In his confusion about the two John M'Clellans, one his father and the other a supposed stranger, we may well suppose that my uncle might have said things which belonged to the stranger John M'Clellan and which Rector mistook as referring to my uncle's father. Compare Rector's mistake: "I got it all but the Hyslop" (p. 465). The confusion would be natural in the attempt to communicate on his own account and at the same time to act as an intermediary for another party, especially if the conditions in any way disturbed his normal consciousness, as the evidence indicates for all "communicators" except the trance personalities. That other intermediaries than the Emperor group "communicate" for others than themselves is apparent in the cases of my brother Charles and my sister Annie (pp. 100-108), and also more or less my father and my cousin. The previous Piper Reports, as well as my own, are full of instances of a like phenomenon, so that the Emperor group are not the only personalities who must be supposed to be spirits hunting up information in this occult fashion to palm it off as spirits. Besides there have been controls which have supplied evidence of their identity before acting as intermediaries. George Pelham is a case in point. But the most important circumstance at present is that confusion and error are just as likely, if we suppose the "communicator" to be in a more or less secondary state (and the evidence will hardly permit any other supposition, except in the cases of Emperor and Rector with their group), as they are if we suppose that Rector or a *cónfrère* makes mistake in the collation of his data. The latter assumption also is handicapped by the circumstance that the Emperor group are clear in their communications, so that no matter how fragmentary the information they obtain by their rummaging about human records and memories, they should avoid confusion in telling it.

(14) Mrs. Barker's assumption that we must adopt a theory which supposes the unity of the physical phenomena in the case of Stainton Moses and of the psychological phenomena in the Piper case I do not admit. Mrs. Barker entirely misunderstands the nature of our problem in both these cases. If the Piper case exhibited such physical phenomena on the one hand, and if the Moses case exhibited the same kind of a record

on the other, the question might be a different one. But the first question with us as investigators is the conditions under which the phenomena occur, our knowledge of them, and the completeness and continuity of the record, made by others than the medium. Hence I refuse to admit the importance of the Stainton Moses case, except as a stimulus to investigation. I do not deny that there were supernormal phenomena there. I could go so far as to admit that they most certainly were there. But the circumstances were such in making the record that we do not have any sure criterion for the distinction between supernormal agencies and the subliminal phenomena of Stainton Moses himself. This is particularly true of his physical phenomena. It is much more difficult to *prove* the supernormal nature of physical than of psychological phenomena. Hence, considering the imperfection of the record, the Stainton Moses case is evidently valueless for speculative purposes on the points raised by Mrs. Barker. The supraliminal probity of Stainton Moses does not affect the question. That is only a consideration which removes the ordinary explanation. The real problem is to determine first how much was done by him unconsciously, and for which his normal consciousness could not be held responsible. For aught that we know, the physical phenomena of that case were produced by Stainton Moses himself in an abnormal state of mind, at least some of the most striking of them, and then discovered by his normal consciousness, which had no memory of the subliminal action. The Flournoy case lends much support to this possibility. Mlle. Hélène Smith undoubtedly performed certain physical tricks in her trance condition of which she had no recollection afterward, and which she would have supposed to be supernormal if it had not been that Prof. Flournoy had indisputable evidence to the contrary. Compare my article in the *North American Review*, vol. clxxi. We need, therefore, a far better record than that of Stainton Moses himself, better also than that of Dr. Speer, to assure evidential value for the narrative of physical phenomena in that case. I am not denying the actual genuineness of some or even all of these physical phenomena. For aught that I know, they may be what they are represented to be. But in the absence of an adequate record and of a satisfactory criterion for the distinction between what was subliminal and what supernormal, I must remain in the position of an agnostic and demand more proof. I cannot assume to explain a phenomenon until I am assured that it is a fact. When, therefore, we are able to determine what is Imperator's "record," and what the subliminal of Stainton Moses, we may enter into speculation regarding explanations. Moreover, it would not help matters in the least to establish the genuineness of these physical phenomena, since mere physical phenomena have no tendency to prove spiritism. The standard for that theory is a very different one. Physical phenomena might be explained by spirits, but they are not evidence of them. Consequently the "truthfulness" of Imperator cannot be a subject of serious consideration evidentially, because, as I have remarked above, he is not obliged "to stand by his own record," unless we can show what is *his* "record," and what the subliminal of Stainton

Moses. Moreover, Mrs. Barker must recognise from her own assumptions that almost any amount of "truthfulness" is compatible with devilishness, so that we might not gain anything by establishing that quality of Imperator in the Moses phenomena, unless we could fix it in each particular case, and we should not be able to "prove" his statements through Mrs. Piper very easily, if at all. That would have to be an article of faith outside of our scientific procedure. No, it is the personal identity problem that is the main question, and no matter whether the Imperator group are discarnate spirits or only the secondary personality of Mrs. Piper, after we have admitted the supernormal, their limitations must be the test of the independent personalities of other "communicators."

(15) Mrs. Barker's analogy between the Imperator group's supposed acquisition of knowledge by visiting "other human organisms," etc., and their use of Mrs. Piper's organism will not hold good. There is absolutely no evidence within my knowledge that they use Mrs. Piper's organism for the collection of information, and if they did we ought to obtain what they so collect, after the analogy of what Mrs. Barker supposes might have been obtained from the *History of Greene County, Ohio*, and the memories of persons living there and elsewhere. They use Mrs. Piper's organism for "communication," not acquisition, no matter how we may suppose that they get information from "other organisms." But supposing them as getting it, they ought not to be confused in "communicating" it, according to the usual indications of the record.

(16) Mrs. Barker must not be shocked at the divine honours paid to Imperator in "the bowing of the hand and capitalising of the personal pronoun," as that is merely a part of the record of what goes on, the like of which should have been noted in the case of Stainton Moses, if it occurred. We do not attach any importance to this phenomenon, but may readily enough ascribe it all to Mrs. Piper's secondary personality, and not even then admit any such conception of the subliminal as the Occultists would have us believe. I know we are a very democratic country (except when the elections happen to go Republican, as Mr. Dooley might say), but, if I mistake not, Americans are quite interested in royal functionaries, whether the matter concerns the entertainment of a Prince (excuse the capitalisation) or the coronation of a King. There seems to be a little aristocracy left even in this part of the globe among democratic mortals, and I am not sure that it is any worse than the same disposition on "the other side."

To summarise the case in a conclusion, I must again remind Mrs. Barker that my problem, in connection with what I understand scientific method to be, is an *inductive* one, and not the *demonstration* deductively, or in any other way, of a future life. *I was testing hypotheses which profess to have some empirical evidence in their favour.* I simply prefer the more rational of these until those who hold a different theory present adequate scientific data in their support showing a preference in their favour.

JAMES H. HYSLOP.

TELEPATHIC EXPERIMENTATION.

To the Editor of the

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

I AM glad to see that the Society is making fresh efforts at telepathic experimentation, and as a good many people seem to be "unable to see what is the good of repeating what has already been done," I propose to make some remarks on the scientific necessity of constant experimentation and progress, in the hope that the Society generally may thereby be stimulated to co-operate seriously and systematically with these efforts.

Further experimentation is needed, not only to make further progress, but also to secure the ground already won.

To take the second point first. It is, I believe, an (not wholly unreasonable) article of faith with many of the experts of the Society that telepathy is a scientifically-established fact. *Age, but how long will it remain so?* If, as the years roll on, we cannot point to fresh experiments, repeating, confirming, and extending those of bygone years, will not their impression grow ever fainter, and their character and conclusiveness be ever more obscured by the gloom of deepening suspicion?

It would seem to be simply a matter of time for an ingenious sceptic to assume the rôle of *advocatus diaboli*, to make insinuations against our experiments such as have often been made in the bosom of the Society itself against those of former days. Now, what I wish to point out is, that this is a contingency which all historical evidence has to face, irrespective of its character. The mere lapse of time progressively weakens it, and exposes it to scientific suspicion, because its initial cogency always, more or less, depends on the scientific trustworthiness of the witnesses. Hence doubts, which at the time were dissipated by personal knowledge of the witnesses, revive as this knowledge grows rarer. And even where specific grounds of distrust are lacking, the general improbability of a persistently unconfirmed allegation must crush the doctrine, or reduce it to a pious hope. Indeed, I rather wonder whether some of those who were once convinced by the Society's evidence may not have already, by this time, grown the gravest scruples about its cogency. For, with a sceptical trend of mind, nothing would be easier, and even I, who have no special psychological tendency to scepticism, often have qualms.

But in my case these arise also from other sources. All scientific experience shows that there are no *isolated* facts. *If*, therefore, Telepathy is a fact, there must somewhere be a great continent of facts, whence it springs and of which it announces the existence. But what has the Society so far done to discover this new region? And until it has been discovered, the feeling of the antecedent incredibility of telepathy is only temporarily repressed: it is not eradicated from the mind, and must ever send up fresh shoots. In the present state of things, in short, Telepathy can only very hypotheti-

cally be treated as fact, *because it stands alone.* To secure it, therefore, we must progress beyond it.

Again, all scientific analogy requires us to progress. It is not enough in Science to establish a 'fact,' and then to leave it unsupported for time and criticism to rot it away. A newly-discovered fact in science is promptly followed up and out into its consequences and applications, and these in return put its existence beyond doubt. And so proof is continuous and cumulative without end. But what have we done? Who can say that telepathic communication between minds is easier or more trustworthy than it was twenty years ago? And what should we think of the scientific status of the discoverers of wireless telegraphy, if they had contented themselves with "establishing the fact," and then had broken up their instruments, stopped their researches, and declined to put us practically into communication by these novel means? A real scientific fact is always *rendered useful*, and there is much to be said for the view that what cannot be utilized cannot ultimately be recognized as fact at all. It is clearly our duty, therefore, to *improve* telepathic communication *until it can be practically used*—at all events as between exceptional people, *e.g.* lovers, whom some of the earlier experiments seemed to indicate as especially sensitive and appreciative of the privilege.

As for the Society, I hope these considerations suffice to show that it cannot rest on its oars or its laurels, or any such uncomfortable substitutes for well-stuffed chairs, at least until the academic repose of, let us say, the future "Sidgwick and Myers Professor of Comparative Telepathy in the University of Cambridge" gratefully attests that the subject has in very deed become a scientific fact in good standing.

F. C. S. SCHILLER.

CORRECTION.

[Professor Hyslop writes to us as follows to correct an error in his published Report on Mrs. Piper.—EDITOR.]

An unfortunate mistake has occurred in the statistical summary of my Report in vol. xvi. of the *Proceedings* (p. 121), which I wish to correct. In comparing the various true, false, and indeterminate factors, I seem to have added the whole number of the *mixed* factors, instead of the *true* factors in that general class, to the true factors in the second column of the table, and hence made the total number of true factors too large. It will be seen also that I made the number of false factors too small, owing to a complicated mistake which I shall not review here. The numbers should be as follows:—True factors, 593; False factors, 83; Indeterminate factors, 167. J. H. HYSLOP.

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REPORT ON AN ALLEGED PROOF OF THE PASSAGE OF MATTER THROUGH MATTER.

BY N. W. THOMAS.

IN the course of 1901 considerable interest was aroused in Berlin Spiritualistic circles by the performance of a new medium for "Stoff-durchdringung." A detailed account of the so-called box-experiment appeared in the *Spiritistische Rundschau*, Jahrg. 8, Nos. 9 and 10 (June and July, 1901). From this it appears that a wooden box, sealed and nailed up, was left with the medium, who, a few days later, announced that it was no longer empty. The seals having been examined at a meeting to which representatives of the press were admitted, and having been found intact, the box was opened and shown to contain a medallion and various other objects. In the absence of more precise information, it is impossible to say how far the precautions taken were sufficient to prevent: (1) the opening and subsequent closing of the box, and (2) the substitution of a box of exactly similar make and material.

Later in the year another series of experiments was tried, to which the attention of the S.P.R. was directed by Professor C. W. Sellin. The visible result of them was several wine-glass and vase-shaped objects encircled by ivory rings, smaller in diameter than the extremities of the objects themselves.

In an article in the *Spiritistische Rundschau*, Jahrg. 9, No. 2, these objects were claimed as indisputable proofs of the passage of matter

through matter: though it was frankly admitted that "conditions" were non-existent, as the component parts were simply deposited in the bedroom of the medium and the finished object was ready for inspection in the morning. The alleged proof, therefore, depended wholly and solely for its cogency on the supposed impossibility of producing the object by natural means. The mere inspection of the photographs sent by Professor Sellin showed, however, that,—apart from the possibility of manipulating the objects with the blow-pipe,—the rings were so large that they could easily be passed over the feet of the objects if by some means the ivory could be rendered slightly flexible. The flexibility can as a matter of fact be produced with ease.

Two other photographs sent a month later were more striking. The construction produced on November 11th, 1901, consisted of three glasses passed through an ivory ring; and about a week later three glasses were shown passed through two rings, one of which was ivory and the other wood.

It was, however, felt that the data to be gathered from an inspection of photographs were not sufficient for forming a judgment, and Professor Sellin having stated that those in charge of the objects refused to lend them, I was asked to go over to Berlin to inspect them.

By the kindness of Professor Sellin, to whom I am much indebted for his unwearying efforts on my behalf, I was able on the night of my arrival in Berlin (December 30th, 1901) to have an interview with the medium, her fiancé, and one of the officers of the *Loge Psyche*, under whose auspices the experiments are performed.

The medium, who goes by the name of Emmeline Stillfried, is a girl of about 20 years of age. She is the daughter of a Silesian farmer, and has had hallucinations of various sorts from her tenth year onwards. She took service in 1900 in the family of a high government official in Berlin, and was there brought into contact with the Spiritualists; she also visited a spiritualistic circle, where she met her future fiancé, C. R.—, an overseer in a factory where skilled workmen are employed. From a diary kept by him it appears that the supernormal powers of the medium developed,—to some extent under his guidance perhaps,—with the ripening of their acquaintanceship. From the end of February, 1901, onwards manifestations, at some of which members of the family in which she lived are alleged to have been present, were only occasionally absent from the séances. Until the box-experiment mentioned above there was, however, no attempt at supervision.

From the statements of the medium and her fiancé, it appears that the conditions of the later experiments, with which we are more especially

concerned, were as follows: the glasses and rings were provided as a rule by the fiancé; (it is, however, alleged that these were sometimes replaced by "apports"); they were placed in the medium's bedroom and in the morning the completed objects were found. There was no attempt at supervision. Conditions being wholly absent, the good faith of the experimenters, as such, need not be called in question, but merely their worldly wisdom and capacity for gauging the limits of mechanical ingenuity.

Those responsible for the experiments regard them as a clear proof of the passage of matter through matter. Their claim is invalid, unless the objects are of such a character that human ingenuity could not possibly produce them. It is hardly necessary to point out that the extreme laxity, or rather complete absence, of control in the case before us would make it possible for some person secretly, while the medium was entranced, either (1) to put together by normal means the objects provided; or (2) to substitute for the objects provided, a ready-made article. This state of things made it unnecessary for me to prolong my stay in Berlin. It was improbable that I should be able to expose a fraud committed under these circumstances, and the only question really at issue was whether the objects could be produced by normal means or not. That being so, I asked and obtained permission to bring to England the last object produced; and this was subsequently exhibited at the General Meeting of the Society on January 31st, 1902.

This object consists of two thin tablets of flexible wood, probably chestnut or holly, 12.5 cm. long, 2.5 mm. thick; their greatest breadth is about 7 cm.; an approximately circular hole is cut in the centre of each, 4.7 cm. and 4.4 cm. in diameter; the tablets taper away towards each end, and the extremity of one is passed through the hole in the centre of the other. Through the holes in these tablets are passed four liqueur or wine-glasses (A,B,C,D) and a wooden egg-cup (E), disposed as follows: A and B are passed through one single hole, D and E through both holes, and C through the other single hole. The arrangement is such that the withdrawal of either D or E would enable us to release the remainder; there is, however, no way of doing this directly while D and E remain intact; at the same time it might be possible to find a method of liberating D and E indirectly by withdrawing one of the others first. There are, therefore, two possibilities to be considered; in the first place one of the key pieces (D and E) may have been inserted in two pieces and joined up after the other glasses were in position; or secondly one of the other pieces may have been inserted in such a way

as to lock the others; the component parts being freely movable, it would not be easy, if this original arrangement was once altered, to bring them back to the key position, and the chance of detection would be small.

I have mentioned above that one of the key-pieces is glass; it is clear that if the stem were divided it would be an exceedingly difficult task to join it up with the blow-pipe without leaving any trace of manipulation; but small though the probability is that this is the method by which the object was produced, we should not perhaps be justified in disregarding it. In the case of the egg-cup, however, the operation would be much simpler. There is a considerable thickness of wood at the base of the bowl; it would be quite possible to divide the stem below the bowl and, after sacrificing a little of the length, to join it up again in a manner that would defy detection, at any rate by mere inspection. It would only be necessary to bore the two portions, insert a peg of the same kind of wood, make the grain correspond and fix with some kind of glue.

An examination of the egg-cup discloses a state of things in no way inconsistent with this hypothesis; at the base of the bowl is a deep cut, which does not under the microscope present the appearance of having been produced on the lathe, but might readily have been made in the way suggested. An examination with "X rays" disclosed no suspicious appearances, but it is clear that this is quite indecisive; for with the most ordinary precautions all danger of detection by this means could be avoided; if the glue were put on in a very thin layer or were not very much more opaque than the wood, we could hardly expect to discover any traces of it. It would, of course, be possible to test the truth of this hypothesis by more searching methods, such as soaking the construction in water. Having pledged myself, however, to return it in safety, I did not consider myself at liberty to run any risks.

It was the less necessary to do so as, after a considerable amount of manipulation, I discovered that it was possible to withdraw glass C without doing more violence than is involved in bending one of the tablets slightly. For the reason just mentioned, I did not feel at liberty to carry the experiment further; I cannot, therefore, say definitely that the withdrawal of this glass would enable the remainder to be released, but it seems to me highly probable that it would. I shall be pleased to apply this and the test already mentioned if those in charge of the object will return it to me with the necessary permission.

It appears, therefore, that there are at least two ways in which the object in question could have been produced without the aid of super-

normal forces. I have already pointed out that the claim for supernormal influences was based,—not on the care with which all normal causes had been excluded, for no precautions of any kind were taken; nor did it rest on the good faith of those responsible for the experiment, for they did not attempt to direct it; nor on the good faith of the medium, for she declares that she knows nothing of the way in which the object is produced. The claim for supernormal influences was based wholly and solely on the impossibility of producing the objects by normal means. Now it is obvious that before we can admit the validity of such an argument, it must be quite clear that this is really impossible; the margin of safety must be very large. In the case before us, however, the margin of safety is not only not large, but—as I have shown—absolutely non-existent. There is not even a presumption that supernormal forces have been at work. Much less does it prove the passage of matter through matter. It is clear that this is as much the case from the spiritualistic point of view as from any other. Even if supernormal forces have been at work, we have still no ground for regarding the passage of matter through matter as proved by these or similar experiments, since all that would be necessary to produce the effect would be a slight compression of some parts or a slight expansion of others. With this idea in mind I urged the experimenters to undertake something which would, so far as we can see, be a really decisive proof of the passage of matter through matter, such as the interlacing of two parchment rings. I was informed that the control said it was too difficult. This may be so, but it is not apparent why the molecules of parchment should be more difficult to deal with than those of wood or glass. On the whole it seems safest to conclude that it is impossible, not because the molecular constitution is different, but because the chemical and mechanical methods which are effective in the case of glass, ivory, or wood are not available in the case of parchment.

THE INTERNATIONAL INSTITUTE OF PSYCHOLOGY.

THE most recent number (January-February, 1902) of the *Bulletin de l'Institut Psychologique International* contains the announcement of the formation of two special sections of the Institute, for the study respectively of psychical phenomena and of animal psychology. The former section, whose creation (says the report) has been from the beginning one of the principal objects of the Institute, consists of the following members: Messrs. d'Arsonval, Bergson, Branly, Brissaud, Duclaux,

Marey, and Weiss, M. Duclaux having been elected President. The aim of the section is to explore that region on the borders of psychology, biology, and physics where forces as yet undefined appear occasionally to be manifest. It intends to enter on the research without bias or preconception, and with the sole aim of submitting to experience the question, "What is objectively real, and what is capable of subjective interpretation, in the facts described under the names of mental suggestion, telepathy, mediumship, levitation, etc.?" It maintains that this question can only be answered through the application of such methods of precise observation and rigorous experimentation as are practised in laboratories, and a hope is expressed that the Institute may before long be able to provide rooms for experimental investigations. Meanwhile the members of the section propose, if necessary, to use the laboratories to which, in their other capacities, they have access.

It is satisfactory to note this evidence of active interest on the part of the Institute in psychical studies, and we shall look forward hopefully to the results which may be attained by the eminent men who have joined the psychical section. We trust, however, that in the endeavour to perfect *methods* of research, they will not be tempted to neglect existing *materials* for a research which so far has not been found to lend itself to the methods used in laboratories for the investigation of phenomena of a different kind. The most important positive results hitherto reached in this subject have been gained through first collecting material and afterwards evolving suitable scientific methods of dealing with it; not by trying to force it into the limited grooves of specialised scientific procedures evolved to meet different requirements.

MIND READING AND ALLIED PHENOMENA.

PERSONAL EXPERIENCES OF C.

(Continued from the *March Journal*, page 208.)

(20) In 1892 [C.] was preparing a paper for the Psychical Congress of the Chicago Exposition. To oblige a friend, he went on December 30th of that year to a certain Senr. Nascimento, a consulting medium, in order to obtain diagnoses and some homœopathic medicine. It was between 4 and 5 o'clock in the afternoon when Senr. Nascimento took up the pencil to satisfy C.'s request. Being afterwards questioned as to the prospects that awaited C.'s paper, he wrote, "*Sempre que podemos, temos prazer em auxiliar os trabalhadores de boa vontade.* D. Cruz. (Whenever

we can, we are always pleased to help those who work with a will. D. Cruz.)” This alone was not satisfactory to C. He noticed, however, a slight tremor in the medium’s hand, as if further communication were intended. Then came, with the letters less sloped and in much slower writing, “*Se me for permetida [sic] tambem pagarei minha divida de gratidão. Dora.* (If I am allowed, I will also pay my debt of gratitude. Dora.)” C. could recollect no one of the name of Dora, and said so. The pencil continued: “*Lembra-se da pequena criança de Hampton Road.* (Remember the little child of Hampton Road.)” Now, Senr. Nascimento knew nothing whatever of English, and C. was at once struck with the English construction of “*pequena criança.*” The diminutive form *criancinha* would be almost invariably used; and, if not, the adjective would follow its substantive. “Hampton Road” was really an approximation to the name of a street in London where a large board-school exists, which some three years before had been visited by C. His memory reverted to that period. On the occasion of his visit the conversation had fallen at lunch-time on the poverty existing in the neighbourhood, it being affirmed that some of the children attending the school were too hungry to be able to learn. With some diffidence, for he was afraid of giving offence, he had offered a gift in money to the kind headmistress, who gladly accepted it, saying that it would be spent in penny dinners. On leaving the lunch-room some half dozen of the poorest girls were presented to him. Stroking the head of one who was deeply pockmarked, and who seemed to show most the blighting effect of unfavourable environment, he spoke a few words to them, and then returned to the work that was going on in the class-rooms. Recalling this incident, C. conjectured that the message might be from one of these little ones. He told Senr. Nascimento what had happened at the school, and insisted on his writing a syllable wanting in the name “Hampton.” This the medium could not obtain, but his hand soon wrote, in letters that towards the end became bolder and more regular, “*Eu sempre disse assim. Eu lhe sou devedora de affagos que me fez. Quando deixei o corpo, vim aqui enconral-o.* (I always said so. I am grateful to you for your caresses. When I left the body I came here to meet you.)” It was just possible, but not at all probable, that the poor people in the neighbourhood of the school had a habit of suppressing the first syllable of the above name. As for “caresses”—and in the plural—C. could think of nothing worthy of the name, unless it were the stroking of the girl’s head. The word might have been more freely translated “kindness,” which would perhaps have been nearer the idea which the medium should have transmitted.

At C.'s request inquiries were made by a Mr. D., resident in London. He corresponded with, and saw personally, the head mistress of the school above referred to. After consulting her registers, the latter wrote to Mr. D., saying: "Dorothy Potter was the only child called 'Dora' on the registers of the school when C. called on us. She was very poor at that time, old looking for her years, and seemed as if she had a weight of care always upon her. Her father was ill—in fact, I think he was in the hospital about that time—and I might have specially mentioned her, although I have no certain remembrance of doing so. She and her sister always shared in the dinners until her father recovered. Some friends of the mother's then helped them, and they went out of this district to live beside those friends, so that I have lost sight of them." Unfortunately, it was not found feasible to trace Dorothy Potter any farther; but, as Mr. D. remarked in forwarding the above information, "the chances are that the child did not weather the storms of this life for long." Even had the mistress presented the girl to C. by name, which is very doubtful, it would have been given as "Dorothy," and not "Dora." For this and other reasons C. does not think that the explanation by a transferred unconscious memory is applicable in this case.

[C.'s paper concludes with a description of a supposed personation of a recently deceased man by a young girl, who did not know him, in a trance. The personation was not very detailed, some gestures and attitudes only of the deceased man being reproduced. As already mentioned, the whole paper, of which select portions only have been printed in the *Journal*, will be preserved at the rooms of the Society and be there accessible to students.]

CASE.

G. 268. Dream.

For the following case of a dream coinciding with the arrival of news of a death we are indebted to Mr. Andrew Lang. The first account of the case was sent to Mr. Lang by Mr. Alexander B. Bell, of 102 Harcourt Road, Sheffield, who wrote to him as follows:

Dear Sir,

Decr. 4th, 1901.

An odd case of dream coincidence came to my knowledge the other day, which it occurred to me you might be glad to know of, as you are interested in such matters. Mr. Brierley, a member of the *Sheffield Daily Telegraph* reporting staff, whose work is concerned mainly with cricket and football, left the office on Sunday night before the news of George Lohmann's death

came in. On Monday morning, when between sleeping and waking, he dreamt that George Lohmann was dead. At breakfast, he mentioned the matter to his wife, as such an odd thing to dream about, seeing Lohmann's name had not been before the public in any way, nor in his own mind, for a considerable time. Then he went down to the office, and the first news that greeted him on entering was that of Lohmann's death. . . .

ALEXANDER B. BELL.

Mr. Lang wrote asking for a first-hand account from Mr. Brierley, and Mr. Bell replied as follows :

Dear Sir,

December 11th, 1901.

I am sorry for the delay in answering your letter ; but I only got the enclosed from Mr. Brierley last night. In order to make sure whether he might or might not have heard the news subconsciously, I asked our sporting sub-editor what time the telegram announcing the death came in. He says about half-past twelve (midnight). It was just in time for our first edition. I did not say *why* I asked him, so he had no inducement to stretch a point to make things fit in, as one is apt to do in such cases.

Perhaps I ought to say that I am on the editorial staff of the *Sheffield Telegraph* myself. . . .

ALEXANDER B. BELL.

Mr. Brierley's account enclosed was as follows :

Mr. Bell kindly tells me that you are much interested in my dream concerning the death of Lohmann, and for what it may be worth I have pleasure in briefly relating what happened.

Shortly before seven o'clock on the morning of December 2nd I awoke, but, not being under the necessity of rising early, I went off to sleep again, and it was during this period that I dreamt Lohmann had died—I had no impression where, although I knew he was in South Africa—and I had to write a sketch of his career. I saw him playing again, and he was focussed very clearly before me in the act of delivering the ball. This, with a memory of the first match in which I ever saw him,—the second match between the sixth Australian team and Shaw and Shrewsbury's Eleven that had been in the Antipodes the previous year, played at Old Trafford on September 13, 14, and 15, 1888, when he and Briggs dismissed the whole side for 35,—left a very vivid impression upon me when I awakened, and although I attached no significance to the dream, remembering the nature of my work, I mentioned the incident to my wife when I got down. At that time, of course, news of Lohmann's death was in the papers, but as I had left the office the previous evening by half-past nine, at which hour the cable message had not come through, I was in ignorance of it. Curiously enough, I did not see a paper that morning until I reached the office, and the first words that were addressed to me were, "Do you know George Lohmann is dead?"

I had not sought to trace any meaning to it, looking upon it merely as a remarkable coincidence, but, as was pointed out by one of my colleagues to

AN EPIDEMIC OF HALLUCINATIONS.

The following account is quoted by permission from *Folklore* for December, 1901 (Vol. XII. p. 455):

A SURVIVAL OF TREE-WORSHIP (*Communicated by J. G. Frazer*).

In this little-visited corner of Tuscany I have come across what appears to me a curious survival of tree-worship, or rather worship of a spirit of the woods. I am spending the summer in a little village on the edge of the great chestnut forests which cover Mount Amiata, an isolated mountain rising from the Maremma. All summer a movement has been going on; the peasants going away by twos and threes at night and returning the next day tired, but with a queer excited visionary look, which was so marked that it excited my curiosity. At first they were unwilling to say much, only that they had been to visit the Madonna in an oak tree; but as I have become well known, they grow more communicative, and enter into particulars. They walk to a certain valley, and there they assert that a lady (the Madonna, as they believe) appears in an oak-tree. They spend the night in a sort of ecstasy, of which they can tell little, except that it leaves them "*contentissimi*." This has been going on all the summer, and sometimes there are several thousand people on the spot. When one sees them going off after their hard day's work, under the Italian sun, to take first a walk of four hours from here (many come from much further), and then to spend the whole night in this way, one cannot help feeling that some strong instinct or feeling must draw them.

The Church discourages the whole thing; the archpriest of Santaflora goes so far as to assert that it is a work of the devil, but that would be his view of any survival of the worship of the wood spirits. The people, though pious Catholics, will not be prevented from going to their oak-tree; they are persuaded it is the Madonna. The Government, which dislikes any religious ferment among the people, has sent the *carabinieri* once, who tore down the offerings which the poor people had hung on the tree, and threw down and trampled on the candles they had fixed on it; but this only irritated the believers. They threaten now to cut down the oak, and post *carabinieri* on the spot; so the whole thing may soon be put down, and you may like to know about it while it is still going on.

Peasants are not good hands at describing sensations; about their visions they can only say they see a strange light, and the Madonna appears, and they see, or she tells them, wonderful beautiful things. It is all vague as to detail, but not so as to the sentiment, or as to the vision. Owing to its isolation, surrounded by the deadly Maremma, the people of this mountain are particularly primitive; but an electric tram is threatened, so one had better study them at once, as that will banish the spirits.

MARY LOVETT CAMERON.

La Bagnore, Arcidosso, Prov. di Grossetto,
Italy, 12th Aug., 1901.

In the next number of *Folklore* (Vol. XIII., No. 1, March, 1902), appeared a note by Mr. Andrew Lang, which we are also allowed to quote, suggesting that the case was really analogous (as will probably have occurred to our readers) to the one reported by M. Marillier in our *Proceedings*, Vol. VII., p. 100.

TREE WORSHIP.

I venture to suggest that this curious case of collective hallucination, by night, of the Madonna in an oak-tree, is neither one of "tree-worship" nor of worship of "wood spirits." In the Dordogne, in the eighties of the last (nineteenth) century, the French peasants used to gaze for, and some used to "see," the Madonna in a dark hole in a wall, an ordinary field wall. M. Marillier communicated a paper on the subject to the *Proceedings* of the Society for Psychological Research. Perhaps nobody will call this "stone worship"? I give an analogous case. Last autumn a friend of mine, a scientifically-trained man, having heard of "crystal-gazing," made several experiments. To prevent the existence of reflections in glass or water he took a common table glass water-jug, surrounded it with dark cloth, covered his own head with a cloth, and gazed down into the neck of the jug, which thus became a perfectly dark funnel, answering to the dark hole in the wall in the Dordogne. He found that the funnel became full of brilliant light, in which he viewed pictures of people and landscapes. I was present at this experiment, and tried the funnel, which was quite black. He then tried the common glass ball in the usual way, with similar results. My friend is a young athlete in good training, and has this peculiarity, that he never once has dreamed, as far as his conscious memory goes. I therefore submit that both the hole in the wall and the dark nocturnal oak are mere gazing points, like the dark funnel, and that religious suggestibility did the rest. The Knock case in Ireland is really more curious; here the visions of saints and the bright lights were witnessed by the people of Knock both by day and at night, on the outside wall of the parish church (Catholic). Wood spirits and tree worship are not in question, I think. A. LANG.

CORRESPONDENCE.

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

PROFESSOR HYSLOP'S REPORT ON MRS. PIPER.

To the Editor of the

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

February 15th, 1902.

So far, I have not noticed any reference to the peculiar attitude assumed by Professor Hyslop and Dr. Hodgson in regard to the "mode of life" of Imperator and his friends. I happen to be one of the unscientific worms trodden upon so vigorously by Professor Hyslop on pages 244-247 and 290

in his report, because we say: "Spiritism cannot be accepted or proved until we know something about the conditions of life in the transcendental world alleged as a consequence of these experiments." Professor Hyslop bases his objection to enquiries about the mode of life of the alleged spirits on "the necessary insolubility of the problem in any such terms as they [the majority of mankind] have been accustomed to represent their knowledge" (page 246). Professor Hyslop also says: "Statements about a discarnate life are, of course, worthless as evidence, because they are unverifiable, and even if veracious, are in addition not necessarily intelligible" (page 247). These seem to me to be surprising statements to be made by a Professor of Logic, especially such a capable and clear-headed one as Professor Hyslop's report on Mrs. Piper proves him to be; and my desire in writing this letter is to insist that Professor Hyslop and those who think with him have missed the point of the unscientific worms' argument. Let me state it in a way that will give no further excuse for it being ignored.

As Professor Hyslop says on page 246, there are two problems: (1) the existence of spirits, (2) their mode of life. That is to say, there is a subjective side and an objective side to the enquiry. We have first to ask, "Who are you?" And then, as I and the other unscientific worms maintain, but as Professor Hyslop denies, "Where are you?" Necessarily, "Who are you?" comes first; but as soon as there is *prima facie* evidence of spirit identity (as Drs. Hodgson and Hyslop now contend), then the second aspect of the problem, "Where are you?" should be attacked. And for this reason;—a reason, judging by his attitude, entirely overlooked by Professor Hyslop,—that the question of "Where are you?" (or more strictly, "Under what conditions do you exist?") is the crucial test of the genuineness of the spirits. If they are real spirits, it will be impossible to involve them in obvious contradictions. Many of their statements may not be intelligible to us, but they will not be contradictory, and if apparently so, the contradictions will be resolved by further explanations. If, on the other hand, they are not real spirits, then, as the construction of a universe, even in its smallest fragment, is an infinite problem, it will be impossible for any finite incarnate mind, either primary or secondary, to construct by an effort of the imagination a spiritual world consistent with itself, or consistent with what we know of the physical universe. In Professor Hyslop's own words (page 278): "When it reaches the point of supposing such a world, it is haunted with the oracular obscurity and contradictions of the natural ignorance of any brain on such a subject, as well as the limitations of supraliminal experience."

As the champion of the unscientific worms, I may give one illustration of our argument. Imperator and his friends repeatedly speak of the medium, or something connected with her, as "the light." "How can we manage the light without thee, friend?" "The light is failing." "We will restore this light a little." "We will use the light." "We cannot possibly hold the light, it is going out, and we must go with it." "Friend, the light is going out with us."

This, of course, is incomprehensible, but it is not inapprehensible, and it certainly is not inconceivable, and it seems to me to be strikingly *vraisemblable*. It is not an idea that would readily occur to an incarnate mind, primary or secondary, and it is stated so persistently, and on such seemingly proper occasions, that it leaves a favourable impression. Other statements by the Emperor group are, I am sorry to say, far from being as satisfactory as this. For instance, the assertion that spirits have ethereal bodies the exact counterparts of our physical bodies is, *prima facie* at any rate, and in the form in which it has hitherto been stated, sheer nonsense. As the statement stands, without further explanations, it is full of absurdities and contradictions. If Emperor is a real spirit, he will be able to give such explanations as will make the statement, if not acceptable, at least not inconceivable to rational beings. If he is merely a secondary personality, then he will not be able to do so.

We are merely demanding the right of cross-examination. Emperor and his friends all guarantee each other's genuineness, and if they do not submit satisfactorily to the test of cross-examination, so much the worse for them and their pretensions. In any case, Professor Hyslop is not justified in devoting 250 pages to special pleading in favour of spiritism, and at the same time trying to suppress enquiry along the one line that holds out a reasonable prospect of testing the genuineness of the spirits. Surely Emperor might spare a few moments of his august time to answer one simple, elementary, plain, little question, namely :

How did Emperor cross the Atlantic ?

How effective such a cross-examination would be is shown by the peep behind the scenes afforded by Mrs. Sidgwick's paper in Part XXXVI. of the *Proceedings*. We would like again to hear "Sir Walter Scott" on the subject of "Monkeys in the Sun," and Emperor's luminiferous remarks about the composition of our ethereal bodies warrant us in looking forward to a scientific treat when he again discourses on that subject. Those who are inclined to grow enthusiastic over Professor Hyslop's report would do well to read Mrs. Sidgwick's paper once more. Why has the evidence to which Mrs. Sidgwick refers not been published in its due sequence ?

DONALD MURRAY.

ON "AN ALLEGED CASE OF ELONGATION."

[The following comments on a case printed in the *Journal* for July, 1901, have been sent to us by an Associate of the American Branch, who suggests—on the hypothesis that the "elongation" was the result of trickery—three possible methods by which it might have been accomplished. It would be a useful work for members who have some skill and experience in conjuring, to try whether, by some such method, and under similar conditions, the effect described could be reproduced. —EDITOR.]

(1) We are told (p. 107, line 20) that he "appeared to be drawn upwards by his hands"—which were stretched "straight out above his head." Now are we sure that his hands could reach nothing sufficiently substantial to enable him to raise his body in this way? Of this we are told nothing definite. The ceiling of the "bow window" was lower by six inches than that of the remainder of the room; and there were curtains separating them. On what were the curtains hung? On a rod—as is usually the case? And if so, would this rod be sufficiently substantial to sustain the medium's weight, assisted, perhaps, by one or both feet? As for the hands seen against the ceiling, they may have been the medium's shown *alternately*—he, meanwhile, supporting himself with the other hand. The objection to this hypothesis is that the medium's feet were held, and on this basis they would necessarily have to be free. When we read that the medium's "feet" were held, we must presume, in this case at least, that it was his *shoes* that were so held—and very insecurely at that. I would suggest, therefore, either that the medium slipped out of his shoes and left them under the careful supervision of his guardians while he "elongated" himself as above described; or that dummy feet were substituted, whilst his own followed the rest of his body, as they would under ordinary circumstances.

(2) My second hypothesis is that dummy feet were substituted, or his shoes left under observation, as above described, and that the medium mounted, in some way, by means of his stocking feet. This would cause his body to be elevated from the floor to the extent described, and enable his arms to be seen against the ceiling, as they would really be at that height from the ground floor. The question is, on what did the medium find a foothold? We read (p. 108) "the only chair near (D) I pushed away when the medium began to sway backwards and forwards, fearing he would knock himself against it." On the other hand the chairs at A and B were not moved during the whole phenomenon—"we none of us moved from our chairs during the whole time" (note under diagram). The distance from D (the medium's position) does not appear to be more than a few inches (under one foot, at any rate), if the diagram is drawn to scale. One other suspicious point in favour of this hypothesis is the following: "On my attempting to rise from my chair the 'Indian' requested me to remain seated." On one hypothesis this is comprehensible—if the medium's feet were on the rungs of the chair, the latter would slip if the occupant rose therefrom. One other item. In speaking of the position of furniture, etc., in the room, we see (p. 108, last lines) that "a small inlaid writing bureau with sloping lid [separated the medium] from the edge of the curtain on his left." This would evidently be only a few inches from the medium's position also, and might have afforded some additional foothold. Finally, it must be remembered that the attention of the investigators seems to have been almost entirely concentrated on the medium's arms and the upper portion of his body; he, no doubt, attracting attention thereto, as he seems to have done with his "patter" and continued calling of attention to the length and direction of the arms. Thus, "The 'Red Indian' (who was controlling) called to us then to

observe his hands, one arm . . . being quite six inches longer than the other. . . . Again our attention was directed to the fact that the shorter arm had been elongated to match the other." Here, at any rate, the "control" makes deliberate attempts to attract attention to the upper part of the body, whereas the investigators were only "conscious" that their feet rested on those of the medium. From their strained position, observation must have been next to impossible. As to the lengthening of the arms (first one and then the other), I venture to suggest that a mere natural extension of one and contraction of the other would have appeared to give *that* result. For we read, "from our position this was difficult for my brother and me to see, but was quite apparent to Mrs. S. at (C)." But Mrs. S. was seated "at least four feet from the medium," and we must remember that the light was exceedingly bad (as it appears), and Mr. S. (at B), was probably between the medium and the lamp, to a certain extent, from the very nature of his position.

(3) My third hypothesis I admit to be exceedingly improbable; but it is, to my mind, more conceivable than a genuine manifestation of the phenomenon of "elongation." It is that the medium employed dummy arms to display against the background of the ceiling, and that some sliding mechanism was attached to his body, which, being elevated, would carry the investigator's hands along with it (his feet remaining on the floor), and thus give the sensation of moving the whole upper part of the medium's body. It will be observed that only the medium's hands and arms were actually *seen* to be at an unusual distance from the floor—nothing is said of the *body* being *seen* in its elevated position—it is merely *inferred* from the sense of touch.

Taking now the three hypotheses here advanced as an explanation of the alleged case of "Elongation" reported in the *July Journal*, it is admitted that each and every one of these is a severe strain on our credulity. The question is simply this: Knowing what we do of the fallacies of human observation, and the scope of fraud, are we justified in thinking that the hypothesis of trickery here advanced is more inconceivable than the actual phenomenon of elongation itself? Speaking personally, the former explanation is to me the more thinkable of the two, and while wavering to some extent between the three hypotheses here offered, I am inclined to accept the second as that which strains the evidence (and our credulity) least. But a more detailed account is needed before anything definite can be decided upon, *either for or against the genuineness of the phenomenon.*

HEREWARD CARRINGTON.

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A CASE OF SUPPOSED THOUGHT-READING.

BY F. N. HALES.

SOME years ago a curious case of what appeared to be thought-reading on the part of a child of about six years old was published in the *Annales des Sciences Psychiques* (November-December, 1894), and a brief note summarising the account was printed in the *Journal* for February, 1895 (Vol. VII. p. 29). The case had originally been communicated in 1893 to the *Société de Médecine d'Angers* by Dr. Quintard, whose report of his personal observations was confirmed at the time by Dr. Tesson. Dr. Pétrucci, Director of the Asylum of Maine-et-Loire, and several other medical men also examined the percipient (who was called Ludovic X.), and apparently found no flaw in the report of his powers.

Dr. Quintard stated that Ludovic X. showed promise at the age of five years of rivalling the feats of the most celebrated "calculating boys." When his mother began to teach him the multiplication table, she found that he could say it as well as she could, and he gave without a pause correct answers to the most complicated problems in mental arithmetic. An intuitive faculty for languages, as well as for mathematics, seemed to be developed in this infant prodigy, who would translate at hearing any sentence in English, Spanish or Greek, and gave a satisfactory solution of a Latin riddle. To the disappointment of his parents and friends, these apparently remarkable powers turned out later to be due to "mere telepathy." It was almost always necessary that his mother should fix her mind on the right answer to the problem, whatever it was, before he could give it, and he could repeat equally well anything else that she was thinking of, such as a given number or word, or a card drawn from a pack. His unerring capacity for guessing his mother's thoughts was found to be a serious drawback when she

tried to teach him to read. He read from her mind instead of from the book, and exercising neither his judgment nor his memory, made no progress. Ingenious devices had to be resorted to to baffle him, and everything was done to discourage and stifle the "telepathic" power on the advice of Dr. Quintard, who wrote to Dr. Dariex (editor of the *Annales*) in September, 1894, that it seemed to be gradually disappearing; on some days Ludovic X. could only guess the beginnings of words, instead of the whole of them.

The case excited a good deal of interest at the time. It was "boomed" by the daily press; it was looked upon as a scientific discovery of the first importance by amateurs of the uncanny; it attracted the attention of Charcot and Gilles de la Tourette. Finally it was enshrined as an indubitable fact "avec toutes les garanties d'authenticité" in M. Camille Flammarion's *L'Inconnu et les Problèmes Psychiques* (p. 352) and even briefly summarised in Mr. F. Podmore's *Studies in Psychological Research* (p. 211).

During a visit to Angers early in 1901, I took the opportunity of making all possible enquiries on the spot, and saw the principal witness, Dr. Quintard. I came to the conclusion that there was really no evidence for thought-transference in the case, but that the child's success in guessing probably depended on unconscious and involuntary whispering by his mother of the words to be guessed.

The case is interesting, not only as proving once more the unreliability of certain species of evidence, but because it probably affords an illustration of a possible source of error in telepathic experiments which was long ago emphasised by members of our Society (e.g. by Mr. Gurney in *Phantasms of the Living*, Vol. I. p. 18, and by Professor and Mrs. Sidgwick in *Proceedings*, Vol. VI. p. 164), but the danger of which is likely to be overlooked by inexperienced investigators, in spite of Hansen and Lehmann's later experiments in involuntary whispering. The present is, however, perhaps the only case published and long accepted as genuine, in which subsequent evidence affords a *prima facie* presumption that the results were due to this source of error. It has therefore been thought worth while for me to give the results of my investigation at length.

I was greatly helped in obtaining information by the kind efforts of M. Lestang, Directeur de l'Ecole Normale d'Instituteurs d'Angers, who gave me introductions to some of the persons concerned, and himself endeavoured to obtain further evidence from others. The case was curiously complicated by various personal considerations—political and other—entirely unconnected with the evidential aspect, and these

formed the greatest obstacle to the investigation. On January 10th, 1901, I succeeded in interviewing Dr. Quintard, and I quote the following from my notes of the interview, written the next day.

I was not specially well received. I told him my business. He said that in his article everything had been said, and there was no need for more precise details. He had received numberless letters about it, all proposing different theories, and all asking different questions. In spite of this inauspicious beginning, however, I managed to get all my questions answered, and elicited a lot of information, probably authentic, which is not to be found in the original article. We parted the best of friends, and it was somewhat difficult for me to get away. He assured me he would be only too glad to answer any question I would like to ask.

My questions had in view two objects :

(1) To find out whether there was any clairvoyance in the matter, as distinguished from thought-transference.

(2) Of what kind the thought-transference, if any, might be.

Another even more important question was to decide what relation the words uttered by the child bore to the state of his general knowledge.

(1) The mother's presence was in all cases altogether necessary. Thus, supposing somebody wanted only to translate a foreign idiom, the mother would have to know the translation, and the child would make precisely the same mistakes which the mother fell into. Further, were the mother to verbalise an object and immediately leave the room, the child could not give the answer. A certain time seemed to be required. So also a certain proximity. At 17 yards the child would begin to 'bredouiller' indistinctly ; at 13 a little more distinctly ; at 10 the word was complete. Again, place the mother on one side of a door and the child on the other—no transmission took place. I forget whether other screens were used. Apparently the child did not necessarily look towards the mother when answering ; and if she kept her back turned upon him, the phenomenon took place nevertheless. A special point is that, out of a very large number of trials, there was never one failure.

(2) Of what kind was the thought-transference, and is *lecture des pensées* a proper term for it? The phenomena began sporadically at the age of $4\frac{1}{2}$, when the mother began to teach the child to read. They were subjected to numerous experiments during the child's fifth year ; this process lasted six months. The father, fearing the child might never learn to exercise its faculties of judgment, etc., and that it might become idiotic, endeavoured to put an end to these manifestations. From the age of seven they diminished. When, therefore, the child solved the complicated problems recorded, it could not read, nor certainly calculate ; and had the number 38,196,000 been written on a piece of paper, it could not have read it. Similarly, it could tell what were the coins in a closed drawer—Napoleons 1871, etc.—provided the mother knew, although it could not have counted the money nor have told the difference of its own accord between a louis and a sou. The child

was never known to speak out the thoughts of the mother in ordinary life. An ordinary train of thoughts, with its fringes and fugitive phases, did not get expressed by the child; but only substantive states, a word, a verbalised sentence. There appears to have been a clear difference between its usual way of talking and its "thought-reading": in the latter case each syllable would be pronounced se-par-ate-ly. Not only vocal automatism, but muscular (writing to dictation) was observed. The child does not seem to have had any visual images or transmission of visual images. Questioned as to what he thought about this, the father answered that he considered it probable that there were no visual images; there never seemed any evidence of any, although there is no strict proof that there were none. Was it a transmission of auditory images? The experiments in dictation seem to prove that this was not the case. Ordinarily he made howlers—writing phonetically. With his mother he never made a mistake.

Dr. Quintard had spoken of "very many" experiments which had been made, and cited a few abstractly typical cases. He had mentioned, too, a fact which, if it could be shown to be genuine, would be of the greatest possible importance: the child's writing to dictation correctly for his mother, incorrectly for any one else. If I am compelled to say that Dr. Quintard's conversation convicted him even more thoroughly than the article in the *Annales* of being devoid of any notion of scientific method, it is because he mentioned this muscular automatism without appearing to appreciate its fundamental importance. What evidence could he adduce in proof of his assertions? Had any contemporary record been kept of the experiments? Had any of the child's attempts at writing from dictation been preserved? These questions Dr. Quintard answered as follows:

ANGERS, 30 *Janv.*, 1901.

Cher Monsieur Hales,

Je réponds point pour point à votre honorée lettre du 28 courant, vous répétant ce que j'avais déjà eu l'avantage de vous dire chez moi de vive voix, que j'avais donné l'observation aussi complète qu'il m'avait été possible, ce qui vous expliquera pourquoi je solutionne négativement la plupart de vos questions, dont cependant j'apprécie l'intérêt.

1°. Il n'a été gardé aucune des dictées faites par le jeune Ludovic, la mère n'ayant attaché aucune importance aux essais de son enfant.

2°. Ayant vécu auprès de cet enfant, que j'avais constamment sous les yeux, je n'ai eu besoin d'aucune note pour rédiger mon observation, qui constitue en somme un document contemporain pris sur le vif.

3°. Aucun autre écran que celui représenté par une porte interposée entre la mère et l'enfant n'a été employé. Le petit bonhomme se prêtait docilement, et sans chercher à comprendre, à l'expérience. Nul doute que les résultats eussent été les mêmes avec n'importe quelle disposition d'écran.

4°. Après six ou sept ans je n'ai plus présents à l'esprit les noms des

médecins qui, après la lecture de mon mémoire à la Société de Médecine, sont venus voir le petit phénomène. Si, à l'époque, je n'ai cité qu'un nom, c'est qu'il représentait une grande autorité, étant celui du médecin en chef de l'asile départemental de Maine et Loire [Dr. Pétrucci].

DR. E. QUINTARD.

This letter could hardly be considered satisfactory. If, at the end of six or seven years, Dr. Quintard had forgotten the names of the—not very many—medical men who came to witness the phenomena, is it not likely that his other recollections might have gone through a process of selection? Dr. Hodgson's observations on the "Possibilities of Mal-Observation" exposed long ago the peculiar tricks our memory is liable to play us even when the interval between actual perception and recall is short, but after six or seven years who can compute the amount of simplification a tale may have gone through at the two hundredth time of telling? Long ago, Dr. Quintard formed an opinion about the phenomena in question. He may at first have related them in all their complexity of detail. But it is tedious to go on repeating for ever the same small circumstances which one is quite certain were unessential. So by degrees they get omitted, and before long they are forgotten. Finally, the particular cases merge into one typical instance, but this typical instance is a consequence of a theory; and when we are offered such a typical instance as a proof, we can consider it as the proof of nothing but the workings of a particular mental organisation. In the absence of any contemporary documents, the only evidence that could be relied upon was that of the medical men who were quoted as having witnessed the phenomena. And here it is just as well to enter a word of caution concerning the witness whom Dr. Quintard calls "une grande autorité." I am not aware that, apart from this case, whose paternity, we shall see, Dr. Pétrucci does his best to repudiate, his fame has extended very far beyond the walls of St. Gemmes' Asylum. As to Dr. Guichard (Professor of Obstetrics at the Angers Medical School), it is perhaps not unfair to remind the reader that after all Angers is not Paris, and Obstetrics has little to do with Psychology.

Great difficulties were experienced in getting evidence from the other witnesses mentioned in the original account. Dr. Tesson left M. Lestang's letters of enquiry unanswered, and was always out when he called. ("La volonté de faire le mort est manifeste," says M. Lestang at last.) Dr. Pétrucci, who was stated by Dr. Quintard in the *Annales* to have been one of the doctors who witnessed experiments with the child, refused to give M. Lestang a written account, but told him in an interview (described by M. Lestang in a letter to me) that he

was twice present at experiments made by the mother, which seemed to him inconclusive. They were not very successful, as the child only repeated partially, and after many mistakes, the answers to problems, and the Latin words which his mother was trying to make him say. He observed, further, gestures, movements of the lips, and semi-articulate sounds on her part which the child might have interpreted. He thought the experimenters credulous persons, who, being convinced of the supernormal nature of the phenomena, unconsciously assisted in their production. He represented Dr. Tesson as considering the whole affair to be "a humbug." He said that Dr. Guichard had witnessed the experiments, and took the same view of them that he did. Dr. Guichard held the child on his knees while the mother tried in vain to transmit a Latin phrase to him. The child fidgeted a great deal, and at last said, "A little louder, mamma; I can't hear." Dr. Pétrucci said that it was merely out of friendship for Dr. Quintard that he and Dr. Tesson had abstained from contradicting the printed reports in newspapers, etc., in which their names had appeared as corroborating his account. They disbelieved the facts, but were unwilling to make any written statements on the subject.

In reply to a letter from myself, Dr. Pétrucci wrote declining to commit himself to any positive statement on the subject, and pleading as an excuse for his silence the obligations of the "secret professionnel."

M. Lestang saw Dr. Guichard (Professor of Obstetrics at the Angers Medical School), and he promised to send a detailed account of what he had witnessed. After a further request from me, this account was received, and is printed below.

Dr. Guichard, in the letter accompanying it, states that he sent a similar report of the case at the time to Dr. Gilles de la Tourette, who communicated it to Professor Charcot.

EXAMEN DES FAITS.

I. Une multiplication de deux nombres de 5 chiffres est faite par nous; le résultat est transmis à M. Q. et Mme. X.—Mme. X. demande à son fils le produit, qu'il épelle en regardant sa mère.

II. Je fais un dessin au crayon: Moulin à vent et paysage—Mme X. demande à son fils ce que j'ai dessiné.

Le fils, toujours regardant sa mère, finit par l'indiquer dans ses détails, après de nombreuses hésitations, comme dans la première expérience.

III. Je prends un dictionnaire; j'ouvre à une page quelconque; je prie Mme. X. de le prier de lire la première ligne; il épelle toujours regardant sa mère, et avec des hésitations continuelles.

IV. M. Q. prend un jeu de cartes, et fait voir Mme. X. une série de cartes

différentes ; tout le jeu aurait pu y passer. Mme. X. questionne son fils, qui répond, toujours regardant sa mère.

Il paraît que cette dernière expérience faisait l'étonnement de toutes les personnes étrangères et amies, qui dans les petites réunions et soirées intimes, tombaient d'admiration, et auraient bientôt crié au miracle.

D'autres petites expériences du même ordre furent faites ; pour votre édification, je me borne à celles-là.

Mon opinion commençait à se faire. Le fils répondait toujours regardant sa mère, et la mère posait les demandes après avoir pris connaissance de la réponse.

Je priai le fils de s'asseoir sur une chaise, et Mme. X. de se placer derrière le dossier, le fils tournant le dos à sa mère, moi les séparant. J'écrivis une phrase que je passai à la mère ; je pris la tête du fils entre mes deux mains, lui bouchant les oreilles et lui tins ce langage :

"Vous êtes bien gentil, dites-moi ce qui est écrit sur le billet qui j'ai remis à votre mère."

Je maintins la tête de façon qu'il ne pût voir la figure de sa mère ni directement ni indirectement dans une des glaces du salon.

Le fils X. chercha par tous les moyens à se retourner ; je lui parlais toujours très-gentiment, mais le maintenais immobile ; toute réponse fut impossible, le charme était rompu. L'explication devient donc bien simple. . . .

Nous pouvons, je crois, facilement interpréter les faits.

Interprétation.

J'ai l'honneur de faire partie de la commission de l'établissement des sourds et muets d'Angers ; on les divise en signifiants et en parlants, suivant que, selon la méthode ancienne ils s'expriment par signes—ou que, selon la méthode nouvelle on leur enseigne à parler (certains très-correctement). Ces derniers, pour répondre à une question, à eux adressée, lisent sur les lèvres du demandeur ; ils sont fort gênés quand le questionneur a des moustaches trop épaisses.

Madame X. inconsciente, en faisant les demandes à son fils, épelait avec ses lèvres les réponses, sans s'en rendre compte et par habitude ; l'enfant répétait ce qui était mimé par les lèvres de sa mère, comme le sourd-muet parlant.

Lorsque nous avons mis le fils X. dans l'impossibilité de lire sur les lèvres de sa mère une réponse quelconque, toute réponse a cessé complètement.

Le charme était rompu ; le prodige et le miracle s'étaient évanouis.

Voilà l'interprétation que j'avais transmise à Gilles de la Tourette et à Charcot ; elle leur avait amplement suffi, pour ne pas avoir recours à d'autre examen personnel.

A. GUICHARD.

ANGERS, le 9 novembre, 1901.

The first communication from Dr. Guichard was not as complete as might have been wished. The explanation is arrived at somewhat too easily ; some of the data most essential to it are rather implied than expressed. For instance, did Dr. Guichard actually observe the move-

ments of the mother's lips? Were these movements at all obvious? Could he himself—with his large experience in the deaf and dumb school—have read the words Madame X. was consciously or unconsciously articulating? These questions were all *prima facie* important, and all equally neglected by Dr. Guichard in his first report, which, he says, had entirely satisfied Charcot and Gilles de la Tourette. In fact, it is hardly an exaggeration to assert that there is nothing in this report to indicate that Dr. Guichard's conclusion ("Madame X. inconsciente, en faisant les demandes à son fils, épelait avec ses lèvres les réponses, mais sans s'en rendre compte et par habitude") is anything more than a genial hypothesis. It is strange, I say, that Dr. Guichard should have made no reference to vital facts which he was able subsequently to describe in so positive a manner. In reply to my questions, Dr. Guichard sent me the following supplementary details :

Je tiens à dire dans quel ordre d'idées a été dirigé l'examen des faits ; mon intention était bien arrêtée d'observer séparément l'enfant X., puis Monsieur Q., enfin Madame X. pour en induire la part que chacun pouvait prendre dans les faits à interpréter.

J'affirme

I. De l'examen séparé de l'enfant X., que jamais il n'a répondu sans regarder sa mère, soit que M. Q. ou moi-même posions des questions ; la mère connaissait toujours la réponse à faire.

II. De l'examen séparé de M. Q., qu'il se bornait à poser des questions, en fixant l'enfant, et ne faisait aucun mouvement des lèvres ; que l'enfant ne le regardait jamais—que M. Q. fût-il placé en vis-à-vis de la mère, à une distance assez grande de 5 à 6 mètres par exemple, c'est toujours Mme. X. qui était le point de mire de l'enfant.

III. De l'examen séparé de Madame X., que, lorsque Mme. X. faisait la demande habituelle "Ludo (il s'appelle Ludovic) dis-moi le résultat de la multiplication de tel chiffre par tel chiffre, ou bien, dis-moi la première ligne à la page ouverte de ce côté du dictionnaire, etc," immédiatement, les lèvres de la mère (qui avait lu le résultat ou qui avait sous les yeux le dictionnaire) mimaient la réponse d'une façon inconsciente, comme certains professeurs ou mères de famille ont l'habitude de souffler une réponse à une enfant qui n'est pas sûr de sa réponse.

Par la connaissance, que j'avais des sourds-muets parlants, je pouvais lire moi-même sur les lèvres de la mère, d'autant mieux que le fils se trompait souvent, et donnait la réponse fort mal quelquefois.

Madame X. était obligée de mimer, d'épeler sur ses lèvres plusieurs fois le même chiffre ou le même mot ; je l'avais lu moi-même avant que l'enfant ait compris—surtout pour les mots qu'il ne pouvait connaître.

IV. De l'examen simultané de la mère et du fils X, fait d'un coup d'œil rapide de l'un à l'autre, j'ai acquis la certitude que la réponse du fils suivait toujours l'épellation mimée sur les lèvres de la mère.

V. Lorsque tout rayon visuel, et aussi peut-être toute possibilité d'entendre le chuchotement même des lèvres ou des paroles (il existe des finesses d'ouïe extraordinaires chez certains jeunes sujets) lorsque rayon visuel et ouïe furent supprimés, le dit fils X., sujet en expérience, manifesta des impatiences compréhensibles, ainsi que M. Q. et sa mère, qui se sont fort bien rendu compte que toute réponse du fils était impossible dans ces conditions, mais qui par inconscience revenaient à leurs procédés habituels dans le façon de questionner, et manifestaient leur satisfaction d'obtenir une réponse.

CONCLUSION.

En résumé je conclus que toutes les fois que la vue et l'ouïe ont été supprimés chez le fils X. dans les expériences, jamais il n'a pu faire aucune réponse.

M. Q. et Mme. X. se sont faits inconsciemment une interprétation erronée des faits qui comportent l'explication la plus simple; ils ont joué le rôle de souffleur involontaire ou de professeurs de muets-parlants.

Quant à la mise en rapport du cerveau de la mère avec le cerveau du fils par des rayons inconnus Y ou Z—quant à une double vue, inconnue des savants, qui s'appellent Charcot ou Gilles de la Tourette, je décline toute compétence dans l'incompréhensible.

A. GUICHARD.

ANGERS, le 13 novembre, 1901.

However this may be—and we would not care to contest the assertion—we can but regret that there are not sufficient data for estimating the value of Dr. Guichard's evidence. It is obvious that it sometimes contradicts Dr. Quintard's. Whereas the one asserts the phenomena to have taken place even when the child was not looking at Madame X., or when Madame X.'s back was turned, the other is equally positive that nothing came about unless the child looked at Madame X. Evidently both these accounts cannot be right, although they might both be wrong. How many experiments did Dr. Guichard conduct, and on how many separate occasions? We are not told. Both accounts agree at least in one respect, and that is fundamental. They both deal exclusively in the typical, and the typical case is of course moulded by a general theory about all the cases. What seems to be irrelevant detail is left out by both witnesses, and they have, of course, different standards of relevancy. Their recollections appear to have become simplified, according to the same law, in the same degree, and in opposite directions. Dr. Quintard,—always, I am told, inclined to look upon his relation to the universe as a very special one,—liked the formula "lecture des pensées." Dr. Guichard has seen something of the Salpêtrière, and heard of suggestion. The case seems to me one of those in which the belief about a fact, and the process of growth of the belief, are quite as important as the fact itself. The analysis of the

process is not of course complete until we can form some positive notion about the actual fact. If there was any thought-transference in this case, it is impossible to prove. On the other hand, Dr. Guichard seems to us only less incompetent as an observer than Dr. Quintard. It will be remembered that the former makes no mention in his reports of the experience with which Dr. Pétrucci credits him. "A little louder, mamma, I can't hear." Is this an illusion of memory on Dr. Pétrucci's part? Or is this another "typical" case, a dramatic résumé of Dr. Guichard's observations? We cannot, and perhaps we need not, decide with certainty. But it is instructive to contrast the recollections of Dr. Quintard, according to which "out of a very large number of trials there was never one failure"; with those of Dr. Guichard, according to which there was never one genuine success.

THE FIRE-WALK IN MAURITIUS.

From time to time accounts of the ceremony of the Fire-Walk, as practised in different parts of the world, have been printed in the *Journal*, in the hope of eliciting more numerous and more complete observations by competent witnesses, which might help to solve the question whether any supernatural powers are really exhibited in the phenomenon. It is generally admitted in these accounts that the fire-walkers are not injured by the performance, and sceptical observers as a rule base their explanations of this supposed fact on one of two main arguments—maintaining either (1) that the feet of the fire-walkers are protected by means of some kind of lotion; or (2) that the part of the fire with which they come into contact is not actually so hot as it appears.

We have recently received an account from Mauritius, printed below, which takes a new line. The writer believes the fire to be really hot, but *he denies that the fire-walkers are not burnt*. He also suggests that the Fire-Walk is a self-torturing ceremony, like those to be found in many other rituals. This suggestion seems to throw some light on the subject, and the point is one which has, we believe, been more or less overlooked by previous observers.

Mr. Piddington writes :

April 29th, 1902.

"I sent the *Journal* for December, 1901, containing Mrs. Schwabe's account of fire-walking in Mauritius to my uncle, Mr. John Piddington, and asked him if he could throw any more light on the subject.

"My uncle has resided for nearly 50 years in the Mauritius, and is a

man of an accurate habit of mind, and he would not commit himself to statements of fact nor to opinions without having first carefully enquired into and studied the evidence. I enclose his letter. Some remarks in it are due to his misconception of the objects and methods of the S.P.R., but they concern only the interpretation of the facts, and not the facts themselves. I showed the letter yesterday (April 28, 1902) to a friend of mine, Mr. M. G. Jessett, who witnessed a fire-walking ceremony in Mauritius in 1897, in the hope that he might be able to add something to the information contained in it. Unfortunately, as he explained to me, he went to the fire-walk simply for amusement and with no intention of making careful observations. He told me also that it was extremely difficult to get an unimpeded and continuous view of what was going on, on account of the crowd and excitement. Mr. Jessett watched the ceremony from the side furthest away from the finish, and so is not able to express any opinion as to the physical condition of the devotees after completing their walk. He states, however, that a 'collection' was made among the onlookers, though he himself was not personally invited to subscribe; but whether the collection was made before, during, or after the ceremony, he cannot now remember. He also noticed that the burning embers were carefully levelled. So far, therefore, as Mr. Jessett is able to give any positive evidence, he corroborates the statements made by my uncle.

"J. G. PIDDINGTON."

The account enclosed is as follows :

MAURITIUS, *Feb. 16th*, 1902.

Your principal object in writing seems to have been to ask me about fire-walking, which Mrs. Schwabe writes about to your little journal. Her description of the ceremony is fairly accurate in general, but she makes mistakes, and so do you. For instance, I can never remember seeing a trench as wide as 12 or 15 feet, and although I have never measured it, I should fancy it is not much more than half that width, but that is beside the question and unimportant; but it is less so that she only mentions the "puddle" after the fire, and says nothing of the one before it, which has perhaps a bearing on the question. The things are by no means puddles, but are trenches filled with about 8 or 10 inches of water. She is also mistaken in saying that no money passes. Thaumaturgists have ever had an eye to the main chance, and the hat is freely and actively passed round during and after the ceremony by the priest "*for the goddess.*" Could you find no parallel to this in newer and better religions than Buddhism? The poor victims, of course, get *nothing* but the honour.

Mrs. Schwabe is also mistaken in supposing that the votaries are none the worse for walking upon hot coals. They are most decidedly the worse, as you will see later, and the instance of her friend's servant coming to serve at

table after the walk must, *if true*, which I doubt, have been a piece of mere bravado. *You* make a mistake in speaking of hot stones as the things walked upon; they are red-hot wood embers—charcoal in fact.

Since I received your letter I have, in the hopes of adding to or correcting my knowledge of the ceremony, questioned army doctors, civil doctors, Mr. Trotter, our "Protector of immigrants," and a variety of people who ought to know, but have not learnt much that I did not know before, and I have come to the conclusion that there is very little in the whole thing for wonder-mongers to feast upon; but the man from whom I got what I consider the most reliable information is our "pion," or messenger and office man at the works. His name is Ackbar; he is, of course, a Mohammedan, but he was born here, and has lived all his life among those Hindoos who practise these self-torturing ceremonies. He has been in my service twenty-five years, and, strange to say, he is not a liar.

It appears that in most cases the walk is the result of a vow, either in gratitude for some supposed blessing of the goddess, or to obtain such. The man who is to walk is subjected to a training of a fortnight. This training is in no respect physical (I mean that no lotion is used to render the feet insensible), but is directed towards exciting by every possible means the mind and the nervous system to the highest pitch, so that the victims end on the day of the fire-walk by being in a state bordering on frenzy.

When the time comes, they first walk through the water trench *before* the fire, then on to the embers, over which they pass more or less rapidly, and then through the second pool. Then they go away in a state of collapse to be nursed. Some are weak-kneed, and try to get out of the hot trench before the end. These are beaten back with sticks by the priests, who stand by the trench.

That these poor deluded victims do get badly burned is most certain, for they have to lay up to recover from their burns for a period varying from a week to a month.

In all this I do not see anything which cannot be explained without going to the supernatural. You must remember that Indians who have never worn shoes, and are the most indefatigable walkers on earth, have the soles of their feet covered with a layer of horn of enormous thickness. This is well wetted by walking in the small pond preceding the fire trench, which naturally delays the transmission of the heat somewhat. I have heard it said that a solution of alum is used to still further harden the horn, but I believe this is not so. But notwithstanding the stolidity of the fire-walkers they sometimes feel the burns, and an instance was given me of this by Mr. Trotter. Great care is taken to rake the embers small and very flat, so that the soles only may bear. In this case a large coal had been inadvertently left, and the man putting his foot upon it, turned over on to his ankle, which got badly burned. This Mr. Trotter saw.

You must also take into account the love of a large portion of humanity for making victims and martyrs of themselves. Do not Christian nuns

flay themselves till the blood runs, and Trappist monks wear hair shirts (I may be mistaken as to the Order, but the thing is done), and take all this self-imposed punishment smiling, believing that it is a step towards Paradise? Now, Asiatics have this tendency highly developed. Any day you may see at the Gamsé processions* men stick long pins through their cheeks and through their tongues horizontally, so that they cannot draw them back into the mouth. Then they will pucker up the flesh of their bellies with finger and thumb, and stick the pin through the ruck. All this without the slightest symptoms of pain. Some stick the pins all over their bodies, until they begin to look like young porcupines. They then howl and dance. All devotees will tell you that in certain states of violent nervous excitement, most kinds of pain are not felt. This explains what we have all heard as to soldiers in battle being riddled with bullets and not feeling anything until touched in some vital part. Then they fall, and the reaction and collapse follow, and the capacity for pain returns. Does not this explain what is commonly said that, on going into a dentist's room to have a tooth drawn, the pain ceases on account of the flutter of excitement caused by the apprehension of the operation? I have experienced this many a time and too often.

I shall be curious to know what you will say to all this. I am very refractory to the supernatural, and always seek for natural explanations of phenomena I witness. I forgot to say that the approved treatment for these burns is washing with an infusion of tamarind leaves, which are very astringent, and smearing with cocoanut oil when the blisters split and suppurate, which frequently happens, as pretty complete collapse is known to follow the fire-walk. I am afraid that either the tale of the man waiting at table is a yarn, or if the man *could* stand upright it was a piece of bravado, but I incline to the first hypothesis. How was he allowed to stay away for the fortnight's religious preparation at the temple? . . .

CORRESPONDENCE.

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

DR. LODGE'S PRESIDENTIAL ADDRESS.

To the Editor of the

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

Dr. Lodge in his recent Presidential Address set himself to deal with a matter of the utmost moment to our Society—the bearing of modern Physical Science upon Psychical Research. “Let us therefore see,” he says (p. 45), “whether, in the light of our present knowledge of Physics, they [*i.e.* the traditional physical phenomena] are wholly impossible and absurd, so that no testimony could produce any effect on our incredulity.” In

* The Gamsé is a Mohammedan Feast.

discharging his task, he has, as it seems to me, said either too little or too much. He must know that we look to him to justify for us, in the teeth of a hostile world of science, the inquiry that means so much to many of us—if not to all. If I venture to animadvert upon his mode of handling the question, it is because I am so deeply anxious to sit at his feet and learn.

Dealing with *materialisations*, which he finds easier of belief than some others of the physical phenomena, but which, naturally enough, he does not pretend to understand, he expresses the opinion "that they may after all represent only a singular and surprising modification of a known power of life." What is this known power of life? It is the power by which any animal converts its food into muscle, hair, skin, bone, or feathers. He conceives it possible that an extra-mundane intelligence "might for a time utilise the terrestrial particles which come in its way and make for itself a sort of material structure capable of appealing to our ordinary senses" (p. 47). Now, what I for one should dearly like to know is, upon what facts known to modern science the Professor founds? Is there any trace of a living creature controlling its own vital processes? When it feeds, does it know *how* it feeds? Is it master of its own organic chemistry? Can it determine the destination of any given particle to its microscopic place in flesh, or skin, or hair? Even if such a creature were known to exist, or were only shadowed forth as a coming possibility, how far would that help us to conceive of an intelligence, not possessed of a digestive and arterial system like ours at least, appropriating the terrestrial particles that come in its way, whether organic or inorganic, directing every single one of them to the formation, not exactly of flesh or skin, but of the appearance of these; doing and undoing this at will, but never keeping its material structure long enough together for any body of observers to make sure that it *is* a material structure? If a spirit could do these things, would it be by a modification—however singular and surprising—of a known power of life? The power to maintain itself *is* one of the known powers of life. Is the power to masquerade in a make-believe body one of them, or a modification of one of them? Dr. Lodge would confer an infinite favour, on one of us at least, if he would tell us what is known to Physical science to make such a power reasonably credible. Spiritualists have explained to me that the materialising spirit takes "stuff" from the body of the medium with which to construct the material envelope. This is a simpler process: it escapes the feeding difficulty; and seems only a modification of the "known power of life" which constructs snow-men or Aunt Sallies.

Next as to *trance lucidity*: what renders credible to Dr. Lodge the hypothesis of its being caused by the agency of discarnate spirits is our present knowledge "of the material universe, of its immense scope, and the number of habitable worlds it contains." He finds it "impossible to deny the probability that there may be in space an immense range of life and intelligence of which at present we know nothing." There *may* and there *may not*. Some form of life must be the highest, and, for anything we

know, that form may be Man. But apart from that, what would be the rational conclusion from the existence of other habitable worlds of similar chemical constituents and similar physical properties—worlds vast, solid, and ponderous like our own? Why, that they were the abodes of similar forms of life. The only legitimate reasoning in the case, if we are to remain sane, is from *like to like*, not from *like to unlike*. Else, why may I not conceive it possible that the natives of Mars may grow eight-day clocks in their gardens? We know no more of “etherial bodies,” whether they are physically possible or not, than we do of such vegetable chronometers. In the next place, is it legitimate to pass *per saltum* from beings like ourselves pinned down to the earth to beings on other planetary globes who can at any moment set out on a Cook’s tour of the universe? Does Dr. Lodge know anybody who can fly to Mars or the moons of Jupiter? If not, why in the name of sober sense should he suppose anybody can come from them to us? And if they could, what could such beings have in common with us? How much would a lark have in common with a lobster, if it took it into its head to visit the world of waters?

If speculation of this sort is to be the order of the day, it does not require eminence in science to excel in it. Most of us are good enough at that sort of thing; but we naturally look to the trained scientific mind to keep our speculation in rational courses. It is because I miss in the President’s address that sure-footed advance along the path of ascertained facts, which is the needful corrective to the lawless imaginings of the untrained faculty, that I deplore the absence from it of the grounds upon which, as a front rank man in Physical Science, Dr. Lodge must have felt justified in submitting such speculations to a strictly experimental society.

EDINBURGH, April, 1902.

A. STEVENSON.

Mr. A. Stevenson, in his letter printed above, criticises the speculative tone of my address, and asks certain rhetorical questions by way of emphasis. I do not suppose that these questions are asked with the object of eliciting an answer, but it may be useful to give an explanatory note in connexion with them.

In the first place, Mr. Stevenson asks whether any animal exists which understands and can consciously and intelligently control its own vital processes. In my address I endeavoured to emphasise the fact that this kind of control is always subconscious—a power of life, but not of intelligence; and I likewise emphasised and indicated acceptance of the view familiar to the S.P.R. that the phenomena with which the society is chiefly concerned are phenomena connected with the subliminal or unconscious part of ourselves; or even, as I thought possible, of some subliminal or unconscious or secondary state of the ostensible communicators.

Secondly, he asks whether the power to masquerade in a make-believe body or part of a body is one of the powers of life. To adduce the art of the actor or mimic might be considered frivolous; and to adduce the

phenomena which have caused some physiologists to invent the term "ectoplasm," as the simplest way, not of explaining, but of contemplating and attending to certain abnormal appearances, might be considered credulous; and inasmuch as my address shows that I am by no means convinced of the possibility of any such process as that which, if compelled by evidence, I expressed myself as willing to contemplate from that point of view, I shall refrain from entering upon the discussion as if I had definitely advocated some particular theory.

Thirdly, Mr. Stevenson asks whether I know anybody who can fly to Mars or to the moons of Jupiter, or in fact take a Cook's tour of the Universe. He is evidently under the misapprehension that "the immense range of life and intelligence in the Universe, of which at present," as I said, "we know nothing," was all conceived by me to be limited to the surface of planetary bodies. My conception, however, was different from this. From the fact that we find life luxuriating everywhere, and often in the most unexpected places, on the earth,—which life comes we know not whence,—I find it unnecessary dogmatically to limit the possibility of some variety of life and intelligence to those conditions and circumstances which we have already explored and grown familiar with.

If I used the phrase discarnate spirits it was with no thought of Mars or of any other planet in my mind.

On the contrary, any difficulty which I felt and expressed about the improbability of direct telepathic connexion with unknown persons in India or New Zealand, as an explanation of clairvoyance or lucidity, would apply with redoubled force to telepathic communication from hopelessly unknown individuals in other planets. Since Mr. Stevenson thus misconceived my meaning, other persons may have done the same, and I am glad of the opportunity of removing at any rate *this* misapprehension.

OLIVER LODGE.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

It has been for some time the intention of the Council to start a series of private meetings, for Members and Associates only, as soon as possible after entering into possession of the Society's new rooms. We are now able to announce that the first of this series of meetings will be held at 4 P.M. on Friday, June 20th, in the Small Hall, at 20 Hanover Square, London, W., when a paper by MISS M. BRAMSTON, entitled "Automatic Romance," will be read.

NOTE.—This meeting is open to Members and Associates of the *Society only*. No cards of admission will be issued, but Members and Associates will be asked to sign their names on entering, as in the case of General Meetings.

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

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 WILLIS, GRANT B., 1313 Logan Avenue, Canton, Ohio.

MEETING OF THE COUNCIL.

THE Council met at 20 Hanover Square, W., on May 30th, at 4.30 P.M. —the Treasurer, Mr. H. Arthur Smith, in the chair. There were also present:—The Hon. E. Feilding, Miss Alice Johnson, Mr. J. G. Piddington, Mr. F. Podmore, Mr. Sydney C. Scott, Mrs. H. Sidgwick, Mr. A. F. Shand, Col. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. Verrall, and Mr. N. W. Thomas, Organising Secretary.

The minutes of the previous meeting were read and signed as correct. It was reported that the lease of the new Rooms had been duly sealed.

Three new Members and nineteen new Associates were elected. The election of one new Member and eleven new Associates of the American Branch was also announced. The names and addresses are given above.

The resignations of one Member and five Associates were accepted. It was announced that the Hon. E. Feilding, Mrs. Hoare, and Mr. J. M. Whiting desired to be transferred to the list of Members.

Votes of thanks were passed to Mr. E. T. Bennett, Mr. St. G. Lane Fox Pitt, and others for presents of books to the Library.

A Committee, consisting of the Editor of the *Proceedings* and the House and Finance Committee, was appointed to consider various matters, chiefly concerned with the cost of production and distribution of the Society's publications.

It was resolved to hold a small meeting for Members and Associates only, at 4 P.M. on June 20th.

GENERAL MEETING.

THE 117th General Meeting of the Society was held in the large room at 20 Hanover Square, W., on Friday, May 30th, at 8.30 P.M. —MR. F. PODMORE in the chair.

THE CHAIRMAN explained that it was, unfortunately, impossible for the author of the paper announced to read it himself. He went on to say that the paper was a new departure on the part of the Society, which had hitherto mainly investigated civilized peoples. He thought the Society was to be congratulated on this new line of inquiry.

MR. N. W. THOMAS read a paper by MR. W. W. SKEAT entitled "Malay Spiritualism," of which, as it will appear in full in the *Proceedings*, only a brief *résumé* is here given. After describing various supernormal powers claimed by Malay magicians, the paper detailed four classes of ceremonies, the first two of which might be regarded as motor automatisms; the third consisted of so-called "sendings," or, as the Malays call them, "pointings"; and the fourth were rites intended to produce "possession."

In the first class of ceremonies Mr. Skeat described in complete detail the dancing Palm-blossom and the dancing Fish-trap, and then proceeded to point out that the object of ceremonies of this class did not lie on the surface; whereas the ceremonies of the second class, including the divining lemon, the divining rod, and similar rites, had an object which was apparent even to the untrained observer.

Under the third head Mr. Skeat described the Malay beliefs with regard to the Polong and other familiar spirits.

In the fourth class he described how a magician, during his period of "possession," by rotating his head rapidly and at the same time shaking his entire body (especially the shoulders and thighs), produced a strikingly realistic imitation of an epileptic fit. The paper then went on to discuss interpretations, more especially of the ceremonies of the first class, and argued that we have here to do with rites of productive, or, as it may be termed, economic, magic,—the object of which is to increase the supply of food.

THE CHAIRMAN remarked that among the beliefs described by Mr. Skeat we found many parallels to modern European beliefs, and especially to spiritualistic beliefs and practices. It was a remarkable thing that the cup and ring ceremony described by Mr. Skeat was exactly paralleled in the early days of spiritualism by a practice in which a ring held in the same way struck the hour against the side of

a bowl. He had also heard from spirit mediums of a body closely resembling the Polong. Mr. Podmore then invited questions.

MR. CANDLER asked what was meant by a vampire, whether any further details could be given about the vampire heads bought by Mr. Skeat, and what was their subsequent history.

MR. THOMAS briefly explained what was meant by a vampire, and stated that so far as he knew the skulls did not manifest any supernatural powers.

MR. FOX PITT inquired whether Mr. Thomas thought that the Malays thoroughly believed in all these superstitions. Mr. Thomas said he thought they certainly did, and he gave details of a Welsh belief in an object resembling the Polong, remarking that the belief of the village where the object was said to be found was most unquestionable.

THE HON. EVERARD FEILDING said he had visited the Malay peninsula, and had there met Mr. Skeat. He was quite certain that the belief of the Malays in their superstitions was sufficient to induce them to put themselves to considerable inconvenience, and in a case which came under his own observation a Malay fasted for several days at a place supposed to be inhabited by the spirit of a snake, with the idea of gaining invulnerability and superhuman strength, and was found in a very exhausted condition. He went on to give an illustration of the Malay beliefs as to the causes of disease. Mr. Skeat had personal knowledge of a case in which a man, who was suffering from violent headache and other symptoms and was believed to be dying, had been cured by a pretence to extract from his head seven large "praying" mantises. The performance was regarded by the natives as in no way extraordinary, and the patient, who was certainly very nearly dying of starvation (through refusing to eat on account of his hallucinations), at once began to get better and recovered.

EXPERIMENTS IN THOUGHT-TRANSFERENCE.

Our readers may remember a case of collective crystal vision, apparently involving thought-transference, printed in the *Journal* for November, 1901, p. 134. One of the percipients, Miss Grieve, who contributed the account, tried further experiments, but could then only continue them for a short time, and has not, so far, been able to resume them. We therefore print her account without further delay, in the hope that it may encourage some of our own members to similar efforts. It includes, as will be seen, a spontaneous veridical vision of the results

of an examination held at the Leasowes, Halesowen, a physical training College for women, at which Miss Grieve is a student. She writes:—

THE LEASOWES, HALESOWEN, WORCESTERSHIRE, *Dec. 15th, 1901.*

You ask me about the experiments in thought-transference. I have done very little—and only began on Nov. 15th. Miss Hitchfield [a mistress at the College] said she would send me a thought from 10 to 10.10 p.m. that night. So I sat alone in my study and she lay in her bed and thought. I kept my mind a blank, as far as possible, merely noting the thoughts as they passed through, and not encouraging any particularly. After, perhaps, about 5 minutes a lovely blue light seemed to fill the room, clearing to silver whiteness, and a certain lady whom we both knew appeared, saying, "God *is* spirit, not a spirit," and that those who are drowned have lived their time and are not just snatched away. The thought really was—beautiful clear moonlight, a lake, and all the deep black shadows round it—so it was not very successful.

Next night I thought to Miss Hitchfield—both in our beds at opposite ends of the house. I thought of my father shooting with dogs in the woods at home, and Miss Hitchfield got it *perfectly*. Then, Nov. 28th, Miss Coad and I went to Miss Hitchfield's study about 6 p.m. and Miss H. thought first for 10 minutes. After about 7 minutes I saw a bridge over a canal like Venice, and yet no part of Venice that I knew, and up on the right a huge castle. Miss Coad got nothing. The thought was: Miss H. herself on a bridge in Stockholm looking up at the castle on the right, and behind a lovely sunset. Next I thought of tobogganning at home when my sister had an accident. Miss H. got the scenery exactly, first the house, then the long steeply sloping lawn, then the carriage drive, white paling and burn at the bottom of another slope—but she did not get the sledges. Lastly, Miss Coad thought, and in half a minute I had the whole scene correctly. A singularly steep cliff, with a narrow path leading to and going half-way down it. Below a rough sea and Miss Coad bathing in it with a dark collie dog. That was her thought exactly, though she said she tried to keep her dog out of it. Miss H. did not get it.

Then lastly on Dec. 1st. On Nov. 26th we had an Anatomy examination. The papers were corrected and the results known to Miss Hitchfield (who had corrected them) *alone* on Dec. 1st. They were to be put up next day at 12. That night (Dec. 1st) lying in bed, thinking of nothing very particular, I suddenly seemed to see a sheet of paper and, in Miss H.'s writing, the list of names, marks, and places. I did not bother to get up and write them down then, but did so at 6 a.m. first thing when I got [down] on Dec. 2nd, getting Miss Coad to sign it. There were 3 names at the top with maximum marks—50—and you can imagine the excitement all the morning when I told them, and they had to wait to *prove* it till the list was pinned up at mid-day. It was quite right in every detail. Miss H. said she was not conscious of thinking of the results at the time I saw

them, though she had thought a good deal about them before, as it was not at all the list she expected. . . .

B. H. GRIEVE.

We asked Miss Grieve to let us see the original notes of her experiments and an exact copy of the actual examination list; and also for a corroboratory statement from Miss Hitchfield. In reply Miss Grieve kindly sent us a book of rough pencil notes, signed by Miss Hitchfield, together with a letter stating the latter's willingness to sign the notes and to have her name mentioned in confirmation of the experiments. The notes were as follows:

1. Blue light. Mrs. W. explaining that God *is* spirit, not *a* spirit. Also that those who are drowned have lived out their time—are ready for the next state and not snapped off, as is commonly supposed. Nov. 15th, 1901.

Miss Hitchfield thought of the lake in moonlight, with deep shadows and white lights and boat on it. (And the Creator of all.—E. H.)

2. I thought (Nov. 16th) Charlie shooting with dogs in the woods, and she got it.

3. Nov. 28th. In Miss H.'s room; Miss Coad and I. (a) First Miss H. thought for 10 minutes. I saw, after about 7 minutes of blankness—a bridge over a canal, like Venice, and yet not Venice that I knew, and a castle up on the right hand side. The thought was: Miss H. stood on a bridge over a canal in Stockholm and watched the sunset and the castle on her right hand side.

(b) I thought of tobogganning at home on our lawn when Kitty ran into a yew bush and cut her temple. Miss H. saw a large house, very, very white, with a sloping lawn, a road at the bottom and a fence, a steep bank and then a burn. Quite correct, but she did not get the toboggan.

(c) Miss Coad thought, and Miss H. saw a church-yard and Miss Coad coming up a narrow lane with a dog. I saw a huge high cliff with a narrow path winding down to it, and half way down the cliff. Below, the sea and Miss Coad bathing with her dog—a big dark collie.

She thought of the winding path, as above, and did *just* think of bathing there with the dog, but tried to put that out of her mind, and really concentrated on the scenery.

Dec. 1st. In bed distinctly saw the list of Vein and Lymphatic Exam. results which Miss Hitchfield had finished that day, but did not put up till Dec. 2nd. Not only the names, but marks appear, thus:

C., W., H., 50; H., 48; G., 46; A., H., A.

The full surnames were given, but we print the initials only. A note is added in Miss Hitchfield's handwriting as follows:—

Quite correct.

(Signed) E. HITCHFIELD,

Assistant Mistress, A.P.T. College, Halesowen.

In reply to further questions as to exactly when the visionary examination list was written down and whether it was shown to Miss Hitchfield before the actual one was put up, Miss Grieve wrote :

Jan. 26th, 1902.

I *did* write the account of the exam. early the next morning, because my book was not up in my bedroom and I could not be bothered to get up and go downstairs for it. But it was written well before breakfast, and the results were not known, or put up, till 12 that day, and I showed the account to Miss Hitchfield.

In a letter dated February 7th, 1902, Miss Grieve sent us a complete copy, in Miss Hitchfield's handwriting, of the actual examination list,—“except (Miss Grieve writes,) that the list she actually put up had not ‘D. M. absent’ on it, nor did I see that ; that she added when reading out the list at the end of term.”

The list was as follows (the full names were given, but we print initials only) :

SENIOR ANATOMY EXAM.—VEINS AND LYMPHATICS.

Maximum, 50.

1. H. H.,	}								
M. W.,	}	-	-	50	5. B. G.,	-	-	-	46
C. C.,	}				6. D. A.,	-	-	-	41
4. E. H.,	-	-	-	48	7. B. H.,	-	-	-	40
					8. E. A.,	-	-	-	35
					D. M., absent.				

Nov. 26th, 1901.

E. H.

CASES.

L. 1129. Dream.

The following letter was addressed to Mr. Piddington. We are asked not to print the writer's name and address :

Dear Sir,

Oct. 6th, 1901.

On reading your letter to the *Spectator* of Oct. 5th, I thought you might possibly be interested in a coincidence which took place at the end of August last. I am attached to a certain young lady. At the time I refer to I was staying near Peterboro' and the lady in question was at her home, a seaside town in Yorkshire. One very close and thundery night I found some difficulty in getting to sleep. When finally I fell asleep, or rather dozed, the face of Miss D. rose up before me, and to my surprise one side of her face was very much swollen and she looked very unhappy. I sat up in bed and spoke to her, only to find that I had been dreaming. Again I fell asleep and dreamt that I was walking along a street,

when I heard a cry above me, and looking up saw Miss D.'s face at a window from which smoke and flames were issuing. I rushed upstairs, only to see her face floating in the smoke, very much swollen. I tried to grasp her, and woke up with a cry. Somehow the dream depressed me, and next day in writing to Miss D. I told her the whole thing, much as I have told you. Imagine my surprise a day after, when I heard from her that on the night in question she had gone out to see a house on fire—Mrs. K.'s seaside residence; had contracted a chill, and gone to bed with her face enormously swollen up, and had suffered severe toothache all night. Our letters on the subject will confirm dates, etc. . . .

H. B.

Mr. H. B. is an undergraduate of — College, Cambridge. He was asked to call on Mrs. Verrall and give her further particulars, and he did so on October 16th, 1901. Mrs. Verrall reported as follows:

5 SELWYN GARDENS, CAMBRIDGE, *Oct. 16th, 1901.*

I have just seen Mr. H. B., and have no doubt at all that the case is genuine. At the same time the evidence is not quite so complete as I had hoped from his letter, but these are the facts as given me by him: On a certain Sunday in August (subsequently ascertained to be the 25th) H. B. dreamt, as he told Mr. Piddington, that he saw Miss D. with a swollen face, and later on the same night, that he saw her at a window from which smoke and fire were coming. On Monday he wrote to Miss D. to ask if she had had a toothache, but on second thoughts decided that it would make him feel foolish if nothing had occurred, and so tore up the letter. On a later day in the week he was writing to her about other things, and then mentioned his vivid dream about the swollen face (this part of the business evidently impressed him much more than the fire). But before he sent this letter he received one from her mentioning that she had been suffering from a severe toothache and swollen face since Sunday night. This letter I have seen; it is dated from Filey, on "Wednesday" (obviously August 28th), and begins by saying that she is sorry not to have written before, but has been "seedy ever since Sunday. I think I must have got a chill; anyhow, I had raging toothache from Sunday night till" the day before, when she had the tooth out with gas. The letter went on to give a graphic description, with a sketch, of her appearance during the time that her face was swollen.

On the receipt of this letter, H. B. was so much astonished to find that his dream about the swollen face was true that he added a postscript to his letter (which had not yet gone) to say that he had seen her with a swollen face at a window from which smoke was coming, and to ask if that part of the dream was also true.

Her letter in answer to that I have also seen. It is dated from Filey on August 31st, 1901, and I copy the important part:—"I was awfully interested in your dream; it is the queerest thing I have heard of for ages. The funny part of it is that I got the cold which made my toothache so bad by going out on Sunday evening, hearing that there was a fire on the

Crescent. It was Mrs. K.'s house ; one of the bedrooms got on fire. It was nothing much, and was put out before the Fire Brigade arrived. . . . Auntie M. first noticed smoke coming out of the window." The writer goes on to say (and this seems to me very interesting) "M. gave me a sleeping powder on Sunday night, so I slept heavily, in spite of the pain." She also says that she thought about him a good deal on Monday night when she had seen what a sight she was, but not on Sunday.

Of course it is unfortunate, evidentially, that nothing was posted from him to her till after her letter mentioning the swollen face. At the same time I think the two letters of hers which I have seen establish the truth of his statement that he mentioned the fire to her before hearing of it from her. His whole account of the matter impressed me as frank and accurate ; he showed me the whole of the letters, which were in their envelopes, so that the postmarks confirmed the contents of the letters as to dates.

He does not think that the lady will have kept his letters, nor that it would be of any use to write to her for corroboration.

He tells me that he has never had any similar experience before ; he dreams constantly, but he dwelt emphatically on the very vivid nature of the earlier part of this dream. The impression was so strong that he sat up and spoke to the lady before he realised that he was dreaming. He has several times guessed the thoughts, after an interval of silence, both of this lady and of one of his three sisters ; he has had no success with his other sisters, nor has he ever had any impression unless he and the sister (or Miss D.) were in the same room. Since this episode he dreamt that Miss D. was angry with him, and encouraged by the August experience, he wrote to her to ask if it were true. She replied that it was not, but that on the same night she had dreamt that he was angry with her.

M. DE G. VERRALL.

G. 269. Apparition.

The following account of a "haunted house" in a London suburb was sent to Mr. Podmore. We are requested not to print the names of the witnesses or the address of the house, which is used as a boys' school. Miss W., the daughter of the headmaster, writes :—

February 21st, 1902.

It was in July, 1894, that I saw the figure. I was then about 14. I was getting ready for school at nine o'clock in the morning, and was about to walk through the box-room when I saw, as I thought, my brother coming through it towards me. He had remained in bed that morning, not being well, and I thought he must have dressed and be coming down after all. I spoke to him when I was still several yards from him, asking what was the matter, as I thought he looked very miserable, and as if he had been crying. Without answering, the figure turned off through a door leading to a bedroom. I followed, still thinking it was my brother, and saw no one in the room. There

is another door in this room by which my brother could have got back to his room, so I went there and found him still in bed. He told me he had not left his room. I had not then been told anything about the house being haunted. When I went downstairs I told my parents what I had seen. I have never since seen anything of the kind in the house. The figure looked about my brother's height, and he was then about 13. It had dark clothes and hair, and looked very pale. As far as I remember, it wore knickerbockers.

In March, 1901, my grandfather being very ill, I was at his house one evening, and was standing talking to an aunt in a sitting room below his bedroom. My aunt had her eyes fixed on some work she was doing. I suddenly thought I saw some one standing near me, and, half turning round, thought my grandfather was standing looking at me. A second after I saw there was nothing there, but it startled me, as I saw my grandfather so plainly, fully dressed, and I even noticed a gold watch chain which he always wore. I said nothing to my aunt, as I knew she would be nervous. A short time after, my grandfather died.

N. W.

Mr. Podmore writes :

March 7th, 1902.

[The house] is an old 17th century house ; had been a school years ago, before — took it. Legend about boy being confined in a dark cupboard and starved, but no authentic details. Vague stories of previous haunt, but no confirmation to be obtained. I heard Miss N. W. describe her experience and saw the place,—a kind of inner lobby leading off an angle of the stairs, half passage and half box-room,—where the figure appeared to walk across.

The following account is from one of Mr. W.'s servants :—

One afternoon in March, 1898, I went upstairs about six o'clock. On opening the door of one of the bedrooms I saw, as I thought, a boy standing by the bed, in light clothing. Thinking it was the boy who slept in that room, changing his clothes, I drew back and closed the door. Hearing nothing, however, I looked in again, and thought I saw a figure pass from the bedside to the cupboard door in the room. On going into the room to make certain, I found the cupboard door shut and fastened and no one in the room. I had heard the story about the house being haunted, but, though a little startled, did not till afterwards connect it with what I had seen. I have never since seen anything of the kind.

M. A.

Miss L., a dressmaker, who worked in the house, once saw the figure of a boy there. She gave Mr. Podmore verbally an account of her experience, which he wrote down and she afterwards signed, as follows :

January 13th, 1902.

It was one day in August last (1901), after tea, about 5.30 p.m., a very bright, sunny day, I had just reached the angle of the back stairs between the first and second floors when I saw a figure dart out from the passage to

my left hand and leap across the stairs, just in front of me, and run up to the top of the flight. The figure seemed to be that of a fairly tall boy, of about 14, in gray trousers, black jacket, black shoes. His hair was dark. He seemed to turn away his face from me, so that I could not see it. I followed the figure immediately—he was only a few feet in front of me—but it had vanished. I searched the upper part of the house, but could find no one.

Some people had told me, a few years before, that the house was supposed to be haunted; and I said then that it was most likely rats. I had never heard that the ghost of a boy was supposed to be seen in the house.

I have never at any other time seen a ghostly figure, or anything of the kind.

(Signed in full) M. L.—.

Mr. Podmore adds :

Miss L— told Mr. W— the next day what she had seen. She mentioned, Mr. W— tells me, the gray trousers at the time; but Mr. W— does not remember to have heard previously the other details of the dress. There were no boys in the house at the time, the school being closed for the holidays.

I visited the scene with Miss L—, and she showed me where she stood and where the figure rushed across—not more than 5 or 6 feet in front of her apparently. There is a small window in the angle of the stairs, and another large window at the foot of the stairs; so that on an August afternoon the place would be well lighted. Miss L—, who is absolutely deaf, gave me the account *viva voce*, and then signed my written notes.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE first of the series of private meetings for Members and Associates only was held in the Small Hall, at 20 Hanover Square, London, W., on Friday, June 20th, at 4 P.M.—the Hon. E. Feilding in the chair.

THE CHAIRMAN made a few remarks with regard to the scheme of the new meetings thus inaugurated. He observed that the large general meetings were useful in bringing a large number of persons into touch with the work of the Society, but the bulk of the audience in them was composed of non-subscribers, and the Council had for some time felt it undesirable that so many of the benefits of the Society should be offered in this way, without any support being given to the Society's funds. It was also felt that at the large meetings a good deal of interesting discussion was probably lost through the natural shyness of many in the audience, whereas at smaller private

meetings interesting discussions might be held and interesting facts learnt from members who would be loth to speak in public.

These meetings would also give opportunities for papers to be brought forward which—either from their containing few new facts or for some other reason—were not thought suitable for publication in our already somewhat overcrowded *Proceedings*, but which afforded interesting and instructive matter for discussion. The meetings would also give members an opportunity of hearing about what work was going on in the Society and of becoming acquainted with those who were practically responsible for carrying on the work, and with one another.

The Chairman went on to say that he had much pleasure in announcing that the Society had just received the generous gift of £750 from a donor who wished to remain anonymous.

MISS M. BRAMSTON then read a paper on "Automatic Romance," of which the following is a *résumé*:

When the conscious self is passive, and the unconscious self active, the activity of the unconscious self almost invariably takes the form of some kind of automatic romance. In this automatic romance is frequently conveyed to us some kind of information not accessible to our ordinary mind, and attention is often confined to the information conveyed, to the neglect of the study of the automatic romance. Taking a metaphor from Browning's *Abt Vogler*, we may call the automatic romance the "illumination lights" of the edifice we raise, and the supernormally conveyed information the "meteor-moons," which descend from some unknown source to crown our work. The point of this paper is to call special attention to automatic romance.

Automatic romance can be traced elsewhere than in our special region of psychical research. It plays a great part in the writing of fiction,—not with all writers, but with many. You invent your puppets and give them the rails on which they are to run, and then the automatic romancer within you takes them in hand, chooses their names, invents undesigned coincidences, and arranges your story so that it frequently seems as if some one were telling the story to you. In automatic writing proper, the subconscious romancer chooses the puppets (which invariably include the writer as the most prominent figure). In the course of writing it is possible that a new figure, purporting to be that of some one absent or dead, may come upon the scene. In this case you may get a "meteor-moon" of verifiable information before unknown to you, and thenceforward the person so presented to your consciousness may take his place among the other

puppets of the automatic romance. In this case the writer is inclined to think that, though once a "meteor-moon," he goes on as an "illumination light"; but he has often been considered a "meteor-moon"—a discarnate spirit visitor—throughout. This seems to be the case with several instances of spirit communication, and would account for the curious lapses of intelligence in some of the communicators, as when Professor Hyslop's father could not remember his wife's name.

Four automatic romances were then compared,—the first that of the writer of the paper, which had for its personages the writer, and a deceased boy-friend as guide and instructor. In this the writer reluctantly came to the conclusion that there was no reason to believe that the *soi-disant* person was in reality present. The second was that of Stainton Moses, in which "Imperator" and "Rector" took the place of Stainton Moses' guides and instructors. The third was that of Mdlle. Smith, of Geneva, and her guide, "Leopold." The fourth was that of Mrs. Piper, instructed first by "Phinuit" and then by "George Pelham," and subsequently by an "Imperator" and a "Rector," supposed to be the same as the guides of whom she had read in Stainton Moses' *Spirit Teachings*, but who, the writer argued from their characteristics, were entirely distinct personalities,—the original "Imperator" and "Rector" being the product of Stainton Moses' automatic romance, the later ones of that of Mrs. Piper.

The writer then went on to suggest that even where a deceased person seemed to be present, we should remember that the medium seems to have the power of reading not only the facts connected with him from the mind of the sitters, but also their imaginations, and that the faculty of "trace," apparently possessed by many mediums, might enable them to discern the past history of a material object brought in contact with them without the presence of the discarnate spirit to whom it had belonged in life. The conclusion left on the mind of the writer was practically that expressed in Dr. Van Eeden's paper in the last number of *Proceedings*.

At the conclusion of the paper tea was served, after which there was a discussion.

MR. A. F. SHAND said he thought it very desirable that attempts should be made to bring the results of psychical research and of psychology into line with one another. The psychologist, while of course familiar with subconscious impressions of many kinds, did not as a rule admit the existence of anything like a coherent and intelligent subconscious or subliminal personality, except in rare

abnormal cases. It was important to test the hypothesis that such a personality existed normally in all of us.

MR. FEILDING recounted a case of the reproduction through automatic writing of sensory impressions too faint to be consciously perceived, which he thought had some bearing on Mr. Shand's question. Whilst travelling in America in a private car with a party, amongst whom was a young lady who could write automatically with a planchette, he asked this lady to go into one end of the car, which was divided off as a smoking-room, opening by a glass door into the corridor. She was here surrounded by the rest of the party, who were asked to talk and make as much noise as they possibly could, and not to pay any attention to Mr. Feilding. He then went to the other end of the car and read aloud a passage out of a book in an ordinary tone of voice. When he had finished he went to the young lady and asked her to reproduce in automatic writing what he had read. She did not reproduce the whole accurately, but she wrote a good many words which were in the passage, and which were very uncommon, showing clearly that though she was not conscious of having heard anything he had said, many of the sounds had reached her subliminal consciousness.

MR. SWEENEY said that he thought it extremely important that the Society should make experiments to show that subconsciousness existed and was active in automatic writing.

MR. STEPHENSON suggested that fiction writers might be interviewed on the question of how far their writing was done automatically or semi-automatically. He thought that many authors probably wrote much from sub-conscious memory.

COLONEL TAYLOR observed that the different evidence we had showed that no two people are in the same state when they receive various impressions of phenomena, and that it was impossible to lay down rules as to what is normal and what abnormal. He did not think any impression which our senses received could be called abnormal.

The discussion, which was lengthy and animated, was continued by Miss Bramston, Mrs. Home, Mr. Adolphe Smith, Mr. H. R. Hogg, Mr. Fox Pitt, and others.

SPECIAL ANNUAL SUBSCRIPTIONS AND DONATIONS
TOWARDS THE FUNDS OF THE SOCIETY.

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Dr. J. S. Hooker, - - - -	—	1 1 0
Mrs. Matthews, - - - -	—	5 0 0
Mrs. F. W. H. Myers, - - - -	20 0 0	—
Mr. E. T. Nisbet, - - - -	—	3 3 0
His Excellency J. O'Neill de Tyrone, - - - -	—	10 0 0
Mr. M. Petrovo-Solovovo, - - - -	—	5 0 0
Mr. J. G. Piddington, - - - -	20 0 0	—
Mr. F. Podmore, - - - -	2 2 0	—
Mrs. Reynolds, - - - -	—	10 0 0
Rev. E. H. Rogers, - - - -	—	1 1 0
Mr. Chester A. Snow, - - - -	—	20 0 0
Sir H. Stanley, - - - -	—	5 0 0
Sir A. K. Stephenson, - - - -	—	5 5 0
Lieut.-Colonel G. L. Le M. Taylor, - - - -	—	10 0 0
Mrs. Tennant, - - - -	—	10 0 0
Mr. E. J. Thomson, - - - -	—	5 0 0
Mrs. Verrall, - - - -	—	10 0 0
Mr. J. J. S. Whitaker, - - - -	—	2 2 0
Colonel S. D. Williams, - - - -	—	10 10 0
Totals, - - - -	£50 10 0	£136 5 0

<i>(Received up to June 18th, 1902.)</i>		
Mr. W. W. Baggally, - - - -	2 2 0	—
Mr. R. Hannah, - - - -	5 5 0	—
Mr. G. P. Harding, - - - -	2 2 0	—
Mr. R. M. Laing, - - - -	—	2 2 0
Mr. J. G. Piddington, - - - -	20 0 0	—
Mr. F. C. S. Schiller, - - - -	—	10 0 0
Mrs. H. Sidgwick, - - - -	20 0 0	—
Sir A. K. Stephenson, - - - -	2 2 0	—
Dr. C. Lloyd Tuckey, - - - -	3 3 0	—
Mrs. Verrall, - - - -	—	5 0 0
Totals, - - - -	£54 14 0	£17 2 0

H. ARTHUR SMITH (*Hon. Treasurer*).

NOTE.—We have great pleasure in announcing that since the above list was printed, an additional gift of £750 has been received from an anonymous donor, to whom our best thanks are due.

CORRESPONDENCE.

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

PROFESSOR HYSLOP ON MRS. PIPER.

To the Editor of the

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

May 18th, 1902.

The reference of your correspondent, Mr. Murray, to the paper by Mrs. Sidgwick (*Proceedings*, Part XXXVI.) reminds one that a non-acceptance of Dr. Hodgson's theory of spirit possession does not involve necessarily the abandonment of all idea of transcendental knowledge. There is an alternative hypothesis—the one put forward by Mrs. Sidgwick in the paper referred to—a hypothesis which, whatever we may think of the evidence in its favour, is at all events not vulnerable by the profane shaft of Mr. Murray. It is, briefly, if I understand it aright: Telepathy from the sitter, and indirectly, through his subliminal consciousness, from other persons, mostly friends of his, *both living and dead*, exploited for the purposes of dramatic personation by the secondary personality of the medium.

What has become of this hypothesis? Professor Hyslop apparently ignores it altogether.

If there is one thing that is manifest from the Piper case, it is surely that results are dependent largely upon the sitter, though not necessarily upon his conscious thoughts. Some sitters, with the best intentions, get no results, or very poor ones; others are more or less uniformly successful. "G.P.," as Mr. Andrew Lang says, "was strongest with his most intimate friends." Can any one read through Professor Hyslop's report and not be struck by the remarkable falling off in success at those sittings where he himself was not present in person, but was represented by Dr. Hodgson, to whom the Professor's deceased relatives were strangers? As Mr. Lang says, telepathy *à trois* is "a great deal to grant," but then Mrs. Piper herself is a great deal, and we cannot get away from Mrs. Piper.

Telepathy from the dead, fortunately, does not rest exclusively upon the Piper case. There is always Frederic Myers and his residuum of messages conveying facts known only to deceased persons (*Proceedings*, Vol. VI., p. 314). Even Mr. Lang, who finds no such messages in Dr. Hodgson's reports of Mrs. Piper, was not unimpressed, apparently, by Mr. Myers (*Proceedings*, Vol. XIII., p. 609).

That the protest of Mr. Murray is justified more or less as against Professor Hyslop can hardly be doubtful, if one may say so. In psychical research surely, as elsewhere, a full consideration of the internal character of a revelation cannot be excluded from any adequate estimate of its evidences. For the plain man, probably, the effect of the learned Professor's 300 pages of close reasoning will always be dissipated by five minutes' indiscreet garrulousness on the part of "Imperator" and his friends.

B. BREWSTER.

JOURNAL

OF THE

Society for Psychological 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.

Baker, Mrs. Duff, 4 Chesterfield Street, Mayfair, W.

ANDERS, MISS F. A. M., B.A., 52 Regent Road, Leicester.

ANESAKI, MASAHAR, 32 Anson Road, London, N.W.

BLATHWAYT, WILLIAM, Eagle House, Batheaston, Bath.

Bradbury, B., 9 Stanley Place, Compton Avenue, Leeds.

CASEY, THE HON. J. J., C.M.G., &c., Ibrickawe, Acland Street, St. Kilda, Melbourne, Australia.

Clavering, Miss A. M. V., Callaly, Sunningdale, Berks.

Cooper, W. E., Hume Towers, Bournemouth.

Davidson, J. M., 76 Portland Place, London, W.

GILMOUR, R. W., St. Luke's Hospital, Old Street, E.C.

Grenfell, Mrs., 62 Holywell, Oxford.

HOARE, F. H., 1 Seymour Street, Portman Square.

LIBRARIAN, Theosophical Society, 28 Albemarle Street, W.

MADOCKS, MAJOR H. J., 32 Eaton Place, S.W.

PEMBERTON, MISS HILDA M., 66 Glebe Place, Chelsea, S.W.

WINGFIELD, H. E., M.A., M.D., B.C., 25 St. Swithun Street, Winchester.

WHITE, MISS, 70 West Street, Brighton.

THE AMERICAN BRANCH.

BELL, CLARK, *Medico-Legal Journal*, 39 Broadway, New York.

BROWN, MRS. ELIZA J., Healdsburg, California.

PARSONS, HERBERT, Hull's Cove, Maine.
 POMEROY, MRS. JEANIE B., Bewford, N.Y.
 PURINGTON, W. A., Riverside, California.

MEETING OF THE COUNCIL.

THE Council met at 20 Hanover Square, W., on July 21st, 1902, at 3 P.M., Sir Oliver Lodge, President, in the chair. There were also present:—Mr. W. W. Baggally, Miss Alice Johnson, Mr. J. G. Piddington, Mr. F. Podmore, Mrs. Sidgwick, and Mr. N. W. Thomas, Organising Secretary.

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

Six new Members and eleven new Associates were elected. The election of five new Associates of the American Branch was also announced. The names and addresses are given above.

The death of Mrs. Shield, an Honorary Associate, was announced.

The report of the Special Committee on financial questions was presented and adopted.

Various matters of business were discussed, and arrangements were made for meetings of the Society in the first half of the ensuing session, which will be announced later.

CASE.

G. 270. Dream.

Mr. Petrovo-Solovovo sends us the following case in which authentic information, presumably unknown to the dreamer and purporting to come from his deceased brother, was given in a dream.

The first account of the case appeared in a Russian newspaper, the translation of which, furnished by Mr. Solovovo, and enclosed in a letter from him dated December 1st [14th], 1901, is as follows :

Extract from the *Peterburgskaia Gazeta* of Nov. 12th [25th], 1901.

An Errand from the Other World.—The apparitions of the dead, clairvoyance, enigmatic prophetic dreams, and other facts from the mysterious region of so-called mediumistic phenomena, have always excited general interest, and will always form the subject of animated discussion and gossip; and there always are and will be sceptics who do not believe in such cases, and wish to give them this or that "simple" explanation. This unbelief is especially supported by the circumstance that the cases narrated

generally take place somewhere far away in another town, with some unknown "x's" and "y's."

The case we shall relate took place here in Petersburg, and has just occurred in the night of November 4th-5th. But let us begin in due order. In the summer of the current year Mr. Sharoeff, an engineer and technical editor of the journal, *The Electrician*, ordered Alexander Semennoff, a peasant of the province of Tver, district of Novotorjok, and servant [*artelschik*] at the journal's office, to get the volumes of the "Proceedings" of the First Congress of Electricians, which took place, as is known, in December, 1899, and gave him a receipt for 10 roubles, No. 153, signed by the Treasurer of the Congress. From [the appearance of] this receipt it was impossible to understand, without an external explanation, that it entitled one to receive the books in question,¹ for it was a mere receipt for the payment of a "member's subscription" for taking part in the meetings of the late First Congress of Electricians, and contained no indication whatever of the address at which the "Proceedings" were edited; [besides, they began to be edited] when the Congress was already over.

The servant forgot to fulfil the errand, and M. Sharoeff forgot to remind him of it, as there was no more need of the books.

On September 30th [October 13th] of this year the servant, Alexander Semennoff, left on leave of absence for the country and died there, unexpectedly, on October 3rd [16th], his place being taken by his brother Ilya, whom the late *artelschik*, in consequence of his unexpected death, naturally could not have initiated in the affairs of the office—still less could have told anything about the unfulfilled errand.

It must be observed that the late *artelschik* had been taken, as they say, "from the plough," taught, and set on foot by the chief editor of the journal, received 30 roubles wages [about 3 pounds] a month, and in consequence prized much his situation, and was punctual and careful in the affairs of the office.²

On the evening of November 4th [17th] the new servant came back home and went to bed; after 11 o'clock he was already in bed and began to doze. He distinctly heard how the clock struck twelve. Some more time passed, and then he suddenly sees his late brother, quite as if alive, approaching him, as always neatly dressed, in a black morning coat.

Having appeared, the deceased spoke to his brother as follows:

"Ilyusha, I have come to tell you that, before dying, I forgot to fulfil one of master's errands. Go and search in my chest of drawers, among the papers, for a receipt, No. 153, in M. Sharoeff's name, from the Congress of Electricians. Go with this receipt to house No. 134, Catherine Canal. The offices of the journal *Electricity* are there. Show this receipt, and they will give you the volume of the 'Proceedings of the Congress.' When you have got them, bring them to master at once. By all means fulfil my errand, because I am much disturbed about my having forgotten to fulfil it then.

¹ With regard to this, see further on.—M. P.-S.

² This was specially stated to me by M. Doviakovskiy.—M. P.-S.

Be sure to search well, Ilyusha, perhaps master wants those books. This tortures me much.”¹

After these words the apparition vanished. The new servant slept badly the rest of the night, and, having awakened in the morning, began to search for the receipt at once. There being in the chest of drawers of his late brother many papers of all kinds—bills, receipts, letters—he could not find at once what he wanted; but the idea of the necessity of fulfilling his late brother’s errand pursued him unceasingly, and at last, after three days, when perusing a parcel of small papers, he found the receipt he wanted, No. 153.

Gladdened by this finding, the *artelschik* at once ran to the address given by his late brother, did actually receive, to his greatest amazement, the above-mentioned “Proceedings of the Congress of Electricians,” and brought them to M. Sharoeff, who had long since forgotten to think about these books. . . .

SOME ONE.

Mr. Petrovo-Solovovo writes :

I saw the *artelschik*, Ilya Semennoff, for the first time on Nov. 16/29, and he impressed me very favourably. In conversation with me he confirmed the fact of his late brother having appeared to him *in a dream* and “[looking] as always,” *i.e.* “as alive.” He did not believe in dreams before. I also understood him—as I see on looking at the short account of our meeting I wrote on the same day, but *not* in I. S.’s presence—to say that his brother did in fact give him the No. of the receipt, and that, on awakening after his dream, he spoke about it at first to M. Doviakovsky, the chief editor of the *Electrician*, and then to M. Sharoeff.

On the evening of Nov. 19th [December 2nd] I called again at the offices of the same paper, when I made the acquaintance of both M. Doviakovsky and M. Sharoeff. The following is the translation of an account of our meeting, *embodying the notes written on the spot*. I wrote immediately after returning home.

Note on interview with M. Sharoeff and Ilya Semennoff in the offices of the journal, *The Electrician*, on Nov. 19, 1901.

From questions I put to Ilya Semennoff it became clear that :

I. S. did not see the dream on November 4th [17th], but about Nov. 1st [14th] or in the middle of October.

The No. (of the receipt) was not given (in the dream).

The “Proceedings” (of the Congress) were called “diaries.”

The address of the journal, “Electricity,” was unknown (to him), was given in the dream, and (he was told) to ask Colonel Smiznoff (the editor).

I. S. began to search (for the receipt) after a few days, (and) did not find it at once.

He signed at my wish the following statement :

“I certify that the narrative, with the corrections, is true.”

ILYA SEMENOFF.

¹The last sentences, beginning with “By all means fulfil,” etc., are distinctly apocryphal, as stated to me by Ilya Semennoff.—M. P.-S.

M. Sharoeff signed the following statement of his opinion on the same subject :

"[M. Sharoeff] is somewhat astonished that nothing was said to him immediately after the dream, in spite of the fact that I. S. saw him several times in the office :¹ he confirms this fact in its main details ; he believes in his (I. S.'s) honesty, having no reason not to believe [him]. On the eve of the day when he got the 'Proceedings' [M. Sharoeff] saw in a dream the *artelschik*, A(lexander) S(emenoff), who, having presented himself before him, handed him a parcel with proofs of the paper, *The Electrician*, and apologised for being late in bringing them. After coming into the office [M. Sharoeff] received the 'Proceedings' of the Congress.

"[M. Sharoeff] sees a certain possibility of a natural explanation in the circumstance that A(lexander) S(emenoff) had fallen ill in St. Petersburg, and had had time during three or four days to initiate his brother in the affairs of the office. (Signed) "SHAROEFF."

[M. Doviakovsky: the chief editor] heard about this case at the same time. (. . . He seemed profoundly impressed by the case in question ; he was present as well as several other gentlemen during my conversation with M. Sharoeff and Ilya Semenoff. Apparently it was his account of the case which got into the *Peterburgskaia Gazeta* in a somewhat exaggerated form.)²

[M.] Doviakovsky and [M.] Sharoeff deny absolutely that Ilya Semenoff could have known (the address of the offices of *Electricity*) before the illness of Alexander Semenoff. There is (it seems) no address given on the covers of the journal *Electricity*, but the name of the editor is there.

M. PETROVO-SOLOVOVO.

With regard to the last circumstance it must be mentioned, however, that Ilya Semenoff had been in St. Petersburg for some time before entering his present situation with M. Doviakovsky and M. Sharoeff, so that it is impossible to prove that the address of *Electricity* could not have been known to him.

On Nov. 21 [December 4], 1901, M. Sharoeff wrote to me as follows :

"Sir,—I comply with your request with pleasure.³ On Monday, November 19th, I said that the indecision of the *artelschik* when presenting the receipt in the *Electricity* office—a fact certified by [M.] Schweder, technical engineer (secretary of *Electricity*), in a personal interview with him—speaks in Semenoff's favour. Because, if the latter had been sent by some one to fetch the books, he could not have spoken in the *Electricity* office as follows : 'Please say if I can receive books from you with this receipt,' but would have simply said this : 'Please give me the books in exchange of this receipt.' . . . [Signed] SHAROEFF."

¹ M. Doviakovsky did not seem to think this particularly strange.—M. P.-S.

² He said to me that, being much impressed by the case, he narrated it in the presence of many persons, one of whom sent it to the *Peterburgskaia Gazeta*.—M. P.-S.

³ I had written to M. Sharoeff, asking him about an incident he had mentioned during my conversation with him, which I had not noted down at the time.

It must be said, however, that an examination of the receipt in question, which M. Sharoeff kindly sent on Nov. 30 [December 13th] for my inspection reveals the fact, which M. Sharoeff says he is astonished he had forgotten, that it bears the following note at the bottom :

“For receiving a personal ticket of admission to the meetings of the Congress, and also for receiving the printed ‘Proceedings of the Congress,’ the presentation of a receipt in payment of a member’s subscription is necessary.” The receipt itself, for payment of 10 roubles, is delivered in M. Sharoeff’s name.

With regard to another circumstance to which I had called M. Sharoeff’s attention,—viz., my impression that during my first interview with Ilya Semennoff he stated to me that he had spoken about the dream both to M. Sharoeff and M. Doviakovsky before its fulfilment,—M. Sharoeff says he thinks Semennoff is somewhat confused about the matter, “whether from weakness of memory or forgetfulness, I cannot judge.”

On the whole, though my investigation of the sensational account published by the *Peterburgskaia Gazeta* has deprived it of some of its striking features (No. of receipt ; alleged absence of mention of “Proceedings” of the Congress of Electricians on the receipt), enough has been left to make the case appear very striking still, and this in spite of a further deduction to be possibly made with regard to the address and the editor’s name, asserted to have been given in the “message,” owing to the impossibility of excluding “latent memory” in this particular case.

M. PETROVO-SOLOVVO.

38 SERGIEVSKAIA,

ST. PETERSBURG, *December 1/14, 1901.*

We wrote to Mr. Solovovo to enquire whether M. Sharoeff’s dream had occurred before or after he received the books from Ilya Semennoff, and asking also for an explicit statement from the latter that his brother had not told him before his death that the books had been wanted. Mr. Solovovo replied :

ST. PETERSBURG, *Dec. 22, 1901 [January 4, 1902].*

I send you some more evidence *re* the Semennoff case, which I hope will satisfy you.

Some apparent discrepancies in statements he made to me at various times, (as to his having related his dream before its fulfilment to M. Sharoeff and M. Doviakovsky, then to M. D. alone ; as to the number of the receipt being mentioned in the dream¹), make me think that we cannot by any means consider him a good witness ; but neither M. S. nor M. D. doubting his veracity, these circumstances would not, I think, justify us in refusing to attach any value to the case.

M. PETROVO-SOLOVVO.

P.S.—The proofs M. Sharoeff saw in his dream *Alexander Semennoff* hand him were *not* identical with the “Proceedings” of the Congress of Electricians brought by Ilya Semennoff the next day.

¹ See account of my first interview with him ; but here I may have misunderstood him.

The following statement was enclosed in Mr. Solovovo's letter :

(Translation of a Statement signed by Ilya Semenov.)

I certify that before my dream, in which my late brother appeared to me, I knew nothing about the existence of a receipt for receiving the *Proceedings* of the Congress of Electricians and about its whereabouts.

(Signed) ILYA SEMENOFF.

Extract from M. Sharoeff's letter to me (M. P.-S.), dated St. Petersburg, December 21st, 1901 [January 3rd, 1902] :

" . . . The death of the *artelschik* Alexander was very much unexpected, both to himself and to all those who knew him, so that neither Alexander nor any one else in the office did suppose that Ilya would be the deceased *artelschik's* successor, the former being looked upon as merely temporarily fulfilling these duties.

"As for myself personally, I beg you to inform Miss Johnson that before receiving the "Proceedings" I did not relate my dream to anybody, because I did not attach any importance to it ; it was only when I got the *Proceedings* of the Congress that I paid attention to my dream. . . . SHAROEFF."

Ilya Semenov, whom I have just seen, now says that it was to M. Doviakovsky only, not to M. Sharoeff, that he related his dream before its fulfilment ; but that M. Doviakovsky did not pay any attention to what he said.

M. P.-S.

TEMPORARY REMINISCENCE OF A LONG-FORGOTTEN LANGUAGE DURING DELIRIUM.

THE following case presents some interesting analogies to many cases of secondary and alternating personalities that have appeared in our *Proceedings* and *Journal*. The report is quoted (omitting some details of purely medical interest) from *The Lancet* of June 14th, 1902, where it appeared under the title "Temporary Reminiscence of a Long-Forgotten Language during the delirium of Broncho-Pneumonia," by Henry Freeborn, M.B. Edin., with remarks by C. A. Mercier, M.B., M.R.C.P. Lond., F.R.C.S. Eng.

The patient was a woman, aged 70 years. She felt poorly on the evening of March 6th, 1902, and kept her bed on the 7th. I saw her on the 8th and found her complaining of headache and pain in the shoulders, back, and limbs. Her temperature was 102° F., and her pulse was 100, regular, and strong. Examination of the lungs revealed slight bronchial catarrh (the patient was very liable to slight attacks of bronchitis and had to keep her bed for a few days at a time once or twice during every winter). Her condition on the 9th and 10th was about the same ; there were less headache and pain generally, the temperature remaining between 101° and 102°. On the 11th the patient had passed a bad night, the respirations were quickened,

the cough was troublesome, the pulse was 120, and the temperature was 105°. Examination of the lungs revealed increased bronchitis all over. . . . The general condition of the patient remained about the same for two days, the temperature being between 105° and 106°, the pulse at this time being about 120 and strong. On the 13th the temperature fell rapidly to 98°, went up again for a short time in the afternoon to 101°, and fell again in the evening to 97°. On this day she coughed up a little rusty sputum, the only time she did so. At 9 P.M. I arrived to find her apparently dying. The pulse was quite uncountable, weak, and flickering. The nurse said that she began to change an hour before and was getting rapidly worse. Three minims of liquor strychniæ were given subcutaneously. In 10 minutes the pulse could be counted and in 20 minutes it was fairly strong at 110. It was found necessary to repeat this dose every fourth hour and to give brandy and carbonate of ammonia freely until the 16th, on which day she began to improve and her pulse remained strong and slow without the help of the strychnine. . . .

The chief point of interest in this case lies in the delirium. From the night of March 7th until the evening of the 13th (when the temperature fell suddenly) she was sometimes wandering while awake and continually talking in her sleep, but when spoken to would be perfectly sensible and so long as she was engaged with one of the attendants or doctor would answer questions, etc. When the temperature fell on the 13th she became quite delirious and remained so until the 16th, when she gradually returned to reason. On the night of the 13th and on the 14th she was found to be speaking in a language unknown to those about her. It sounded as if she was repeating some poetry sometimes or carrying on a conversation at others. She repeated the same poem time after time. This language was found to be Hindustani. On the 14th, in the evening, the Hindustani began to be mixed with English and she spoke to, and of, friends and relations of her girlhood. On the 15th the Hindustani had disappeared altogether and she was talking to, and of, friends of a later date in English, French, and German. The patient was born in India, which country she left at the age of three years and landed in England, after five months' voyage, before she was four years old. Up to the time she landed she had been under the care of Indian servants and spoke no English at all, her only language being Hindustani. On her coming to England the ayah was sent back and she then began to learn English, and from that time had never spoken Hindustani. She apparently, on the 13th, went back in her delirium to her very earliest days, when she spoke again the first language she ever heard. The poem was found to be something which the ayahs are in the habit of repeating to their children and the conversations were apparently with the native servants, one being recognised as a request that she might be taken to the bazaar to buy sweets.

Through the whole delirium there could be recognised a sequence. As time went on the friends she spoke of were of later date and she took events in their proper order. She apparently began at the beginning of her life

and went through it until on March 16th she had reached the time when she was married and had her children growing up boy and girl. It is curious that after a lapse of 66 years, during which time she had not spoken Hindustani, this language of her early childhood should be recalled in delirium. The patient now speaks English, French, and German (one as fluently as the other), but although she knows a few Hindustani words she is quite unable to speak the language or to put one sentence together. She says that she has no recollection (nor had she any before her illness) of ever having been able to speak Hindustani. The evidence that this language really was Hindustani is that she does not know, nor has she ever known, any other language except those mentioned in this paper. A lady who has lived much of her life in India and who speaks the language recognised the poem as one commonly in use amongst the ayahs and also translated some of the conversations which the patient carried on with her imaginary visitors.

Remarks by Dr. MERCIER.—This case is a most striking, one may say a most dramatic, instance of a state of things, which, in less impressive degree, is by no means uncommon and which, though abnormal, is not irregular. Events of the kind have been recorded before, but no case so complete, so extraordinarily perfect, and so well authenticated, has yet been published as far as I know. The classical instance with which all such occurrences are compared and classed is that of the illiterate maidservant recorded by Coleridge in his "Table Talk" who, while suffering from the delirium of fever, recited for hours in Greek and Hebrew. Many years before she had been in the service of a learned pastor who had been in the habit of reading these classics aloud in her hearing. She was totally ignorant of the languages in question and could not voluntarily reproduce a word of them. Yet in her delirium they boiled up to the surface, and boiled over.

It is to be noted that it was not the forgotten language alone whose memory was so strangely revived in this old lady's delirium. Her whole personality was transported back to her early years, and she lived over again the life of her childhood. She spoke of, *and to*, friends and relatives of her girlhood; she asked that she might be taken to the bazaar to buy sweets. Now this is the rule in certain cases of senile insanity. Perhaps I may be allowed to quote from my book on "Psychology, Normal and Morbid," to illustrate what is meant: "Along with this defect in the formation of structural memories"—and although Dr. Freeborn does not mention the fact, I have no doubt that this process was completely defective in the case that he has described, so that when the old lady recovered she remembered nothing of what occurred during this period of her illness¹—"there frequently goes an excess of those memories that remain from long past experience. Not only are these memories preserved, but they are recalled with exaggerated frequency and vividness. The memories of boyhood, for instance, are not only retained, but they are reproduced with excessive frequency and with a vividness which in middle life was unattain-

¹Dr. Freeborn says: "This is so."

able. We often witness in the dementia of old age that not only are the experiences of the day forgotten, not only are the experiences of youth remembered, but the memories of youthful experiences thrust themselves forward with such vividness and persistence that they become the dominant feature in consciousness, and the old man literally lives his youth over again. To such a degree does this vivid reappearance of memories attain that it sometimes invades the province of perception, and the veteran addresses his grandchildren by the names of schoolfellows of his own who have long been dead, and with whom he has had no dealings since his boyhood. It seems as if structural memories were laid down in the nervous system in strata, the memory of each successive experience overlying the memories of previous experiences; and as if, in senile loss of memory, the removal of the upper layers allowed of an over-activity of those that remain, on the principle so familiar to neurologists under the name of 'loss of control.'

That this old lady was not insane in the ordinary use of the term, but was suffering from the delirium of bodily illness, goes to corroborate my favourite doctrine that not only are delirium and insanity the same thing, but that any weakening illness, especially if suddenly weakening, may be, and I should go further and say must be, attended by weakening of mind. If the patient had remained in the same mental condition after her recovery from the bodily illness no one would question that that condition might be rightly characterised by the term insanity. Yet the improvement of the mental condition *pari passu* with the recovery of the bodily illness indicates the dependence of the one upon the other.

The sequence of events in the course of her recovery was most remarkable. She gradually passed through the stages of her life, beginning in infancy and taking them, as Dr. Freeborn says, in their proper order, until, upon her complete recovery, she brought events down to their present date. Nothing so dramatically complete has ever come under my own observation, though I have seen cases in which the period of life lived through again has varied. It is a very common occurrence for persons who have acquired, so completely as to think in it alone, a language which is not that of their childhood, to lose that language in illness or in other stress and to return to the language earliest acquired, even when this had been almost or quite forgotten. I have had under my care during the last year an old lady whose native language is English, but who had subsequently acquired, in the order given, a perfect colloquial mastery of French and Italian and a competent knowledge of German. She is now 76 years of age and finds that she has lost her German, and in a severe attack of bronchitis she lost both French and Italian and was left with English alone. Her health is feeble and her mastery of Italian fluctuates with it. The great interest of the present case is that the language should have been discontinued so very early in life, that the patient had not only forgotten it but had forgotten that she could ever speak it. But, as Coleridge's case shows, the previous ability to speak a language is not necessary for its reproduction, and it is unlikely that the

child herself had sung the verses. She probably reproduced them from hearing, as the servant girl reproduced the Greek and Hebrew. The gradual advance in the period of the patient's reminiscences, as her health improved, goes to corroborate, for what it is worth, my hypothesis of the stratification of memories. I do not put it forward as a very illuminating hypothesis, but in this very obscure region even a glimmer of light is grateful.

Several cases of alternating personalities have been recorded in which the subject reverts to or recovers the memories of earlier periods of life. One of the most remarkable of these was the case of Louis Vivé (see *Proceedings*, Vol. IV., p. 496), who manifested several different personalities corresponding to different periods of life, which variations could also be artificially reproduced in him by certain methods of suggestion. Another case of alternating personalities corresponding to different ages was that of Mollie Fancher (see *Proceedings*, Vol. XIV., p. 396). More remarkable still, and still more difficult to explain by Dr. Mercier's hypothesis of the stratification of memories, described above, is the case of "Miss Beauchamp"—Dr. Morton Prince's subject (see *Proceedings*, Vol. XV., p. 466)—in whom the principal secondary personality not only recollects the events of extremely early childhood (such as lying in her cradle and learning to walk), but also has a more complete and continuous memory of all the subsequent life than the primary personality has.

CORRESPONDENCE.

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

DR. HODGSON'S REPORT ON HIS SITTINGS WITH MRS. THOMPSON.

To the Editor of the

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

I.

Aug. 2nd, 1902.

If I may so far trespass upon your space, I should like to make one or two observations upon the "Reports of Sittings" with Mrs. Thompson, published in the last number of the *Proceedings*. Now, judging from his published "Report," it appears that Dr. Hodgson regards Mrs. Thompson as little more than a conscious impostor; that she was never in any trance state whatever, and that what knowledge she did not gain surreptitiously was not, in fact, knowledge at all, but merely lucky guesses made by the medium, some of which were recognised by the sitter, as being especially

appropriate to him (or her). Now I do not wish to champion Mrs. Thompson's cause, but on reading over these Reports of Sittings, and on comparing them with those of Mrs. Piper, in *Proceedings*, Vols. VI. and VIII., I was certainly struck by the great similarity of detail between these two series of trance phenomena ; and whereas Dr. Hodgson is alone in regarding Mrs. Thompson as fraudulent, it must be remembered that numerous earlier investigators regarded Mrs. Piper in exactly the same light ; whereas Dr. Hodgson—and the majority of psychological researchers—now claim that Mrs. Piper is certainly not consciously imposing upon the sitter. The line is hard to draw : is Dr. Hodgson's Report to be taken as final, or does the combined testimony of the other sitters warrant us in assuming that telepathy—to go no further—is present in this case ? On this point, I take it, various investigators will form their own conclusions :—the confirmed spiritist will entirely ignore his Report, and take every word uttered by "Nelly" to be solemn truth ; the sceptic, on the other hand, will receive this verdict as final, and wonder where human credulity will cease, for continuing to "believe in" Mrs. Thompson after the completely negative report of so trained an expert as Dr. Hodgson !

Yet, though the testimony of the latter be negative, there are, on the other hand, statements made which certainly seem to indicate that some supernormal faculty is at work ; if not in Dr. Hodgson's series of sittings, at least in those of Dr. van Eeden, Mrs. Verrall, and "Mr. Wilson." The testimony in some of these cases is quite strong—in a few cases, remarkably so—and it seems to me that if Mrs. Thompson be proved fraudulent throughout, it would certainly cast a very lurid light upon the Piper case, and for the three following reasons :—

(i.) *The great similarity between the two series of trance phenomena.*

The similarity which exists between the trance state of Mrs. Piper and that of Mrs. Thompson is more than merely superficial. A comparative study of the two series of reports displays a striking resemblance between them, which may be seen in many little details. The action and the speech of the "controls" ; their methods of obtaining clues and giving information ; in short, the great similarity between "Nelly" and, *e.g.*, Phinuit is borne out in many striking details, which, however, would take too much time and space to recount here. They should be studied in the originals to be appreciated. If, it may be asked, we assume that one is genuine and the other fraudulent, how are we to distinguish between these "controls," where the resemblance is so great ?

Of course the honesty of the medium comes in here : that, in fact, is the whole problem. Dr. Hodgson's dictum would have carried great weight, consequently this series of sittings was an almost entire failure ! This only bears out Mr. Lang's remark (*Journal*, Vol. IX., p. 228), where he says,—“It does appear to me that, as a rule, she [Mrs. Piper] fails most with the kind of people whose affirmative evidence would be most valuable.” And it must be remembered (as before stated), that whereas Dr. Hodgson is quite alone in thinking Mrs. Thompson fraudulent, every one who studied her in England

is entirely satisfied as to her honesty. Moreover, Mrs. Piper presented, at one time, almost identical "suspicious circumstances" with those described in the Thompson case; and several thoroughly competent observers declared not only that Mrs. Piper failed to convince them of any supernormal faculty whatever, but that, if they were to judge from their own sittings, "the whole thing,"—to quote the words of one of their number, Dr. S. Weir Mitchell—"was a fraud and a very stupid one."¹

In spite of this adverse testimony, however, Mrs. Piper continued to be investigated by the Society's members,—with the result, as we now know, that she has succeeded in convincing the majority of the S.P.R. members of her honesty, and [has brought] some of them, at least, to a belief in Spiritism. In view of this, then, it seems to me that we should at least await the result of future investigations before forming any opinion as to the source of these trance utterances in the case of Mrs. Thompson.

(ii.) *The possibility of almost unlimited undetected fraud.*

But besides these similarities between the Piper and the Thompson phenomena, there is a still more ominous note struck; a greater suspicion would be cast upon the Piper case by the proof of fraud on Mrs. Thompson's part than by any other method conceivable. In the first place, on the theory of fraud, it would have to be supposed that Mrs. Thompson completely baffled the closest scrutiny of all the English researchers,—Messrs. Myers, "Wilson," Piddington, Sir Oliver Lodge, Mrs. Verrall, Miss Johnson, Dr. van Eeden, etc.,—and that, consequently, the ingenious speculations of Dr. van Eeden and the laborious investigations of Mrs. Verrall are all so much wasted energy; merely speculations begun and theories advanced to account for a series of phenomena which in reality had no existence at all! If such were the case, then the researchers would indeed place themselves in rather a ridiculous position; and, in the eyes of the world in general, it would surely be no very great difficulty to suppose Dr. Hodgson similarly bamboozled in the case of Mrs. Piper. If, on the

¹ See also the following opinions of careful observers:—

Professor G. H. Darwin said—"I remain wholly unconvinced either of any remarkable powers or of thought-transference." (*Proceedings*, Vol. VI., p. 627.) Professor Macalister declared that . . . "if you ask my private opinion, it is that the whole thing is an imposture and a poor one." (Vol. VI., p. 606.) Mr. Shattock writes—"So that I cannot but think that the statements made are only shrewd guesses, made on a carefully planned system." (Vol. VI., p. 639.) Mr. J. F. Brown, again, writes that "he is fully convinced that Mrs. Piper's dealings with him have been false and fraudulent throughout." (Vol. VIII., p. 85.) Professor Pierce declares that . . . "I never for one instant felt myself to be speaking with any one but Mrs. Piper. . . ." (Vol. XIII., pp. 461-62.) Professor Baldwin stated that . . . "even as to the fact of her being in a trance at all, my impression is not strong, despite the fact that I came fully expecting to be convinced on that point." (Vol. XIII., p. 534.) See also the opinions of Dr. Hopkins (Vol. VIII., p. 68); Dr. Wadsworth (Vol. VIII., p. 84); Professor Trowbridge (Vol. XIII., p. 526); etc.

other hand, we admit—on the strength of the outside evidence—that Mrs. Thompson is genuine, and that Dr. Hodgson had an unfortunately bad series of sittings, everything at once falls into its proper place. Further, in reading over Dr. Hodgson's Report, I could not help feeling—although the Hodgson method of dealing with these phenomena appeals to my common-sense, and although I have that indefinable, subjective confidence in Dr. Hodgson's judgment which one person thoroughly conversant with conjuring devices feels in another—I cannot help feeling, I say, that Dr. Hodgson investigated this case with a (perfectly unconscious) *bias* against its genuine character.

(iii.) *The finest "test" evidence would be rendered absolutely worthless.*

It seems to me also that Mrs. Verrall's exceedingly dry but thoroughly scientific report and her treatment of the results obtained show pretty conclusively,—*either* that Mrs. Thompson obtained her information surreptitiously (in which case the Piper records will certainly be enveloped in a cloud of the blackest doubt),—*or* that some supernormal phenomena were manifested, occasionally, at least. These alternatives are brought into a sharp collision by the Report of Dr. van Eeden; where chance seems clearly excluded. In several cases, should fraud be proved to exist, I must confess that I, for one, should lose a very large percentage of my faith in the genuineness of the Piper phenomena. Here is one case by way of example:—Dr. van Eeden said (*Proceedings*, Part XLIV., pp. 77-78): "I got information about objects whose origin was known only to myself. I brought a lock of hair of a man who had lived and died at Utrecht, and the hair was immediately connected with that name, and on subsequent occasions referred to as the 'Utrecht hair.' I brought a piece of clothing that had belonged to a young man who had committed suicide. *Nobody in the world* knew that I had kept it, nor that I had taken it to England with me for this purpose, and yet I got an exact description of the young man and the manner of his suicide, and even his Christian name was given. For me this excluded all fraud or coincidence."

Some of us, I am sure, anxiously await Dr. Hodgson's explanation of this incident. If it be proved that Mrs. Thompson obtained her information in this case by normal means, it would certainly largely destroy the value of the evidence for supernormal phenomena in the case of Mrs. Piper.

I do not wish to be misunderstood; I do not want this letter to be misinterpreted. Its object is not to declare that Mrs. Piper must necessarily be a fraud if Mrs. Thompson is proved to be one;—that would be simply absurd. The point I wish to emphasise, however, is this:—that if, after the careful methods adopted to prevent inquiries, etc., in this case; if, in spite of the laborious Report of Mrs. Verrall, and such definite statements as those quoted above (by Dr. van Eeden); if, in spite of all this, Mrs. Thompson is no more than a clever impostor, and those who drew up the Report her dupes,—then it would certainly seem that so great a blow would be struck at the value of the evidence presented in the Piper case, as to almost entirely destroy the value of that evidence as a proof of any supernormal phenomena

at all. For it might very reasonably be urged that in that case the two series of phenomena were certainly of the same *genus*, the difference being simply one of degree and not of kind. If Mrs. Thompson be a fraud, she has so completely "taken in" and baffled her investigators that any other similar reports would be divested of almost all their evidential value,—simply degenerating into a matter of comparative dexterity between the two mediums. If, on the other hand, Mrs. Thompson be genuine, it would add much to the case of Mrs. Piper,—already so fully supported by evidence tending to discredit the hypothesis of fraud. And so, while Dr. Hodgson's Report on Mrs. Thompson tends [in one respect] to support and strengthen the evidence for supernormal phenomena in the Piper case by again bringing forcibly to the front his extraordinary acuteness in the detection of error (and thus indirectly strengthening any case in which he has failed to find it): it does, on the other hand, most certainly tend to weaken, if not to destroy, the value of the evidence in the Piper case by showing to what an extent fraud (granting it to exist in this case) may be carried without detection. Believing, as I do, on the strength of the evidence presented, that Mrs. Thompson does present supernormal phenomena, I must apologise to that lady for the tone in which this letter must (necessarily) be written.

HEREWARD CARRINGTON.

II.

In regard to Dr. Hodgson's sittings, I would point out that it is hardly satisfactory for him to merely state his belief that Mrs. Thompson "was in a normal state the whole time" without giving reasons. We all know that Dr. Hodgson is an authority on Mrs. Piper's trance, but we have not the same assurance that he is an authority on trance states in general; and even if he were, he owes more than an opinion to a person who has given so much time and work to the Society as Mrs. Thompson has.

It may be desirable to mention that her second states were not, as with Mrs. Piper, induced by association with a spiritualist medium, but that they arose spontaneously, and that she was accustomed to pass into them with facility long before they took on their present form. Those who have had to do with hypnotism know that a good subject will pass from one state to another with great rapidity and almost without moving a muscle; and it seems to me possible that Dr. Hodgson may have been misled by the ease and facility of Mrs. Thompson's trance, as compared with Mrs. Piper's, which at least used to be very laborious and rather painful to witness.

In view of Gurney's experiments as to the lapse of consciousness during actions suggested in hypnosis and performed during post-hypnotic states, it appears that there is always, in the case of persons liable to such states, the possibility that the wish to reach a certain result may act as a self-suggestion, and that the rest may follow automatically. Hence, where an experimenter has not excluded the possibility of this, one hardly sees the use of his offering an opinion as to what may, or may not, have occurred.

That Dr. Hodgson's sittings were conducted under loose conditions, not to say carelessly, is a minor point; because the most careful and experienced observers cannot fail occasionally to make mistakes, and mistakes are often instructive; but when in working with loose conditions the observer abandons the line of strict logic in interpreting his results,—that does seem to me a superfluous error. It is true that Dr. Hodgson does not technically commit himself to saying that Mrs. Thompson is a fraud,—he just steers clear of that,—but in face of evidence to show that at times her mental state is not merely abnormal but supernormal, he nevertheless rules out the explanations consonant with such states, and which are *ex hypothesi* possible, and merely assumes normality,—“sacrificing,” as Mr. Lang says, “to common sense, which wants an explanation, and a normal explanation, and does not care whether it is verifiable, or even plausible.”

I have been struck, when I have been in the States, with the general tendency to come to rapid conclusions, which is doubtless due to the intensely practical character of American life. In our own subject I found most persons to be either pronounced sceptics or equally pronounced believers; and we may take it, I think, that the atmosphere of this country (or still more, Dr. van Eeden says, of Holland) is better suited to the study of questions which involve the balancing of probabilities and a philo-opic suspense of the judgment. As Faraday has said in a very interesting lecture: “Occasionally and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful, and great fatigue to suspend a conclusion; but as we are not infallible, so we ought to be cautious; and we shall eventually find our advantage, for the man who rests in his position is not so far from the right as he who, proceeding in a wrong direction, is ever increasing his distance.”

E. WESTLAKE.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE next Private Meeting for Members and Associates will be held at 4 p.m. on Friday, October 17th, in the Hall at 20 Hanover Square, London, W., when a paper on “Some Recent Experiments in Automatic Writing” will be read by Mrs. Verrall.

Tea will be served at the meeting.

Note.—This meeting is open to Members and Associates of the Society *only*. No cards of admission will be issued, but Members and Associates will be asked to sign their names on entering, as in the case of General Meetings.

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NOTICE OF MEETING

A General Meeting of the Society

WILL BE HELD IN THE LARGE ROOM
AT 20 HANOVER SQUARE, LONDON, W.

On *FRIDAY, NOVEMBER 14th*, at 4.15 *p.m.*

WHEN A PAPER ENTITLED

“ Human Sentiment with regard to a Future Life,”

And having special reference to the Statistics
collected by the American Branch,

WILL BE READ BY MR. F. C. S. SCHILLER.

Tea will NOT be provided at the Meeting.

 NEW MEMBERS AND ASSOCIATES.

Names of Members are printed in Black Type.

Names of Associates are printed in SMALL CAPITALS.

- Berthier, Miss Stella de L.**, Gledholt, Partlands Path, Ryde, I.W.
Brookes-Smith, Mrs. E., Olig House, St. Marychurch, Torquay.
 DENSHAM, WILLIAM, 40 Grosvenor Road, Gunnersbury, W.
 GOOCH, G. P., M.A., 8 Porchester Gate, W.
 HOGG, SIR F. R., K.C.I.E., C.S.I., Oriental Club, 20 Hanover Sq., W.
 JONES, LADY, Cranmer Hall, Fakenham, Norfolk.
 LYALL, SIR ALFRED C., G.C.I.E., K.C.B., D.C.L., LL.D., 18 Queen's Gate, S.W.
 LYON, JEREMIAH, J.P., Riddings Court, Caterham Valley, Surrey.
 MACDONALD, MISS M. B., 47 Seymour Street, Portman Square, W.
 MAIDLOW, W. H., M.D., F.R.C.S., Ilminster, Somerset.
 PURGOLD, THOMAS, 108 Princes Road, Liverpool.
 RAGGETT, MRS. G. F., 70 Maida Vale, W.
 SCHREINER, MISS JULIA, 56 Eaton Square, London, S.W.
 SLOLEY, AUBREY L., Savanna la Mar, Jamaica, W.I.
 SODEMANN, CARL, 47 Mark Lane, E.C.
 ZAGURY, LEON, B.Sc., 12 Emanuel Avenue, Acton, W.

THE AMERICAN BRANCH.

- BENSKIN, F. G., 1410 Fulton Street, Canton, Ohio.
 BOWEN, MISS ANNA C., 210 E. Main Street, Batavia, N.Y.
 GREEN, R. K., 712 Railroad Avenue, Spokane, Wash.
 HAYES, REV. C. H., Gen. Theological Seminary, Chelsea Square,
 New York City.
 MILLER, C. A., 30 Genesee Street, Utica, N.Y.
 SHERMAN, F., 3400 Diston Street, Tacony, Philadelphia, Pa.
 SLINGERLAND, MRS. ANNA L., Kasson, Minn.

 MEETING OF THE COUNCIL.

THE Council met at 20 Hanover Square, W., on October 17th, 1902, at 2.30 p.m., Sir Oliver Lodge, President, in the Chair. There were also present:—Mr. W. W. Baggally, Professor W. F. Barrett, Mr. E. N. Bennett, Sir W. Crookes, Messrs. J. G. Piddington, F. Podmore, S. C. Scott, A. F. Shand, Mrs. Sidgwick, Mr. H. A. Smith, Lt.-Col.

Taylor, Dr. C. L. Tuckey, Mrs. Verrall, and Mr. N. W. Thomas, Organising Secretary.

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

Two new Members and fifteen new Associates were elected. The election of seven new Associates of the American Branch was also announced. The names and addresses are given above.

The Council heard with regret of the death of two Associates, and the resignations of one Member and of eight Associates were announced. Mr. G. Gordon-March and Mr. C. A. Rumsey were, at their request, transferred from the list of Associates to that of Members.

A vote of thanks to Lt.-Col. Taylor, for a séance table which he has presented to the Society was carried by acclamation.

A General Meeting was fixed for January 30th, 1903, at 8.30 p.m.

Various matters relating to the finances of the Society were discussed at length, and it was resolved to consider them further at subsequent Meetings of the Council.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE second of the series of private Meetings for Members and Associates only was held in the large Hall, at 20 Hanover Square, London, W., on Friday, October 17th, at 4 p.m. The President, Sir Oliver Lodge, was in the chair, and the Meeting was largely attended.

THE PRESIDENT said that in his opinion the paper which Mrs. Verrall was about to read was of considerable value. In most cases they had to depend for their facts upon strangers, since none of the most active members in the Society had hitherto developed any power of their own. But if the more prominent members should begin to experience remarkable powers in their own person, it would manifestly be of the first importance.

MRS. VERRALL then read a paper on "Some recent Experiments in Automatic Writing," of which a brief summary follows :

Mrs. Verrall said she had made several attempts in the course of the last ten or twelve years to obtain automatic writing, but had met with no success until early in the year 1901, when, after renewed attempts, she found herself able to produce fluent, though not wholly intelligible, Latin sentences. Since that time a considerable amount of writing had been produced in Latin, Greek, and English. A great part of the contents of these "messages" consist of adjurations to persevere, reproaches to the writer for stupidity in interpretation, and exhorta-

tions to patience; there have been no general ethical discourses nor any attempt at theological discussion. There is a very clearly marked desire to produce statements that will be "evidential"—statements, that is, of facts unknown to the writer herself. The phraseology and vocabulary of the Latin and Greek present some peculiarities, and throughout there is a constant play upon words and a use of linguistic analogies quite foreign to the writer's own habit of mind. Among the many efforts to obtain verifiable matter there seem to have been some successes, and Mrs. Verrall related in detail three cases in which events had apparently been recorded by her hand before their occurrence. In the first two of the cases the statements of the script were meagre, but in the third case a considerable number of details was given including three uncommon proper names, and an event corresponding in almost every particular occurred two months and a half after the automatic script had been produced. Mention of the automatic script had in this case been made to an independent witness at the time of its occurrence.

At five o'clock there was an adjournment for tea, and before the discussion on the paper took place, Mrs. Verrall read an account of an incident which seemed to show a connexion between her automatic writing and the trance-communications of Mrs. Piper in America. On January 28th, 1902, an experiment was suggested by Dr. Hodgson to the trance-personality, and on February 4th, at another sitting, the trance-personality claimed that the experiment had been successful; Mrs. Verrall was not aware that any experiments were being attempted, but on January 31st, a message in Latin and Greek was automatically written by her hand which appeared to imply knowledge of the very distinctive experiment arranged between Dr. Hodgson and Mrs. Piper's control.

In reply to questions, Mrs. Verrall said that she did not usually write in the dark. She was perfectly conscious, while writing automatically, of her surroundings, and she was aware at the moment of writing what each word was as she put it down, but she had no recollection of the words when once they had been written, nor any general recollection of the sense of the sentence as a whole. The writings did not all purport to come from the same communicator; indeed, it was impossible to trace any personality behind the incoherencies and variety of the statements; in many cases there seemed to be descriptions of passing scenes, analogous to the fantastic visions seen in a crystal, but there were also incidents suggesting telepathic communications with friends of the writer.

PROFESSOR BARRETT said that he considered the paper one of the most interesting and valuable that had ever been read before the Society, because it stimulated further work in a very important direction. Referring to the cases related by Mrs. Verrall, he gave a few other instances of prevision that had come under his own notice. They were not so remarkable as Mrs. Verrall's cases, and they could also be more easily accounted for by chance coincidence or by inference from knowledge normally or telepathically acquired. But if more cases like Mrs. Verrall's occurred, which were very difficult to explain by coincidence or by a heightened power of inference, prevision would not only have to enter the field as a working hypothesis to explain such cases, but it would consequently become more legitimate to apply it also to cases of a less striking character, such as he had quoted.

MRS. HOME said that her own experience of automatic writing was not unlike Mrs. Verrall's. She got single words at a time, and not consecutive sentences; and, although she understood, as it was being written, the meaning of each individual word, she did not grasp the sense of the sentence formed by the words.

SIR LAWRENCE JONES thought the paper showed the importance of care in the signing and dating of all cases, and so making them available for future reference and investigation; and he especially urged on crystal-gazers to record even what might seem to them at the time trivial and unmeaning pictures. Time might reverse the verdict, and the scene or incident represented in the crystal-vision, though it might remain trivial, might prove to be not unmeaning.

MR. PODMORE remarked that the messages, which Mrs. Verrall was inclined to regard as precognitive, were open to more than one interpretation. The more oracular their form, the easier it was to discover a variety of different meanings in them, and the difficulty of regarding them as mere coincidences was thereby reduced.

In reply to a protest from DR. A. WALLACE against the use of the word 'automatic' in connection with Mrs. Verrall's script, MRS. SIDGWICK pointed out that the word 'automatic' as used by the Society, was entirely neutral and non-committal. It connoted only such images as arise, or such movements as are made without the initiation of the normal consciousness. In this case, as in others, it implied no expression of opinion as to the *source* of the messages.

THE PRESIDENT fully endorsed Mrs. Sidgwick's statement, and remarked that he found that the Society's use of the word 'hallucination' was similarly misunderstood. They were often abused for calling everything a hallucination, but it was a hallucination whatever else

it might be; and so with this writing, it was not under the control of the ordinary brain consciousness, and was, therefore, in this sense, automatic, whatever its source might ultimately turn out to be. He quite agreed with Sir Lawrence Jones how important it was to make notes of any predictions. He considered they should not only be noted down, but written on a letter-card and posted to the Secretary at the Rooms of the Society, and kept by him on a special file.

The worst of it was that when elaborate precautions were taken to record a predicted event in an unmistakable manner, the event had hitherto not come off. Whenever it had come off there had been found some slight loophole or flaw in connexion with the prediction, but the flaw had not always been due to lack of detail or to the possibility of merely accidental correspondence; though in a large number of cases of prediction noticed in the newspapers that might be an adequate explanation.

Even a letter-card with postmark upon it is not utterly conclusive proof of a date, because a previous postmark might be fraudulently attainable: but a postmark as a supplement to endorsed testimony that the letter was received by a responsible person was a valuable corroboration. There were other methods of making even more absolutely sure than that, and in one case of detailed prediction for an indefinite date he had himself adopted an elaborate procedure impossible to elude. Unfortunately in that instance the event predicted had not occurred; but perhaps it would not always be so.

He considered the Marmontel case a most remarkable one. The more trivial the incident the better, in many ways and for many reasons. It would be apparent to anyone who had noticed the dates in Mrs. Verrall's paper that her writing did not begin until after Mr. Myers's decease. He felt himself that there was a sort of atmosphere about these writings as if some extremely intelligent influence was at work, giving these predictions of events in the oracular way in which they were given. They were given in a fashion which prevented anything like purposed fulfilment, or anticipation, or interference due to previous knowledge of what was going to occur. Mr. Myers had always held that predictions of events, if only such predictions were possible, would afford the clearest and most crucial proof of supernormal power; and would likewise be the most effectual way of definitely transcending the powers of telepathy, or even of ordinary clairvoyance, provided the event predicted were of a kind such as could not reasonably be inferred.

He had, that afternoon, mentioned the existence of a *soi-disant* Myers control for the first time and this opened a large subject. The time would come when the communications that purported to come from Mr. Myers through Mrs. Piper and others must be collated and related to the Society, but that time had not yet come. He had them filed, but as yet there was nothing crucial, nothing that would convince a sceptic—nothing that would convince himself—of the clear identity and definite personal action of the supposed communicator. The ‘sphere and spear’ case, representing an attempt at correspondence between what was going on in America and at Cambridge, was the kind of experiment that Mr. Myers had been anxious to make. Mr. Myers in his lifetime had attempted to get such correspondence in connexion with America, but these experiments had resulted in failure. Hence the ‘sphere and spear’ message, whether in this case regarded as successful or not, was not unlike the kind of thing that Mr. Myers would have been likely to attempt.

In conclusion the President said that there were many things the reader of the paper had not had time to mention, but he understood that this was only the beginning of the subject, and hoped that Mrs. Verrall would have further communications to make to the Society.

The meeting was then adjourned.

INQUIRY INTO SENTIMENT WITH REGARD TO A FUTURE LIFE.

It is requested that any answers to the *Questionnaire* issued by the American Branch (see the *Journal* for July, 1901), which have been collected but not yet returned, should be sent to MR. F. C. S. SCHILLER, Corpus Christi College, Oxford.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE next Private Meeting for Members and Associates will be held at 8.30 p.m. on Monday, December 8th, in the Hall at 20 Hanover Square, London, W., when a paper on “Some Experiments in Hypnotism” by “Edward Greenwood” (*pseudonym*) will be read.

Note.—This meeting is open to Members and Associates of the Society *only*. No cards of admission will be issued, but Members and Associates will be asked to sign their names on entering, as in the case of General Meetings.

THE FIRE WALK IN MAURITIUS.

THE following communication refers to a letter from Mr. John Piddington, published in the *Journal* for June, 1902.

ROYAL HOSPITAL, CHELSEA, S.W., *July 23rd, 1902.*

I have read with much interest Mr. Piddington's communication about the fire-walking in Mauritius, and have no doubt that during his long residence there he has had far better opportunities than I had to study the question.

I should, however, like to point out that when I was present there was no sign of any nervous or physical collapse on the part of the devotees, and the priest who crossed first, and was therefore exposed to the greatest heat, remained standing and watching the others with an air of complete composure, and eventually walked slowly away. There are no logs of wood; the trench is filled with embers.

I have, since writing my account, received a letter from a Resident Magistrate in Mauritius who attended the ceremony last January, and writes as follows:—

“MAURITIUS, *January 12th, 1902.*

“I write to you by the first mail after the fire-walking ceremony to tell you what I can about it, but I am sorry to say that I cannot give you anything truly scientific, nor, I fear, add anything to what you know already, as I understand you have actually witnessed it here yourself.

“It was doubtful until the last moment whether any fire-walking would take place this year on account of the plague, and a notice was posted by the authorities forbidding it. However on Jan. 2nd I went to the Stanley estate, near Rose Hill, with some of the police inspectors, and found the fire burning and almost ready at 4 P.M. I sat in a little hut, curiously decorated with palmiste flowers and leaves, which adjoined the fire. The fire was composed of wood and charcoal, and was so hot when I passed it to get to the hut that my face was nearly scorched. It was arranged in a heap about 3 ft. high, and was covered with white ash. It was situated in a trough dug in the ground about 18 ft. long and about 4 inches deep, and at the far end was a trough of water. About 4.45 the fire was spread over the trough in as thin a layer as possible, and when spread it was in the form of a red hot layer of small pieces of wood and charcoal, each piece resting on the soil. From ten to 15 minutes then elapsed, during which the redness disappeared, and the embers became uniformly black. The procession of priest and attendant clergy (?) then arrived, and proceeded, to the strains of tom-toms and a sort of clarinet, twice round the trough. They had what I expect is usual, viz.: curious brass pots of flowers on their heads, a sort of caduceus of Mercury, and other emblems which I do not doubt have names and meanings which have been investigated by others. I saw no sacrifice, but I believe there was one in an adjoining chapel. The excitement of the assembled crowd

reached a climax when the priest and his party marched in single file down the centre of the black ashes, at a slow pace, without any visible sign of terror or pain. The persons who had promised to walk then followed to the number of about 12, including men and women carrying children. One man covered his face with branches of leaves in passing, perhaps to protect himself from the hot vapour, and upon one face I saw terror more plainly marked than I think ever before, the eyes "starting out of the head" on approaching the fire. Not one uttered any cry of pain, nor hesitated in the performance, nor betrayed any sign of pain. On passing through the "fire" they entered the water and disappeared in the crowd, but I did not see any one prostrated on the ground, nor any bandaging or tending of the feet afterwards. It is said that those who walk undergo a preparation of about three weeks beforehand, and some say that some sort of dressing is placed on the feet, but I do not know if it is true.

"Immediately after the last had passed, water from the trough was splashed on the embers, and hissed and formed into steam. It was a hot day with a bright sun, but the steam was plainly visible. It seems to be a fact that the skin of the feet of the Indians is as thick as the sole of a boot, and a friend tells me that he has seen his servant extract something from his foot by inserting a piece of broken glass to the depth of about an inch. As they never wear boots and are scarcely ever lame notwithstanding, I think that this may account for a good deal, and may explain what, to a newcomer, seems mysterious. I am told by some that those who walk the fire do not show any marks on their feet; on the other hand, one has told me that his man was never the same afterwards; but this may have been due to the sort of religious ecstasy which attends the ceremony.

"I do not think that I can add anything more.

"Both my servants are Hindus, and so took no part. My gardener is from Madras, but he has become a Roman Catholic; my cook says that the gardener would not walk the fire now, because if he did, so he fears, he would be burnt."

Does not this add plausibility to the idea that the religious ecstasy not only prevents fear, but may actually alter the sensitiveness of the skin, in the same way that a hypnotised patient can be rendered insensible to pain, or conversely that blisters can be raised by suggestion.

What is really wanted is the evidence of some medical man who would examine the devotees both before and after the ceremony.

M. S. SCHWABE.

FIRE CEREMONIES IN SOUTHERN INDIA.

Mr. Andrew Lang has kindly sent us the following cutting from the *Times* of Ceylon, October 4th, 1901. The explanation that the feet of the fire-walkers are protected by being rubbed with the juice of the aloe is not a new one and no doubt may apply to some cases. In other cases it has been specifically denied (see *e.g.* the account of Mr. H. K.

Beauchamp, the editor of the *Madras Mail*, in the *Journal* for November, 1900, vol. ix. p. 316).

The *Madras Mail* has the following in its correspondence column :—

SIR,—You finished a leaderette on the 27th with the question: "Who will explain the mystery of the similar ceremony, with glowing ashes, in Southern India?" It has evidently been forgotten that I explained this mystery in the *Madras Mail* early in 1899. Also in your issue of the 21st February, 1899, I described what I saw for myself, namely, a man passing red-hot chains through his hands, and picking a rupee out of a vessel full of boiling oil, without suffering the least damage. There was not the least doubt that the chains were actually *red*, and the oil actually *boiling*. The experiments were made for me, as I was very sceptical, in broad daylight, by one of my catechists who had himself been a *saniyasi*, and he told me he had often walked over burning ashes without the least injury. All the feats are prepared for in the same way, *i.e.* the hands or feet, as the case may be, are well rubbed with the juice of the aloe, called by the Tamils *sottrukattralei*. I felt the man's hands immediately he had passed the red-hot chains through them from end to end, and found them hot, but not in the least degree burnt. Walking over red embers with feet whose soles must be about half an inch thick must be a trifling thing compared with handling red-hot chains. I do not believe there is the least "mystery" in the matter, or that there is any jugglery whatever. Scientific investigation ought to be made, because the fact might be turned to practical use. This is not my line, but I can vouch for the truth of the facts, if I am entitled to any credence as an observer, and sign my name as a mark of genuineness.

J. A. SHARROCK.

Trichinopoly, September 28th.

CASE.

G 271. DREAM.

Our first information of the following case was through a newspaper cutting kindly sent to us by Mr. H. P. Gurney, of the Durham College of Science, Newcastle-on-Tyne, in a letter dated January 11th, 1902. The cutting ran as follows :—

The body of Police-Constable Egleton, who was stationed at New Lambton, and has been missing since last Saturday afternoon, was found yesterday afternoon in Brecon Hill Plantation, about two miles from Fence Houses. Deceased was lying in the deep part of a stream which runs through the wood. The body was at once taken from the water and conveyed to deceased's home to await an inquest. James Blunt, the man who found the body, says that he had a dream that deceased would be found as stated. He accordingly went there, and proved his dream to be correct. P.-C. Egleton was forty-five years old, and leaves a widow and family, one of whom, a grown-up son, holds a responsible position in the Civil Service. Deceased was a steady and highly esteemed constable. He

had been nearly twenty-five years in the force, and was thinking about retiring on his pension. He was a native of West Mansley, in Sussex.

In reply to our enquiries, the following letter was received from the office of the Durham County Constabulary:—

DURHAM COUNTY CONSTABULARY,
DIVISIONAL SUPERINTENDENT'S OFFICE, HOUGHTON-LE-SPRING,
February 16th, 1902.

. . . At the inquest held on the body of Egleton on 11th January last, the witness Blunt stated "that on Wednesday night, 8th January, he dreamt that he saw the body of Egleton lying at a particular spot in Houghton Burn that runs through Brecon Hill Wood. He went to his work next day, and on coming home, and while at dinner, he told his wife and other members of his family of his dream. After getting his dinner he set off to the place in Brecon Hill Wood where he dreamt he had seen the body, and with the aid of a rail he succeeded in raising the body at the second try. It was lying in about four feet of water at the spot indicated in his dream."

T. SNAITH, Supt.

The rest of the evidence was obtained for us by the kindness of an Associate of the Society, Mr. W. M. Thornton, B.Sc., of the Durham College of Science, who took great trouble to investigate the case thoroughly and interviewed the witnesses. He reported on March 25th, 1902, as follows:—

. . . On the night of Saturday the 4th of January last Police-Constable Egleton, stationed at New Lambton, Co. Durham, suddenly disappeared. He was last seen by his sergeant about eleven o'clock. The latter having entered an inn to see all was right, found, on leaving a minute later, that Egleton had gone. When he did not return home that night search parties were sent out, and during the next four days the whole district was very thoroughly examined, but no trace of him could be found. Some thirty or forty constables helped in searching. On Thursday morning James Blunt, a workman at the coke ovens attached to the Lambton Colliery, told first his son, then a Mr. Key, and afterwards several people together that he had dreamt where Egleton was, that he was drowned in the stream running through a small wood not far from the village. At midday on Thursday he went alone and found him, three men who followed him arriving in time to see him try to raise the body. The police and friends were informed, and the affair greatly stirred the neighbourhood. I went to see Blunt and those connected with the dream, and found him in bed, but he evinced the greatest interest, and, sitting up, told me the case, which I jotted down and he signed. As you will see, the others to whom he told the dream have also signed statements to that effect. I may say that, having had a good deal of

experience with working men, Blunt struck me as absolutely straightforward, and there was not the slightest sign of self-consciousness in any of those to whom I spoke. . . .

W. M. THORNTON.

The signed statements enclosed by Mr. Thornton, which he had obtained a few weeks earlier, were as follows:—

5 ENGINE ROW, NEW LAMBTON, DURHAM,
February 15th, 1902.

Some time in the middle of the night of the 8th of January, before the caller came round, I dreamt that I saw the burn running through Brecon Hill Wood, and in the stream by a stump of a tree. P.-C. Egleton was lying with his head to the stump, and I saw him in the dream lying in two feet of water. On waking again and going out at five o'clock, I went to work at the coke ovens, and about seven o'clock I told my son, George, of the dream. Mr. Key, who is erecting the ovens, came round about ten, and I said to him, "Mr. Key, I want to borrow that rake." He said, "What for?" I said, "I know where Egleton is. I saw him in my dream." He laughed and turned away. When I came back from work at half-past one I told them in the house. There were my wife, my daughter and her husband present.

After dinner I went straight away where the dream led me, and getting to the place I saw in the dream, I took a pole from the bank and tried in the burn for him. The first two times I touched the bottom, and the third time I touched him. It was about six feet from where I first tried. My son-in-law, James Bell, and his brother, Harrison Bell had followed me with William Brown; they met on the way. I had raised him twice before they came, but couldn't get him out. They laughed and said, "It's a dog you've got," but found it was not, and helped me to lift him out and carry him to the bank. Then I came away to tell the friends, and they took him home.

JAMES BLUNT.

When my husband came home on the 9th January he told us he had seen Egleton in a dream, and after dinner he went and found him.

ELLEN BLUNT.

I was present when my father told us his dream.

ANN BELL.

February 15th, 1902.

I was present when my father-in-law told us of his dream, and followed him afterwards about ten minutes later, and found him trying to get the body out of the stream.

JAMES BELL.

My father told me about seven in the morning on the 9th January, as we were working together, that he would find Egleton that day, for he had seen him in a dream lying in the burn in the wood.

My father seemed very much upset. He and Egleton were old friends. He had talked a lot about him, saying he wished he could be found.

GEORGE BLUNT.

The following letter was addressed to Mr. Thornton by Mr. Key, writing from The Lodge, Barnmoor, Co. Durham, February 18th, 1902 :—

. . . As regards James Blunt's dream and the finding of Constable Egleton, he told me on the day he found him when I asked him what he was hurrying for, that he wanted to get done for he had had a dream, and he was going straight to the place told him in his dream, and if I would lend him a long rake shaft he would go and get him out. He finished his work, and after washing, having his dinner, he got to the place in twelve minutes after leaving home, put in his rake shaft, and raised the body up just as it had appeared to him in the dream.

Strange to say, a number of men had been past the same place. I, myself, saw a man searching within a few yards of where he was found about two-and-a-half hours before Blunt found him. . . . JOHN T. KEY, C.E.

With regard to the question whether James Blunt could have known the whereabouts of the body by ordinary means, the following letter was addressed to Mr. Thornton from the office of the Durham County Constabulary.

DURHAM COUNTY CONSTABULARY,
DIVISIONAL SUPERINTENDENT'S OFFICE, HOUGHTON-LE-SPRING, R.S.O.,
Mar. 22nd, 1902.

Sir,—Your letter of the 20th inst. to the Chief Constable has been forwarded to me for reply. All I can say is that no suspicion whatever rests on Blunt, as he and Egleton were the best of friends. Blunt was also one of the search parties on more than one occasion, and had passed the very spot where the body was found on several occasions. . . .

T. SNAITH, Superintendent.

Mr. Thornton afterwards sent us the following letter and abstract of the evidence taken at the inquest by the Durham coroner, to whom he had written to find out if any clue had been obtained as to the whereabouts of the body before James Blunt's dream. It appears that this was not the case, as far as any one knew.

CROFTONHOLM, DURHAM, *March 26th, 1902.*

Dear Sir,—In reply to your letter of the 25th inst. I have pleasure in sending you copy of my notes as to Blunt's dream.

The rest of the evidence given does not touch upon it but if necessary you can have copy of the rest.—Yours faithfully,

CROFTON MAYNARD, H.M. Coroner.

At NEW LAMBTON,

Re Thomas Egleton deceased. *January, 1902.*

James Blunt of New Lambton, Coal Miner, Saith, I dreamed on Wednesday night I saw deceased lying in the Burn below Mr. Gilchrist's, in Brecon

Hill Wood. I went to my work, and on coming home I told my Wife that in my dream I had seen Egleton. I then washed myself and went straight to the place I dreamed of, and there I found a long pole lying. I picked it up and put it in the Burn about twice, and the third time it came against something. I put the pole below, prised him up, and found it was the body of a man, and assistance came, and he was got out. There was about $4\frac{1}{2}$ feet of water in Stream, and before this a Search had been made all along it. I saw there was a big mark on the edge as if from a man springing. There were other print marks of persons concerned in the Search. The Stream is about 10 feet broad, and it was somewhat deeper than on the day he was amissing. I couldn't tell whether the big mark on the edge had been his attempting to jump across the beck—or of some of the Search Party. I last saw P.-C. Egleton on Xmas Day, and saw nothing about the place where found to make me think he had deliberately placed himself in the Water.—

JAMES BLUNT.

James Bell of New Lambton, Coal Miner, Saith, on Wednesday just before Blunt went to Brecon Hill Wood I saw him at New Lambton, and he told me that in a dream he had seen Egleton lying in the Beck, and about 10 minutes after I followed him down as he had told me the point to go to, and when I had got there he had the head and shoulders of his body eased out of the Water. It was 300 yards on the road side of the Wood from the entrance to the Wood. His clothes were all in order with all on except his Cap. There was no interference with the body till the Policeman came.—

JAMES BELL.

Taken upon oath, Before me,

C. MAYNARD, H.M. CORONER.

A few more details are given in a later letter from Mr. Thornton, dated April 25th, 1902, as follows:—

. . . With regard to the Egleton case I don't think Blunt actually described his dream in close detail to any one, and he seemed a little surprised himself at finding the body so quickly.

As he told it to me the dream shewed him the body lying in some two feet of water with the head towards an old tree stump. When he actually touched the body with the pole he took from the wood, he placed it beneath and raised head and shoulders clear of the water. This seemed as if the head lay towards the bank, much as he dreamt it.

There was a good deal of water in the stream about that time, and it is very probable some movement may have taken place between the time of the dream and the finding of the body.

His own version is that "the spirit came and told me where the body was." . . .

W. M. THORNTON.

The evidence for this case is in many respects unusually strong and complete, since there can hardly be any doubt that James Blunt dreamt of the position of the body and told his dream to several persons before he had any—at least, conscious—knowledge of the

actual facts. Since, however, he had passed by, and even searched along the bank of the stream, it is impossible completely to exclude the supposition that his subliminal self may have noticed some marks from which it inferred where the body was lying, and that these indications while remaining unnoticed by the supraliminal consciousness, led to the dream.

A CASE OF DOUBLE MISRECOGNITION.

About May, 1901, Mrs. Piddington wrote to a friend, Miss Lilian Allen, of 2A Lower Grosvenor Place, S.W., inviting her to lunch. As she received no answer for several days, she went to call at Miss Allen's house. Miss L. Allen was not at home, but her sister, Miss Gertrude Allen, was. Mrs. Piddington explained to Miss G. Allen that she had called to find out if Miss L. Allen was coming to lunch with her, as she had not written. Miss G. Allen said that her sister had met Mrs. Piddington in the street and given her a verbal answer. Mrs. Piddington denied this, and added that she had not seen Miss L. Allen for some months. Miss L. Allen then came in, and explained the mystery as follows :

“Some days ago meeting a lady in the street, whom I thought to be Mrs. Piddington, I stopped her in order to speak to her. This lady said she had written me a note asking me to lunch ; but she did not mention the day or hour. I accepted the invitation, and we then walked together along the street for some minutes, and the lady conversed with me about my sister, and said : ‘I've asked you and your sister.’ In reply to this remark, I said that my sister could not go out to lunch. [Miss Gertrude Allen being in bad health rarely goes out.] The lady looked slightly astonished, but we parted without further remark, I never doubting that I had been talking to Mrs. Piddington. On my return home I found a note from Mrs. Piddington asking me to lunch. As I thought I had just given her a verbal acceptance, I did not send a written reply. This morning I met this same lady again. She stopped me and explained that she had mistaken me for some one else, and I then found out *my* mistake. She explained that she had written to ask two sisters to lunch ; and when, after her conversation with me (whom she had mistaken for one of these two sisters), both sisters (I having refused on my sister's behalf) turned up, explanations ensued, and she discovered her mistake.”

The above was dictated to Mr. Piddington partly by Miss L. Allen and partly by Mrs. Piddington on August 1st, 1901, with the exception of a few alterations and additions made on May 12th, 1902, at Miss Allen's dictation.

Miss Allen states that her eyesight is normal, and that she now sees

that there was a slight, but by no means a striking, resemblance between Mrs. Piddington and the lady whom she mistook for her.

Miss Lilian Allen and Mrs. Piddington were well known to each other at the time of this incident, but Miss Allen admits that she is prone to mistaking people by sight. She has not up to the present time (May, 1902) again seen the strange lady whom she mistook for Mrs. Piddington. Another coincidence is that the strange lady spoke to Miss Lilian Allen of 'your sister Mabel,' and that Miss Allen really has a sister Mabel.

Miss Allen's and Mrs. Piddington's corroborations are appended :

The above account is perfectly accurate.

May 12th, 1902.

(Signed) LILIAN ALLEN.

The above account is correct, so far as it concerns me.

(Signed) PAULINE PIDDINGTON.

The episode is instructive, because, had the mystery never been solved, as might well have happened, it would have contained all the elements of what might not unreasonably have been claimed as a case of veridical hallucination. It might, it is true, be urged that such a classification would not have been justifiable in view of Miss Allen's admission that she is given to mistaking one person for another. But the natural reply to this objection would be that, while due allowance should be made for Miss Allen's tendency to misrecognition, still it was more than discounted by the fact that the hallucinatory Mrs. Piddington not only recognized Miss Allen, but also gave to her a message which the real Mrs. Piddington had already, though not to Miss Allen's knowledge, sent her by post.

When Mr. Podmore not infrequently has sought to explain by misrecognition or coincidence phenomena which less sceptical observers prefer to attribute to thought-transference or to more debatable causes, his argument has not made as strong an appeal as it might have done had a greater number of cases of a similar type to the one in question been put on record. Not, indeed, that Mr. Podmore, so far as we know, has ever ventured to stretch hypothetically the long arm of coincidence so far as we find it stretched in the real instance before us.

It is quite likely that just as strange coincidences are happening frequently, but they do not get recorded, because, as soon as they are seen to be explained in an ordinary way, they lose their interest. But they ought to be recorded, and we shall be glad to receive accounts of recent and well-authenticated coincidences of the kind, which, while explicable by normal causes, simulate, so to speak, supernormal phenomena.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society,

FOR

MEMBERS AND ASSOCIATES ONLY,

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On MONDAY, DECEMBER 8th, at 8.30 p.m.

WHEN A PSEUDONYMOUS PAPER ON

“Some Recent Hypnotic Experiments,”

dealing particularly with the Subjective Sensations and with the Limits to the Suggestibility of the Hypnotic Subject, will be read.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

 NEW MEMBERS AND ASSOCIATES.

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

Names of Associates are printed in SMALL CAPITALS.

CARNAHAN, EDWARD HOWARD, Meaford, Ontario, Canada.

Crookes, Lady, 7 Kensington Park Gardens, London, W.

GRIGNON, MISS ADELAIDE ELIZE, 30 Blenheim Gardens, Willesden Green, N.W.

HORRIDGE, MISS J. G., c/o Miss Pagan, Marston Lodge, Harrow.

MARTEN, ROBERT HUMPHREY, Allensmore, Swansea.

Nicoll, Mrs. Delancy, Windymere, Southampton, Long Island, U.S.A.

RATHBONE, JOHN S., Mystic, Conn., U.S.A.

SCHULTZE, DR. OTTO, 4 Markt, Merseburg, Germany.

 THE AMERICAN BRANCH.

BAYLEY, MRS. EMILY E., 1438 Poplar Street, Philadelphia, Pennsylvania, U.S.A.

BORUM, MISS ADDIE A., Rural Route 1, Attica, Indiana, U.S.A.

BROWN, MISS ELLA, Canaan, Connecticut, U.S.A.

CAPRON, MRS. CYNTHIS J., 340 S. Galena Avenue, Freeport, Ill., U.S.A.

CARRINGER, M. A., Marienville, Pa., U.S.A.

LAFLIN, LOUIS E., 369 Erie St., Chicago, Ill., U.S.A.

LAFLIN, MRS. LOUIS E., 369 Erie Street, Chicago, Ill., U.S.A.

MORGAN, CHARLES E., 6 Manchester St., Nashua, N.H., U.S.A.

PERRY, HON. A. A., 291 Broadway, Somerville, Mass., U.S.A.

STEIN, DR. S. G., Muscatine, Iowa, U.S.A.

WILLIAMS, E. B., 354 Hall St., Portland, Oregon, U.S.A.

 MEETING OF THE COUNCIL.

THE Council met on Friday, November 14th, at 2.45 p.m., at 20 Hanover Square, W. Present:—Sir W. Crookes, F.R.S., in the chair; Messrs. W. W. Baggally, M. Crackanthorpe, J. G. Piddington, F. C. S. Schiller, S. C. Scott, A. F. Shand, H. A. Smith, Lt.-Col. Taylor, Mrs. Verrall, and Mr. N. W. Thomas, Organising Secretary.

The minutes of the last meeting were read and confirmed, after the insertion of an explanatory note.

Two new Members and six new Associates were elected. The election of eleven new Associates of the American Branch was announced. The names and addresses are given above. The resignations of one Member and eight Associates were announced.

A vote of thanks was passed to Mrs. Stewart for presenting a portrait of her husband, the late Professor Balfour Stewart, a former president of the Society, to be placed in the Rooms at Hanover Square.

Various matters relating to the finances of the Society were discussed at length.

GENERAL MEETING.

THE 118th General Meeting of the Society was held in the Hall at 20 Hanover Square, on Friday, November 14th, at 4.15 p.m. Mr. A. F. Shand in the chair.

MR. F. C. S. SCHILLER read a paper on "Human Sentiment with Regard to a Future Life," embodying some of the conclusions which he had drawn from an analysis of the answers received to the questionnaire recently circulated by the American Branch. It is hoped that the paper will be published in the *Proceedings*, and as it would not be possible to give an adequate summary of a subject involving so many details within the space at our disposal, no abstract of the paper is appended. For the same reason the subsequent discussion is but briefly reported.

THE CHAIRMAN thanked Mr. Schiller for his extremely interesting and brilliant paper. The object of the inquiry of which it treated had been to obtain for the Society a clearer notion of the currents of opinion which stimulated or diminished interest in their work. He thought the Society's labours had already modified to some extent the prevailing views; for phenomena once treated with ridicule were now admitted as legitimate subjects of scientific investigation.

MR. SCHILLER, in reply to questions, said that no doubt the wording of some of the questions might have been improved upon, but the essential thing had been to frame questions which people would be willing to answer. The practical lesson to be learnt from the results of the inquiry was that social sentiment was not with them to the extent that they had expected. A considerable proportion of intelligent people cared for none of these things, and the future prospects of the Society would largely depend on whether they succeeded or not in gaining the ear of these Gallios.

CASE.

G. 272.

THE following account of a haunted house was sent us on March 3, 1902, by one of the chief percipients. Initials, frequently fictitious, have been employed throughout, but the full names and addresses are known to the Society, and Mr. Thomas has interviewed four of the principal witnesses and was favourably impressed by them.

Mr. W. G. D—, who wrote the account and collected the corroboratory evidence, has, since leaving M— House, had two non-coincidental hallucinations, one of an unrecognized female figure, and the other, after he had been ferreting, of a wounded rabbit.

The D— family occupied M— House till March, 1900. The garden of the house has since been partly built over, and at the time of our investigation the house was being used as a store for old papers and documents.

Mr. W. G. D—'s ACCOUNT.

For some time I have been thinking it would be of interest to write an account of the "Haunting" of our old home, M— House.

The apparition was a woman, tall, slight, and always dressed in a black cloak with a hood over her head, except once when I saw her for two or three minutes in broad day-light: of which more shortly. We nearly all saw her at one time or another, very often with no apparent cause; in fact, we got so accustomed to it that even my sisters were not at all nervous until some one belonging to us was ill, for we always saw her if any member of the family were going to die.

The first time I remember was in Jan. 1893. My mother had retired early, and two or three minutes after she had gone upstairs, I, wishing to speak to her, followed. When I got on to the landing I saw her room was in darkness and heard her walking in my brother's room, which faced hers. I stood still, and in a short time she (as I thought) came out, passed me and went into her room, I close on her heels. She crossed the room as if she was going to light the gas, by which time I was well within the door. As she did not do so, I thought she could not find the matches, and spoke to her. I said "Mother," and at the same time my brother's door opened and she came out. It had not been she that I had followed. I made some remark, and went to my brother and told him what I had seen. He thought I had been mistaken, and said I must have fancied it. However, the next morning she was taken ill and died within three weeks.

I saw the "Lady," as we called her, some time after this, but, as I did not make a note at the time, I cannot give the exact date. I had stayed in bed with a slight cold, getting up about half-past eleven, and was nearly dressed, when I heard one of my sisters come upstairs and go into the store-room, which was up three stairs from the landing. I went to the foot of these stairs, and was just going up when I saw M— was not alone. Her

companion was very tall and had yellow hair, but what struck me most was the way she was dressed, a long gown, the waist right under the arms and covered with small flowers. My first thought was, "whoever has M— got with her?" then, "why does that girl always keep behind M—?" I did not go in, as I had my coat off, but stood for a minute or two wondering who it could be in such a remarkable "rig-out," when M— came out of the room and, making some remark, went downstairs. Then for the first time it flashed across my mind there was something strange about the person I had seen, and whom I had not lost sight of for a minute until M— had gone, when she had walked across the room beyond my view. I went in and looked, but could find nothing that would in any way account for it. The room was only about nine feet by five, had a large window facing the door, and was lined with shelves all round, with absolutely nowhere in which anyone could hide. I told one of my other sisters about it, and she asked me not to mention it to M—¹, as she had been feeling rather nervous for a day or two, but we would see if anything happened. Nothing did.

The next time she was seen was when my father was dying. My eldest sister, who was sitting up with him on Jan. 21, 1900, came downstairs for something about half-past twelve a.m., and passed a figure in black on the front staircase. She was too much troubled to take much notice at the time, but thought again about it in the morning and told me of the occurrence. My father died at ten o'clock, which was about half-an-hour after she had told me what she had seen.

Another strange thing happened the night after he died. My brother F— and I were sitting in the drawing-room after all the others had gone to bed. We had been there for perhaps half-an-hour, when the piano began to play of its own accord; it started at mid C and went down in minor thirds. I heard it first, but made no remark, having often heard it before, and so had others members of the family. But at the second or third note F— jumped out of his chair, saying, "whatever is the matter with that piano?" He was as white as death. "Don't touch it," I said, and going across took out the knee and front boards, during all of which time it went on with its weird runs. When it was all exposed, we saw that the wires were all vibrating, but the hammers were not moving. I had thought it might possibly be a mouse or rat, but, of course, when I had opened the piano I saw that was not the explanation. It still went on till we heard C— (another brother), who had come downstairs for some hot water, unbolting the door of the kitchen passage, and called for him to come into the drawing-room: when it stopped and did not make itself heard again. So after a bit we went to bed feeling very mystified.²

Nothing further was heard or seen until Feb. 18th, when I saw the apparition again. I had been sitting reading after the others had retired for the night, and it would be between twelve and one when I started

¹ "M—" is referred to later as "Mrs. C—."

² In connection with this incident it should be mentioned that Mr. W. G. D— is by profession an organ-builder.

to go up to bed. When I got to the top of the stairs I saw the door of my father's room was open, the gas full up, and standing before the dressing-table, resting her hands on it and gazing into the mirror, was the apparition. I stood still for a second, then moved to try to see past the figure into the mirror in order to get a view of her face. The first part of this was very easy, as the dressing-table was in the corner diagonally to the door, so that by moving a little to one side I could see very well into the glass, when what was my surprise to see there was no reflection. Just as I made this discovery she turned partly round, but not enough to enable me to see her face, and moved across the room beyond my vision. I rushed in, but there was nothing to be found, so waited for a few minutes, and, as she did not return, I put out the gas and went to bed. The next day my sister-in-law died, which made three, to put it at the least, strange coincidences.

She was seen once more before we left the house. That was on March 2nd. I had remained at the works till ten o'clock, and was very tired when I got home. After supper and a smoke, on going upstairs about eleven, I saw the same figure standing on the landing. She went into my father's room as I got to the top of the stairs. As there were no lights at the time except the large glass lantern in the roof of the staircase, I thought it might possibly be an effect of light and shade, so walked backwards downstairs again, but could not reproduce the phenomenon. I said nothing about it in the morning, and almost forgot it till during the day, when I was seeing a friend off by train. I heard my name called from further down the train, and saw a cousin, who told me she had been telegraphed for to go to her father who was dying. (He died the same night.) I said to my sister when I got home, "I saw the 'black lady' last night." "Oh!" she remarked, "Uncle A—— is worse." (He had been ill for some weeks, but we had no reason to expect his immediate death.) "By Jove!" said I, "you have hit it. I saw N—— at the station, and she told me she had been sent for."

We have here five appearances, four of which coincide with a death.

As I said before, it was seen many times by other members of the family, but, as there have been no careful notes kept by them, I can give no detailed account, nor do I enlarge on the noises of footsteps, the opening of doors, and similar phenomena; but will only mention one other circumstance which happened after we had left the house.

My brother F—— was superintending the removal of a lot of old furniture which we were sending down to the auction rooms. One of the men who was doing the work had brought a large retriever dog, which F—— was going to pat, when its owner told him not to, as it was so savage. They had got everything out, and the house locked up, when they discovered the dog was missing. The door being opened, they found him pressed against the wall, so paralysed with terror that his master had to fetch him out, as he dared not move.

Such was the last we had to do with the "M—— House Ghost."

March 3, 1902.

(Signed in full) W. G. D——.

On March 22, 1902, Mr. W. G. D—— wrote in reply to a letter from Mr. N. W. Thomas to say that he would welcome and assist in any investigation undertaken by the Society, and added :

“ My report was written from memory with the exception of dates, as I in nearly every case told some one in the house what I had seen, and therefore did not trouble to make notes.”

On March 29, 1902, he sent the following corroboratory evidence :

(1) of his brother C——

25th March, 1902.

. . . I fancy *my* earliest experiences at M—— House must have been rather in the hearing than the seeing line. As of course you will remember I was a fearfully nervous and highly-strung child ; nor must you forget the nightly horrors I underwent in the world of dreams.

To this day I recall most vividly lying in bed and listening to the sound of a heavy footfall on the stairs at the back of the house—Thump, thump ! I call it a footfall, but it was rather a succession of *loaded* knocks appearing to mount the stairs. All that is more than twenty years ago, yet, to this day, I am puzzled to account for those noises.

The most terrible of all my experiences took place when I was about six or seven years of age. At that time, as you will remember, I was sleeping with you in the room which faced the top of the staircase. One night I awoke—as to the time I have little or no idea—but it was, to use a venerable term, “ in the middle of the night.” You were asleep. There was a sufficiently large gas for one to see things plainly. Suddenly I was conscious of a strange noise in the passage outside as of someone slithering along in loose slippers. The door was slightly ajar ; it now moved slowly and silently open, and there entered a shape and stood beside the bed. How can I describe that for which there are no words adapted ? It was white, *bulgy*, and unutterably loathsome ; that is all I can say. I remember I gave a piercing yell, and fled from the bed to the shelter of the next room, not however before the thing, whatever it was, had taken its departure. My first action had been to cover my head with a shield of bedclothes, and when I ventured to look again “ Bogey ” had gone. It was a credit to your powers of sleep that through all this you did not awake.

The only occasion on which I saw “ the lady ” must have been when I was about twelve years old. It was the night of your birthday, *which* I cannot remember, but either your eighth or ninth. You and F—— were both in bed and asleep, but I remember the date because the Pater had purchased some “ animal books ” for you that evening, and I wanted to have a look at them before I went to bed. I left the supper-table rather earlier than the others, leaving all the family downstairs except E——. As I crossed the corridor upstairs I saw her (as I imagined) standing, with her back towards me, before the washing-stand in the Pater’s dressing-room. I went into your bedroom ; there was E—— sitting reading by the bed. “ Why,” said I in

astonishment, "were you not in father's dressing-room just now?" "No," she answered. (Indeed, as she was talking to me she *could* not have been in the dressing-room at the other side of the house not thirty seconds before.) We went and made a search, but, of course, found nothing.

Re your curious experience with the Mater, I am a little vague. I remember it, but not in detail. From the point of view of *evidence*, my memories on the subject are hardly worth putting down. I should be prepared to swear to the truth of the incident, because I have so often and for so many years heard you relate it without variation of a single detail, but I do not remember that you told me of it *the night that it took place*. You may well have done so, however, and I may well have forgotten it, as at the time I was entirely obsessed by the idea of the loss consequent on R.'s leaving England.

With regard to the piano episode I can be much more explicit. It was the night of the Pater's death; time about 11 o'clock, maybe a little later. I had gone upstairs to bed leaving you and F—— in the drawing-room. Coming down for some hot water to the kitchen, I was in the act of unbolting the door leading thereto, when suddenly from the other end of the passage came your voice. I turned and saw you. You said: "C——, come in here, the piano is playing." I remember saying "nonsense," or something of that kind, but came at once. The music, however, had stopped; the piano was in a more or less dismantled condition, and you both told me how you had been sitting by the fire, when suddenly F—— said to you, "Why, the piano's playing!" You had heard it before he spoke, and now jumping up rushed to the instrument and took off the front. I remember the whole thing as vividly as if it had happened yesterday.

C—— D——.

(2) of his brother F——

25th March, 1902.

My brother wishes me to send you a short account of the incidents connected with M—— House, of which I was a witness.

The first I remember was the night my father died. He [*i.e.* Mr. W. G. D.] and I were sitting in the drawing-room after the other members of the family had gone to bed. I should say the time would be about 11 o'clock. Suddenly without any warning the piano struck several notes, as though to test the instrument, and then started running up in a sort of scale several times. We jumped up, and my brother went across to the piano, and took the front and knee-board out, exposing the whole of the front of the piano. I thought it must have been a rat or a mouse, but, though the strings were vibrating, there was no sign of anything, and if there had been we could not have failed to see it.

The second occurrence was after we had removed from the house, and I was superintending the removal of some old furniture to the auction-room. One of the men had a large retriever dog, which, its owner said, was very savage, as when I was going to pat it he cautioned me not to do so, as it would probably go for me.

By some mischance the dog got locked into the house, and it was perhaps, ten minutes before we discovered that it was missing. When we did, and opened the door to look for it, we saw it crouched in the passage looking up the stairs in such a state of fright that its owner had to fetch it out, as it would not turn its back to the stairs to come to the door.

As regards the rest of my brother's statement, I can only say that in every case he told me of seeing the figure before the death followed, and that as far as I know he is absolutely correct in every detail.

F—— D——.

(3) of his sister K——.

My brother has asked me to write an account of what I saw on the 21st of January, 1900.

My father was ill of pleurisy, and I went downstairs out of his bedroom every hour, to fetch fresh hot bran-bags from the kitchen.

The kitchen was at the end of a long passage, into which all the downstairs rooms opened. The drawing-room and dining-room doors faced each other. I had left the gas lights in the passage and on the staircase partly up, and there was a kind of twilight, but quite sufficient to see anything by.

As I came partly up the passage to go upstairs, I saw a figure in black standing between the two doors. I could not see the face, for it seemed to be covered all over with this black drapery, and when I looked again it was gone. I thought I was mistaken and there had been nothing there. In the morning my father was better, and we thought the danger was over, but he died suddenly of heart disease about 10 a.m. My brother told me twice within the following four weeks that he had seen some one, but each time it was upstairs in the room in which my father had died. In each case it was followed by death, my sister-in-law's on the 18th of February, and my uncle's on March 2nd. [Mr. W. G. D—— gives the dates as the 19th of February and the 3rd of March.]

The figures he saw were of women, the one I saw was black, but so draped that I could not see whether man or woman.

K—— D——.

(4) of his sister Mrs. P——.

March 29, 1902.

In answer to your letter, I twice saw the lady who walks M—— House. The first time, in November 1882, I was going upstairs, and had just reached the landing by the green door, when, to my surprise, I saw her going up the four stairs leading to the back bedroom. I followed, for she looked very nice in a long satin dress and some lace like a scarf round her neck. She suddenly disappeared in the darkness. I am sure of the date, for it was just after my engagement was broken off. I told T——, and said I wondered if it was a warning about R——. The next time was also in the winter. She was standing *outside* the front door, and I was coming downstairs; she looked so hard, and then disappeared. I went into the drawing-room, and mother said: "Come to the fire, child, you do look cold." I was frightened by the

lady disappearing as she did. I must also say, being born on the stroke of twelve midnight, many people say it gives second sight.

R— S— [an old servant] was here last night, and told me what she saw. She seemed very frightened about the cellar, and says the figure beckoned her with its finger. This history is quite true in every word.

M— C— P—.

(5) of the servant R— S—, (obtained through Mrs. P—).

While living as cook at M— House, I twice saw the lady in white. The first time was one Saturday night. I had been having a bath late, and was taking the bath back across the landing, when I saw some one. I thought it was Miss M—, and went into my room and shut the door; then, thinking that rude, I opened the door and saw the lady fall through the third or fourth stair. I said, "Oh! Mary, Miss M— has fallen through the stairs. Come and look." We could find nothing, and the stairs were quite firm. The second time was after a party, and I was the last to go to bed. The lady came out of the bedroom on the right-hand side of the back staircase. She had a small roll of papers in her hand. She again went through the stairs. I also once saw a tall figure in white, in the cellar at the end of the passage, with one finger held up. I was very much frightened, and let the jug of beer I had been getting fall.

This is quite true, and I sign my name.

R— S—.

(6) of his sister N—.

I never while at home saw anything in the way of an apparition.

I remember mother thinking she saw a tall woman, dressed in black, cross from one of the front sitting rooms to the other. The date must have been between 1884 and her death, as she thought it was A— M— [a living friend].

As far as I remember, M— fancied that she saw a lady dressed in white on the back stairs. I am sorry to say I cannot remember the date. I believe no important event followed either of these.

N—.

With regard to the above statements, Mr. W. G. D— wrote on March 29, 1902, as follows :

You will notice my sister and brother C— and F— are able to substantiate most of the details of my first report, and C— mentions one other occurrence which is of interest: *i.e.* seeing a lady on one of my birthdays. It was May 1st, 1884. I was ill in bed, and E— was sitting with me. (I was seven at the time.) I remember C— bringing up the books, and asking E— to come out of the room. I did not know at the time for what reason, but have often heard them speak of it since.

The other statements are from two of my sisters, one of whom (M. P—) was married before any of the events I have mentioned took place. The other was at home till some time after the death of my mother, and it was

to her I mentioned having seen some one in the store room with M——, but unfortunately she has no recollection of the occasion.

Mrs. P—— brings forward two more instances of the figure being seen, and she also sends me a statement made by R—— S——, a cook we had for some years at M—— House, and who is sister to my sister's maid, to whom she had confided having seen "something" at her old place. She in turn told my sister, who, knowing of my researches, sent for the girl, asked her what she had seen, took it down, and asked her to sign it. It is rather strange that she never mentioned it while she was with us, but there is certainly some truth in it, as I do remember her breaking the jug, and saying there was a man in the cellar, for my brother F—— and I went to investigate, but, of course, found nothing. I know the apparition was seen by my mother, also by another sister who is at present travelling on the Continent with her husband, but as she will be away for some months, I am not able to get a statement from her. [Obtained later, see Mrs. C.'s letter below.] I should perhaps mention that the person referred to by Mrs. P—— as R—— was not the same as the one C—— mentions by the same initial.

A few weeks later Mr. W. G. D—— sent the following answers to the questions which are here given within square brackets :

[Q. How many times in all was the figure seen ?]

1. I am not able to give the number, as she was certainly seen several times by my mother, and may have been by others when I have not heard. I have mentioned every time since 1893, including the statement by R. S——. In all seven appearances.

[Q. Did you compare notes ?]

2. I do not think we ever compared notes as to the figure being the same in all cases. My father was very much against the subject being mentioned at all, and was very much displeased if we did so, which makes it very unlikely that the servants ever heard anything about a "ghost."

[Q. Was the figure seen outside the front door the same as the figure seen inside the house ?]

3. I am sending you Mrs. P——'s letter in regard to this question.

[Q. Did other servants see anything ?]

4A. I have reason to believe that other servants have seen something, but can say nothing definite on this point. I asked my sister to see the housemaid we had at the same time we had R—— S—— (and whom she refers to as Mary in her statement), and to ask her if she ever saw anything during the time she was with us, but with no good results. The girl would only say, "It does not do to tell all one sees." I then interviewed her, but could get nothing more out of her. From her manner both my sister and I thought she had seen something, but would not say what. Then again, we have had two or three girls suddenly give notice for no reason at all that we could make out. They would say they were sorry to leave, were very happy, but something had unsettled them.

[Q. Had the house the reputation of being haunted ?]

4B. I do not think the house had the reputation of being haunted, though I have been asked two or three times by people I met for the first time if we had seen anything, and, when I pressed them for their reason for asking, they would say they had "heard things," but they would never give a proper explanation of what they had heard.

[Q. Did every one see or hear something ?]

4c. It is difficult to say as regards strangers. My three eldest brothers never *saw* anything, nor yet my sister N—.

[Q. Did you investigate the piano only once, and did others hear the piano ?]

5A. I have come downstairs to the piano in the middle of the night, but beyond looking to see if the lid was closed (which it in every instance was) I have never investigated. I am afraid I am to blame for no other member of the family mentioning the piano. When I asked for their statements I put the question in the form, "Have you ever *seen* anything?" ; it would have been better to have said "seen or heard anything." My eldest sister tells me she has often heard it, but has not cared to go downstairs in the middle of the night to see what it was. You will also see from the enclosed letter from Mrs. W— [a married sister] that she heard it when she was at home. Then again, it is hardly likely that F— and I would have the same hallucination at the same time.

[Q. Why was C— incredulous ?]

5B. C—'s incredulity was, I think, more expressed than felt. If you notice, he only said, "Nonsense," or some such remark, to himself when I called him. He certainly believed the piano had been playing when he came into the room ; therefore it is most probable that he spoke to reassure himself. You must remember he was down the long passage, which was quite dark at the time: we had had a most trying day, and, to my mind, there was no wonder if he felt nervous at being told the piano was playing on that particular night.

[Q. Were the steps always the same ?]

6. I shall answer No. 8 with this, as the animals were very prominent figures with regard to the footsteps. So far as I can find out, except in the instance mentioned by C—, we all heard the steps the same, just as if made by a person walking slowly. We very often heard them on a Sunday night. The servants were always allowed to go to Church, and one of my brothers or I always stayed in the house, and generally one of my sisters would be in with us. We used to sit in the drawing-room, and had the dogs with us, or in the passage. (We generally had from two to four dogs of one kind or another.) Suddenly one of them would start to whine, then they would all start, and if they were in the passage would scratch at the door to come in. Then we would hear footsteps going up and down the passage or moving across the rooms overhead ; and in this latter case we could never get the dogs to go upstairs even when we went. Sometimes the steps would

go on for a moment or two, and again they would continue for the whole evening off and on, until the dogs were nearly mad, and we would let them into the garden, where they would quiet down. This last fact is of great interest, as we had an acre and a quarter of ground, and had the noise been an acoustical freak caused by some one in the yards or garden, the dogs would have found them. I have asked my eldest sister and my brothers C—— and F—— if they remember this, and they say they do, not once, but many times. I believe the dogs were never with us on the occasion of the figure being seen.

[Q. Was there a history attaching to the house?]

7A. Not that I can [? find out] about.

[Q. Who were the previous occupiers?]

7B. The B——s had the house before we took it. They kept a large school for boys, and were in the house for eighteen years. Before them the H——s, and prior to them a Dr. W——.

[Q. Can you place the S.P.R. in communication with former occupiers?]

7c. I am afraid it would not be possible.

[Q. How were animals affected?]

8. See reply to No. 6.

[Q. Can you explain further about the reflection in the looking-glass?]

9. I see from a photo of the plan I sent you I have put the dressing table very much too far in the corner. It should have been half-way across the window, which would make the glass in front of the right hand side of the window frame. The table is 1 foot 8 inches wide from back to front, and the glass an old-fashioned one on a stand of its own, which brings the glass about 10 to 11 inches from the front of the table. The figure, as I have said, was standing resting her hands *on* the table, which would bring her face very close to the mirror, under which conditions, I think, I should have seen a reflection had there been one. I enclose you a photo of the table and glass which were in my father's room at the time.

[Q. Have any members of the family had similar experiences elsewhere?]

10. No, I believe not.

[Q. Why was your brother incredulous on the occasion of the first appearance mentioned in your narrative?]

11. Here again, I think, the incredulity was only expressed. If you notice, I say: "He *said* I must have fancied it." I do not think he doubted my statement for a minute. It was the first time I had ever told him of seeing anything, and I suppose he thought it would be well to make me think I had been mistaken for fear of me becoming nervous.

[Q. How long was R—— S—— with you?]

12. R—— S—— was with us from January 19th, 1898, till the Sunday before my father died, when she had to go to the Hospital with housemaid's knee. [*i.e.* about two years.] She was away for two or three months between whiles, but I cannot give you the exact date.

I am afraid I have given you a long letter to wade through, but could not answer your questions in much less room. I am expecting my sister home in about three weeks, and will then send you a statement from her. It is no trouble to answer any questions you like to ask. I am only very pleased to be able to contribute any material that is of interest to the Society.

With these answers the following letters from two of Mr. W. G. D.'s sisters were sent :

FROM MRS. P——.

April 21st, 1902.

The lady on the outside of the front door was most certainly the same figure I had seen before on the stairs, and I at once recognized her. We looked very hard at one another, and while so doing she suddenly disappeared. If you remember how much glass there is in the front door, she could not have gone away without my seeing her turn. Then the time of the year—winter—no woman would be out in the cold without some covering on her head except in evening dress, and as the dogs were in the room, they would have at once known if any real person was about.

I am perfectly certain the lady I saw twice was the same person, and that she was a young woman, very lovely, about 18 to 20 years of age.

M—— P——.

FROM MRS. W——.

April 21st, 1902.

In reference to your question of Saturday last as to whether I saw or heard anything of an unusual nature whilst living at home (M——House), I certainly plainly recall the following :

I was one afternoon crossing the hall between the dining and drawing-room when I became conscious of a grey veiled presence at my elbow. My impression was of a tall, slight (although misty) woman clothed in a long cloak. I was tired at the time and thought I must be mistaken, as the glimpse was a momentary one. When I looked again I was alone. I may remark I felt no sense of fear. I slept for some years in the room we called the "haunted room." Whilst there I was frequently seized with such sudden and awful attacks of unreasoning and unaccountable terror that I was thankful for the company of my small terrier dog in the room with me. The horror I felt was too intangible to put into words ; it was rather an oppressive sense of an unseen and terrible presence with me. I may remark Frenchie (the dog) *would never* sleep anywhere but on the bed. In my present house he never attempts to move from the floor, and I can only think he too felt the influence of the room.

I slept for some time with K——, and on many occasions she spoke to me when I was falling asleep to bid me listen to the piano. On two or three occasions I too heard faint sounds of music, but not so frequently as she did. I usually fell asleep earlier than she did.

I have a vivid recollection of one occasion when mother followed the

"presence" from the hall door into the drawing-room. It was early one summer evening, just growing "less light" without being at all dusk. She had been out calling, and came in by the side door to miss the long drive. She came quickly the whole length of the hall and came into the drawing-room where I was sitting, and then went into the dining-room and returned immediately with an expression of great surprise: "Where is Miss M——?" she said, "I thought she came into this room. Is she upstairs? I do not see her." We told her there was no visitor in the house. She exclaimed: "There is certainly a visitor, and I think it is Miss M—— by her height. I could not possibly be mistaken. She walked from the door into this room immediately before me. I did not see her come into the house, but I saw her most distinctly as soon as I came in." We searched the house and found no one. Mother said she had not been able to see the face, as "the presence" had her back towards her. She spoke of a tall woman clothed in black. Mother felt no fear, and was almost difficult to convince that there was no actual visitor with us. She said she had never lost sight of the figure for a moment until reaching the drawing-room door (strangely enough just where I thought I saw the figure I write of. I also never saw her face).

I have simply written you a bald statement of facts set down just as I remember them, and have not mentioned the various times when different members of the family told me they had seen the figure, or, as we called her, "the gray lady."

E—— W——.

On May 28, 1902, Mr. W. G. D—— wrote as follows :

I have pleasure in sending you the statement you desired from Mrs. C—— as to her experiences at M—— House. The two persons she mentions are N——, from whom you have already heard, and L——, a cousin we had staying on a visit at the time. It seems to me possible that the grey figure seen may have been the same figure in white which has been often seen, when we take into account that it was night at the time.

The extreme terror of the dog she mentions in the last case I remember very well.

I have been hoping to let you have an account from my cousin, but she does not seem very willing to send it. Should she do so I will forward it to you.

FROM MRS. C——.

May 26th, 1902.

The first time I remember seeing anything of an unusual character at M—— House was when I was about 15, five years after we first went there. I slept with N—— in the room to the right of the top of the large stairs. We went to bed and to sleep as usual, when I awoke with a great feeling of dread to feel *something* quite close to me. As far as I remember (and the impression is very real even now) it was a grey veiled figure, and the head seemed almost to rest upon my bed. I did not see the face. The next time was

when father and the girls were at Whitby. I was sleeping in the same room, and was alone that night. I do not know if I had slept or not, but I heard *heavy* steps begin at the top of the stone stairs and go right down to the bottom of them. I did not feel really afraid then, as it sounded very like mother's step, but, when I went to her, the passage was quite dark, she had not left her room; you, C—, and the servants (the only other people in the house) had also not been out of bed.

The last time was when I was sleeping with L— (a cousin), in the room to the right hand of the stairs where father and mother and H— died. We had our old dog under the bed, and Rex, my little dog, upon it. We both heard a strange loud noise. I got up to be met at the door by C—, and you came out of your room at the very same time. Rex barked very much, but would not leave the bed, and the large dog we could not move at all, he just *lay*, and nothing would make him come out. We found *nothing*.

This completes the available evidence, as a statement by the cousin has not been sent.

Dr. William Vincent, a member of the S.P.R., kindly endeavoured to trace and interrogate former occupiers of M— House. Unfortunately he could only get into communication with two, and their evidence is negative.

A nephew of one former occupier, writes Dr. Vincent on May 23, 1902, "gave me a negative history as to any report of the supposed haunting of M— House. He tells me that he was very familiar with M— House when a boy."

A daughter of the same former occupier wrote as follows on May 26, 1902, in reply to inquiries from Mr. N. W. Thomas :

"I have received your note, but I think you have been quite misinformed as to M— House. During all the years I lived there, I never saw or heard of anything unusual that could not be traced to "rats," of which there were certainly a number, as a horse-dealer occupied the adjoining premises."

Since the above was printed, a second-hand (almost equal to first-hand) account of the haunting of M— House between 1882-1885 has been discovered among the unpublished G. cases preserved at the S.P.R. Rooms. A comparison of the two records discloses certain discrepancies, not, however, of fundamental importance; and these will be discussed in a subsequent number of the *Journal*, in which extracts from the earlier report will appear.

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OF THE

Society for Psychical Research

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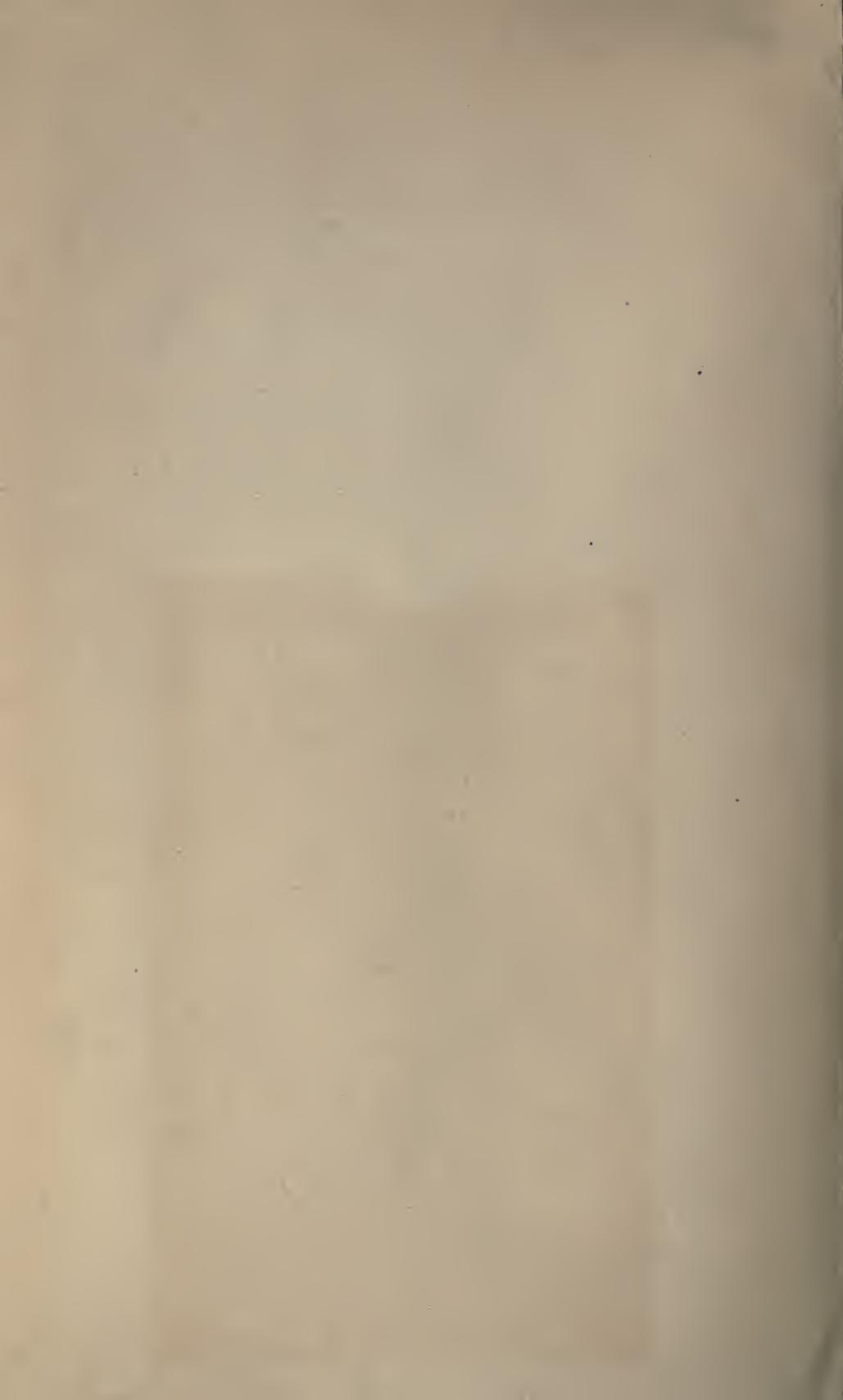
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